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Our Living Heritage

BOOK III



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Revised Edition

LATIN

Our Living Heritage

BOOK III

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Drawings by Vernon Mould, A.O.C.A.

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Trajan ruled as emperor 98-117 A.D., expanding the empire by conquest and carrying out extensive building programs.

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PREFACE

The intention of *LATIN: Our Living Heritage*, Book III is to offer a much wider range of reading materials than is commonly available for third-year Latin study. In securing this end we have made both rate and depth of coverage adaptable to the varying abilities and interests of particular classes. To aid the student further, the grammatical notes are supplemented by specific references to a full Grammatical Appendix, which discusses and clarifies the additional points of grammar and syntax met in third-year Latin. Although Book III is designed to follow Book II in the series, teachers will find that it is equally suitable for use following any standard second-year Latin program.

The selections from Cicero's works alone will provide more than enough material for a full year's work if teachers prefer to concentrate on Cicero. Selections from the *Pro Roscio Amerino* have been edited as a medium of transition from the work of the second year to that of the third year. In this introductory oration suggestions are made for grammar review and special vocabularies are present to facilitate the transition. Since Cicero regarded his detection of the Catilinarian conspiracy as the crowning achievement of his political career, the first and the third of the speeches against Catiline have been included, and for these the independent narrative of the historian Sallust will offer useful background material. A glimpse into Cicero's service to philosophy is given through selections from *De Senectute* and *De Officiis*. The *Letters*, with connecting English passages, outline events in Cicero's life during the years following his consulship, while readings in *Pro Archia* and the *Verrines* illustrate Cicero's interest in good literature and in good government.

To afford the student at least some acquaintance with other authors in Roman literature at this stage in his studies we have included selections from Catullus to illustrate Roman lyric genius, and some poems of Martial to show the nature of the epigrammatic style. Pliny's famous letters on the eruption of Vesuvius and on Christianity in Bithynia are of interest by their very nature; and for contrast in style and content the brief selections from Seneca are offered.

The whole of the second book of the *Aeneid* is included. It serves as an admirable introduction for further study of Virgil, while students who conclude their study of Latin at this point will at least have made some acquaintance with Virgil's great epic. Since

Aeneid II, one of the most dramatic and most artistically executed narratives in the entire poem, is a complete unit in itself, it is a highly satisfactory work with which to conclude a year's program.

Many teachers have expressed interest in readings from post-Classical authors; hence we have included selections from the fourth century into the Renaissance, from Augustine to Erasmus. While there are some changes in form, vocabulary and style, the students will find that these difficulties are quite minor. All changes are explained in the specific introductions and notes for each of the seven post-Classical authors. This section is restricted to seven major authors in order to insure a sufficiently thorough treatment of the authors and periods represented. Teachers will find that these selections from later Latin literature can serve to ease the transition in the opening weeks of the school year. Before any reading is done in Cicero, teachers may prefer to devote time to the story of Joan of Arc, Petrarch on mountain climbing, or the *Colloquia* of Erasmus. These selections are considerably easier in style and content, and where there is likelihood that the vocabulary may be unfamiliar, new or unusual words have been listed for each page of reading.

An adapted version of the *Menaechni* of Plautus has also been included. Spelling is modernized, meter is ignored, and the notes designed to assist rapid reading. It may also be used as an acting version for a school assembly or a Latin club production. In addition to basic forms and syntax, the Appendix contains an explanation of the Roman calendar, the *cursus honorum*, important dates in Roman history and a short section on the Greek alphabet.

The interesting photographs placed throughout the book provide authentic representations or evocations of corresponding material in the Latin. Virtually every geographic name appearing within the text may be located in one or more of the maps.

We wish to express our gratitude to the many teachers throughout the country who provided us with many helpful suggestions concerning the authors and works included in our text. The authors of this text are especially grateful to Arthur G. Robson of Ohio State University and to the staff of Charles E. Merrill Books, Inc. for considerable editorial assistance. Finally, we are most grateful to Dr. Alston H. Chase for advice and encouragement.

We hope that students who are entering third-year Latin will continue to enjoy and to profit from their study of Latin literature and culture in Book III of *LATIN: Our Living Heritage*.

A.G.G., M.A.B.

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Photo by Jack E. Nida

Atrium and Tablinum (reception room) of the House of the Faun at Pompeii; named from the statue within the marble-rimmed impluvium.

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Cicero

LIFE OF CICERO

Marcus Tullius Cicero was born on January 3, 106 B.C., the same year as C. Pompeius Magnus, another Roman around whom national history would soon revolve. His birthplace was the little town of Arpinum (modern Arpino), about sixty miles southeast of Rome. No member of his family had ever held any of the great public offices in Rome, and so Cicero was a political newcomer, a **novus homō**.

His father, a prosperous **eques** and a man of literary tastes, had been forced by ill health to renounce any political ambition he may have entertained. But he had evidently resolved that his sons should have the best education possible and accordingly settled in Rome, so that Marcus and the younger brother Quintus might enjoy the advantages of the capital. The boys' teachers were mainly Greeks; the curriculum was based on the Greek classical authors and the old Roman poets. At an early age Cicero became almost as competent in Greek as in Latin. During these early years he also conceived the ambition of becoming a great orator, a desire which he pursued with singleness of purpose to the end of his life.

At the age of sixteen Cicero assumed the **toga virilis**. Now that he had come of age, he attached himself to the two great jurists, the Scaevolae, uncle and nephew, for training in the law. The uncle, Quintus Mucius Scaevola, was one of Cicero's wisest mentors. Cicero attended Scaevola to the Courts and to the Rostra; he took note of the elder man's wise sayings and committed many of his speeches to memory. He listened with rapt attention when Scaevola discussed technical legal questions with fellow jurists.

Cicero also admired greatly the two leading orators of his youth, M. Antonius (grandfather of Mark Antony, the triumvir) and L. Licinius Crassus. Many years later he immortalized them in a work on oratory entitled *Dē Ōrātōre*.

It was customary for young Romans to serve in the army as part of their education. Cicero in 89 B.C. served for one campaign in the Social War under the consul Gnaeus Pompeius Strabo, father of Pompey the Great, but he did not find military life congenial.

During the turbulent years 88–80 B.C., years of nearly continuous upheaval at home and abroad, Cicero lived apart from politics and civil strife, devoted to the study of rhetoric, philosophy and law. To strengthen his command of language he translated assiduously from Greek into Latin and practiced declamation in both languages.

His first extant speech *Prō Quīnctiō*, delivered in 81 B.C., is of interest chiefly because it indicates Cicero's early mastery of legal technicalities. In this speech the young Cicero reluctantly confronted the famed Hortensius, who was regarded as unrivaled in the courts of law. When the great comic actor Roscius urged him to "take the case," Cicero replied that this would be as great a folly as trying to better Roscius for the actor's crown. In political terms, Cicero was a **novus homō** and Hortensius a representative of the **Optimātēs**, the old politically entrenched nobility.

In the following year Cicero showed great political courage and attracted much attention by his attack on Chrysogonus, the powerful freedman of the dictator Sulla (cf. *Prō Rōsciō Amerīnō*, p. 14). Cicero did not, however, immediately exploit his newly gained prominence. Perhaps because he feared Sulla's displeasure, perhaps because of poor health, he now left Italy for two years of travel and further study in Greece and Asia Minor.

At Athens, which was then a university center favored by young Romans, two of his fellow students were his brother Quintus and Titus Pomponius Atticus who was destined to become his lifelong friend. On the island of Rhodes he studied philosophy under Posidonius, a famous Stoic, and rhetoric under Apollonius Molo, who corrected his florid and redundant style of oratory. He pays tribute in his later works to other

distinguished teachers from whom he received advice and instruction.

Cicero returned to Rome in 77 B.C., and from this day forward his fame as a lawyer and political figure reached such a point as to rival the military luster of Pompey, Rome's victorious general, and the financial influence of Crassus, her wealthiest political kingpin.

It was perhaps shortly after his return to Rome that Cicero married Terentia, a wealthy woman of good family. They had two children, a daughter Tullia and a son Marcus. For reasons not wholly clear to us, Cicero divorced his wife in 46 B.C. and married his ward Publilia.

After his return to Rome Cicero plunged into an active political career, and was elected quaestor in 75 B.C. As one of the two quaestors charged with the supervision of finances in the province of Sicily, Cicero served with distinction in the western part of the island with headquarters at Lilybaeum. He successfully gained the esteem and confidence of the people of Sicily. Thus in 70 B.C., when the Sicilians resolved to prosecute the unscrupulous and irresponsible governor, Gaius Verres, they asked Cicero to champion their cause (see Verrine selections, p. 35). His successful prosecution of Verres caused Cicero to be acknowledged as the greatest advocate and orator of his day. The grateful Sicilians reportedly financed Cicero's aedileship in 69 B.C.

In 66 B.C. Cicero greatly enhanced the power and prestige of Pompey. As praetor he addressed not a courtroom but the Roman people, urging passage of the Manilian law which would grant Pompey command of the war against Mithridates in the East. Cicero failed to stress one side-effect of the bill, that Pompey would have unprecedented power in commanding forces sufficient to achieve control of the City.

Cicero reached the summit of his political career as consul in 63 B.C. He proudly boasted that each office of the **cursus honōrum** was held by him **annō suō**, i.e. at the earliest age allowed by law — a remarkable achievement for a **novus homō**.

As consul he saved Rome from the dangers of the Catilinarian conspiracy (cf. *In Catilinam* I. p. 67). But in doing so he had violated the letter if not the spirit of law that no citizen should be put to death without the right of appeal to the sovereign

people. Five years later this violation was a weapon in the hands of his political enemies.

Cicero believed that by defeating Catiline and his supporters he had secured political stability for Rome with a **concordia ōrdinum**, the reconciliation of the conflicting interest of the people, **equitēs**, and senatorial class. But he was soon undeceived. In 60 B.C. Pompey, Crassus and Caesar formed the coalition known to history as the First Triumvirate. Cicero refused to become a member, although Caesar made it clear that the coalition would welcome his support. The three proceeded to secure for themselves and their supporters the highest offices and the spoils of political supremacy.

The reckless demagogue, Publius Clodius, was made a tribune by Caesar and allowed to put through legislation which led to Cicero's exile in 58 B.C. Cicero's property in Italy was confiscated, his magnificent house on the Palatine was destroyed, and he himself was forbidden to remain within four hundred miles of Rome. Cicero's sixteen months of exile were spent mainly in Thessalonica and Dyrrachium. His letters at this period reveal that in his utter dejection he even thought of taking his life.

Cicero's restoration in August 57 B.C. was a great personal triumph. He now resumed limited practice at the bar, but took little part in political affairs since Caesar and Pompey were now dominant. For consolation he turned to literary work, and to this period belong *Dē Ōrātōre*, a dialogue in three books on the qualifications and training of a good orator, and *Dē Rē Pūblicā*, a dialogue in six books on different forms of government.

In 51 B.C. owing to a new law regarding governorships, Cicero was obliged to accept a province. As governor of Cilicia 51-50 B.C. he proved himself honorable and upright, but he longed for the atmosphere of the capital and was relieved to find that his period of office would not last more than one year.

When Cicero returned to Italy in November 50 B.C., the country was on the verge of civil war. Crassus had died in 53 B.C. and Pompey and Caesar had dissolved their tenuous political relationship. Cicero's sympathies lay with Pompey who, he hoped, would be the champion of constitutional gov-

ernment. After a long period of indecision about the proper course of action, he finally joined Pompey's forces in Greece. But he was soon disgusted with the aims and ambitions of the selfish Optimates and consequently abandoned Pompey's camp.

After Caesar's defeat of Pompey's forces at the battle of Pharsalia in Thessaly, August 48 B.C., Cicero considered further resistance useless. At Brundisium he waited unhappily for ten months to know the pleasure of the conqueror. A reconciliation was effected when Caesar returned from the east in September 47 B.C.

Since Caesar now ruled supreme, Cicero withdrew completely from political life. Once again he found consolation in literature. During the years 46 and 45 B.C. he wrote treatise after treatise on philosophy and oratory. The death of his daughter Tullia early in 45 B.C. was another grievous loss for this personally and politically saddened figure.

When Caesar was assassinated on March 15 of the following year, Cicero hoped for the restoration of the republic. Instead anarchy and civil war followed. Marcus Antonius, consul at the time of Caesar's murder, aspired to fill the shoes of the dead dictator. Antony aroused the fury and scorn of the orator, who in the fourteen *Philippics* defended the cause of free government. For a brief period Cicero played a noble and conspicuous part in guiding the policy of the senate. But force soon prevailed over oratory.

When the Second Triumvirate was formed by Antony, Lepidus, and Octavian, dangerous political opponents of the three were proscribed. Octavian sacrificed Cicero to the vindictive hatred of Antony. Assassins found Cicero near his villa at Formiae on December 7, 43 B.C., as his slaves were carrying him on a litter to the sea. Cicero forbade resistance by his slaves and accepted his fate calmly. His head and hands were taken to Rome and nailed to the Rostra from which the great orator had often addressed a free people. With Cicero the hope of the republic was dead.

In politics Cicero's aim throughout his life was adherence to the middle of the road. Thus he looked back for guidance to the Golden Age of Roman political life, which he found in the previous century. But the *concordia ordinum* which he sought

proved as impossible as maintaining a balance of power between Pompey and Caesar.

In oratory Cicero developed a style that achieved a happy balance between the florid rhetoric of Hortensius and the Attic or "plain" style of the orator and assassin Brutus.

In philosophy he preferred the Academic point of view which lay between the extremes of Stoicism and Epicureanism (cf. p. 129). In religion he was opposed to superstition and to atheism.

Such moderation was natural to him, but it could and did lead to unhappiness, because he incurred the ill will of vehement extremists. The ability to see both sides of a question was invaluable to Cicero the lawyer; it was fatal to Cicero the statesman, because it led to the paralysis of indecision. Cicero is a prime example of the scholar in politics, and in these times of crisis he found a refuge in literature.

His reading was wide and deep; he kept in each of his villas a well-stocked library. Cicero's sense of style was very strong; facts without form he did not rank highly. Style to him was integral with matter, for both lead to clarity of expression.

WORKS OF CICERO

Cicero's extant works may be divided into five main groups: Oratory, Rhetoric, Letters, Philosophy and Verse.

Speeches Quintilian in his *Institutiō Ōrātōria* considers Cicero the perfect Roman orator and uses his speeches to illustrate the figures of rhetoric and the various forms of verbal excellence. Some 106 speeches are known by title, and of them 58 have been preserved. They vary in scope from private cases in court, e.g. murder charges or questions of citizenship, to questions of public policy as in *Prō Lēge Māniliā*, *In Verrem* and *In Catilinam*. The private speeches are mainly for the defense, usually for ex-governors who had the means to reward the best lawyer available.

Conspicuous among the speeches are those delivered on a momentous occasion when Cicero clearly saw the path of duty: the *Prō Rōsciō Amerinō* in 80 B.C. when an innocent man was victimized by the favorite of the dictator Sulla; the *Verrine Orations* when the people of the province of Sicily had been

ruthlessly exploited by their highhanded governor, Verres; the *Catilinarian Orations* when Cicero exposed Catiline's plot to overthrow the republic; and the *Philippics* when Cicero resisted the arbitrary behavior of Mark Antony. In the *Philippics* can be seen the great influence of the Athenian orator Demosthenes whom Cicero may here have taken for his model. Plutarch in the *Parallel Lives* compares Cicero with Demosthenes for patriotic fervor, resistance to dictatorship and perfection of literary form.

The outline of a Ciceronian speech is usually as follows: the **Exōrdium**, a carefully prepared and often elaborate introduction; the **Nārrātiō**, a statement of the facts of the case admitted to be valid for both sides; the **Prōpositiō**, stating what the orator intends to prove; the **Cōfirmātiō**, in which the orator advances proof for his case, and refutes the arguments of the opposite side; and the **Perōrātiō**, in which the case is summed up and an appeal is made for a favorable decision.

Rhetoric These works constitute a complete corpus. The early *Dē Inventiōne* (84 B.C.) seems to consist for the most part of Cicero's student notes on the preparation and delivery of a speech. *Dē Ōrātōre* (55 B.C.) discusses the training of the perfect orator and was meant to replace the youthful *Dē Inventiōne*. *Dē Ōrātōre* has relevance today, for it debates the perennial question of the merits of liberal education versus specific vocational training. *Ōrātōriæ Partitiōnēs* is in catechistic form, an outline of oratory intended for the education of his young son Marcus. *Brūtus* or *Dē Clārīs Ōrātōribus* (46 B.C.) contains a history of Greek and Roman oratory, as well as a discussion of oratorical styles.

The purpose of the *Ōrātor*, also written in 46 B.C., is to portray the ideal orator. Accordingly Cicero outlines a flexible scheme for the orator's education on the principle that the true orator must adapt his style to the needs of a particular situation. The *Ōrātor* is also our chief source for knowledge of prose rhythms as cultivated by Cicero.

Letters and Philosophy For an account of these groups, see the introduction to 'The Letters of Cicero' and to 'Selections from Cicero's Works on Philosophy.'

Verses Cicero could write, Plutarch relates, as many as five

hundred verses in one night. Most of his verse was translation from Greek authors, done with the primary purpose of enriching his own vocabulary and fluency. Considerable portions remain of his translation of the *Phaenomena* of Aratus, an astronomical poem. Many of his verses have been preserved because he himself quotes them in other works.

A considerable portion of Cicero's writings is no longer extant. The more important of these works include the *Oeconomicus*, a translation of Xenophon's work of the same name; *Laus Catōnis*, a political pamphlet to which Caesar replied with an *Anticatō*; the *Cōsōlātiō*, with which Cicero sought to find comfort for his sorrow at the death of his daughter Tullia; *Dē Virtūtibus*, presumably on the cardinal virtues, but only known by title; and *Hortēnsius*, an exhortation to the study of philosophy.

LATER INFLUENCE OF CICERO

In the Silver Age of Latin literature (from the death of Augustus, A.D. 14 to the death of Marcus Aurelius, A.D. 180) there was a revulsion against Ciceronian style with its subordinated clauses, balanced antitheses, cadence and rhythm. In the works of the philosopher Seneca (see p. 309) and the historian Tacitus, the tendency was to replace the elaborate period with short, epigrammatic sentences. This reaction was not unnatural, for with Cicero the periodic style had achieved perfection.

But the works of Cicero continued to be taught and studied in the schools; and Christian writers such as Lactantius, Minucius Felix, Augustine, Jerome and Ambrose were trained from boyhood in the works of Cicero and quote him freely, although they often quote merely to criticize.

Centuries later Ciceronianism dominated the literary style of Renaissance writers. Petrarch, first of the humanists, sought eagerly for manuscripts of Cicero and addressed two letters to the dead Cicero in his *Ad Virōs Illūstrēs*. Lorenzo Valla (1407-1457) adopted for his standard in writing Latin the usage, vocabulary and style of Cicero, an artificial standard that was practically impossible for all but purists and scholars. Until this time Latin had been freely used as an international



Via Appia. Appius Claudius Caecus, censor 312 B.C., initiated construction on the Via Appia, which became the principal route to Southern Italy and beyond.

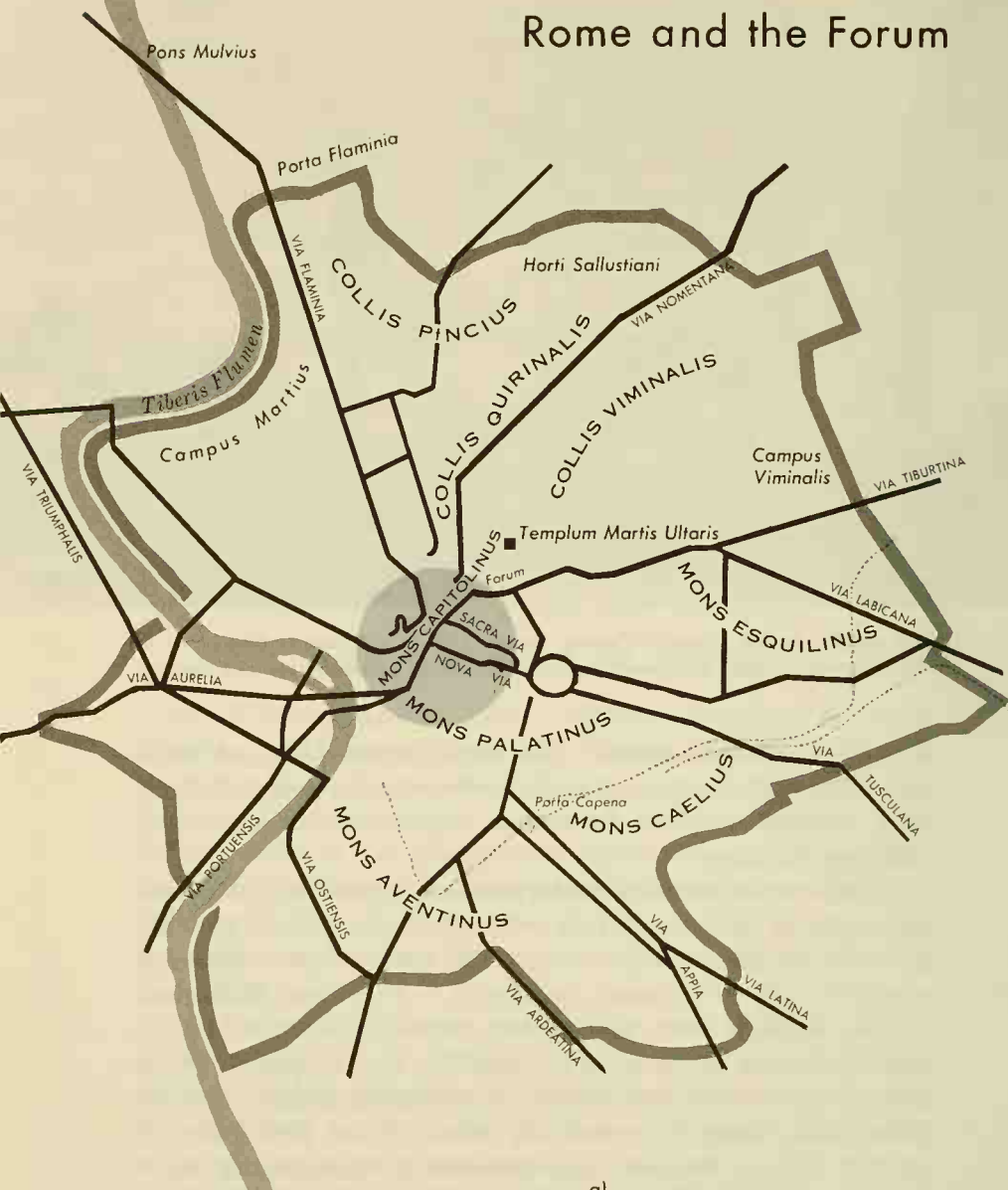
means of communication. The rigid requirements of Valla and other enthusiasts had much to do with the decay of Latin as a medium whereby Europeans could communicate freely with one another.

Cicero's style became a model for literary prose in the various languages of modern Europe. We find the classic, periodic style in English writers of the eighteenth and nineteenth centuries such as Johnson, Goldsmith, Gibbon and Macaulay.

The scientific and philosophic vocabulary which Cicero employed, and in large part created, has frequently been adopted by the various modern European languages; and his philosophic thought, embodying much of the philosophy of ancient Greece, has been appropriated by Christianity when found congenial. The great ideal of *hūmānitās* with its legal, ethical, religious and cultural implications is largely a contribution from Cicero, rediscovered in the Renaissance and transmitted to our own times.

No other Roman writer has so powerfully influenced the thought and language of succeeding centuries. Even today that influence can be experienced afresh by those who "read, mark, learn and inwardly digest" the works of Cicero.

Rome and the Forum



The Forum

- a) Tullianum
- b) Comitium
- c) Templum Concordiae
- d) Rastra



THE DEFENSE OF SEXTUS ROSCIUS

Sulla had gained victory in the civil war (83-82 B.C.), and was resolved to reward his supporters and punish political enemies. On his authority there were published lists of victims known as **prōscriptiōnēs**. Victims were killed without trial; the property of the proscribed was confiscated; generous rewards were offered to murderers and informers. There were even grosser abuses of justice, for the lists were often falsified by the supporters of Sulla to satisfy personal grudges or to acquire property that they coveted. The reign of terror ended on June 1, 81 B.C.

Some months after the Sullan proscriptions had ended, a wealthy citizen of the township of Ameria in Umbria, Sextus Roscius, was attacked and murdered in the streets of Rome as he returned home from a dinner party. Chrysogonus, an influential freedman of the dictator Sulla, heard of the murder and plotted to get possession of the murdered man's property. The plan seemed foolproof, since Chrysogonus found willing accomplices in two relatives of the dead man, T. Roscius Magnus and T. Roscius Capito, who were presumably the murderers. The sole surviving heir, the son, Sextus Roscius, was regarded as a country yokel who would probably have no one to defend his interests. Cicero showed his political courage in undertaking to defend the son Sextus Roscius, when other more experienced lawyers preferred to exercise discretion and avoid drawing upon themselves the wrath of the dictator Sulla.

The statutory date for the proscription lists had expired, but by some means the name of the elder Roscius was added, and his property confiscated. It was sold at public auction, and the lucky purchaser was Chrysogonus against whom, of course, no one dared to bid. He paid 2000 sesterces (about \$150) although, according to Cicero, the real value of the property was six million sesterces.

As a reward for services rendered, Capito was given three of the farms, and Magnus was appointed manager of the remaining ten. Magnus came to Ameria and dispossessed the rightful heir, the son Sextus Roscius. Indignant at this high-handed procedure, the township of Ameria sent a delegation



After serving with distinction under Marius in the Jugurthine War, L. Cornelius Sulla (138-78 B.C.) received independent military recognition for temporarily bringing to terms Rome's strongest Asiatic antagonist, Mithridates.

to Sulla who was engaged in the siege of Volaterrae in Etruria, but the delegates failed to get an interview. Instead, Chrysogonus promised to arrange matters.

It now became clear to the three plotters, Magnus, Capito and Chrysogonus that if they were to remain in secure possession they must somehow get rid of the son Sextus Roscius. They accordingly decided to accuse him of having murdered his father.

A professional informer named Erucius was found to undertake the prosecution, and witnesses were bribed to support the charge. There was a certain plausibility about the accusation since the son had not been on good terms with his father and was apparently not a very prepossessing individual. Other considerations also favored the accusers.

The time was opportune since in that very year (80 B.C.) by a law of Sulla senators were to replace *equitēs* on the jury panels. This would be the first trial in the newly constituted courts, and a stern verdict might be expected. Furthermore, no one was likely to oppose the powerful influence of Chrysogonus, the dictator Sulla's favorite.

Friends of the elder Roscius lent the son moral support, but the prominent lawyers refused the case because of its dangerous political implications. Cicero welcomed the opportunity, for he was a young man with a reputation to make. When he undertook the cause, his first criminal case, he was twenty-six years old.

Roscius was acquitted, and Plutarch in his *Life of Cicero* noted that the young orator was admired for having undertaken the defense and for having won his case.

The speech reveals Cicero in an admirable light. He appears as a young, inexperienced pleader, courageous, modest and diffident, as a Roman David, so to speak, facing a Goliath. He tactfully avoids any reference that would be a personal affront to the dictator, while with skill and burning indignation he exposes the plot of which his client was meant to be the innocent victim. The speech had implications beyond this particular case, for Cicero was able to voice a protest on behalf of moderate and law-abiding citizens against the cruelty and violence of arbitrary government.

The general outline of the speech, from which selections only are here given, is as follows:

Exōrdium: chapters I–V. An elaborate introduction is presented in which the orator explains why he has taken the case and asks for a sympathetic hearing.

Nārrātiō: chapters VI–XII. The facts of the case are laid before the jury.

Partītiō: chapter XIII. The charges are analyzed.

Refūtātiō: chapters XIV–XXIX. The orator refutes the allegations.

Cōnfirmātiō: chapters XXX–XLIX. a) *in Rōsciōs*, b) *in Chrījsogonum*. The orator exposes the details of the plot.

Perōrātiō: chapters L–LIII. The orator concludes with an appeal for sympathy from the jury for his client's helpless condition, and with a warning of the evil effects if wrongs and injustices are not righted.

PRO SEXTO ROSCIO AMERINO ORATIO AD IUDICES

Cicero explains why he has undertaken the defense. Others, older and more experienced, were deterred by fear of Chrysogonus who expects the jury to condemn Sextus Roscius; and yet Chrysogonus and his accomplices are actually asking the jury to condone their crimes and condemn an innocent man. While aware that he is not equal to the task, Cicero proposes to do his best and asks for a sympathetic hearing.

NARRATIO

VI. The father, Sextus Roscius, a wealthy and influential citizen of Ameria, had for a long time been on bad terms with his relatives Capito and Magnus.

Sextus Rōscius, pater huiusce, mūniceps Amerīnus fuit, genere et nōbilitāte et pecūniā suī mūnicipī facile prīmus. Erant eī veterēs inimicitiae cum duōbus Rōsciīs Amerīnīs, quōrum alterum sedere in accūsātōrum subselliīs videō,
5 alterum tria huiusce praedia possidere audiō; nam duo istī sunt

1-5 **huiusce:** of this man here, of my client; -“ee” added for vividness. The four Roseii must be carefully distinguished. The son Sextus Roscius has exactly the same name as his father, of whose murder he stands accused. Cicero often refers to him as “hic,” my client. Also the two relatives are known as Titus Roscius, one adding Capito as cognomen, the other Magnus. The latter was present in court as an accuser. **Amerīnus:** of Ameria, an ancient town of Umbria, some 50 miles up the Tiber (now Amelia). **inimicitiae:** feelings of enmity.

mūniceps, -cipis *m.* citizen of a free town

mūnicipium a free town

praedium estate, farm

subsellium bench, seat

Titī Rōscī, quōrum alterī Capitōnī cognōmen est; iste qui adest Magnus vocātur.

VII. The murder was reported without loss of time to Capito and to Chrysogonus.

Cum hic* Sextus Rōscius esset Ameriae, Titus autem iste Rōscius Rōmae, cum hic filius assiduus in praediis esset cumque sē voluntāte patris reī familiārī vītaeque rūstīcae dedisset, iste autem frequēns Rōmae esset, occiditur ad balneās Palacīnās rediēns ā cēnā Sextus Rōscius. Spērō ex hōc ipsō nōn esse obscurum ad quem suspīciō malefici pertineat. Vērū id quod adhūc suspīciōsum est, nisi perspicuum rēs ipsa fēcerit, hunc affinem culpae iūdicātōte.

Occisō Sextō Rōsciō, prīmus Ameriam nūntiat Mallius Glaucia quīdam, cliēns et familiāris istius Titī Rōscī, et nūntiat domum nōn fili, sed T. Capitōnis inimīci; et eum post hōram prīmam noctis occisus esset, prīmō dilūculō nūntius hic Ameriam vēnit. Quadriduō quō haec gesta sunt, rēs ad Chrīsogonum in castra L. Sullae Volāterrās dēfertur.

Magnitūdō pecūniae dēmōnstrātur. Bonitās praediōrum — nam fundōs decem et trēs reliquit, quī Tiberim ferē omnēs tangunt — huius inopia et sōlitūdō commemorātur. Dēmōnstrant, cum pater huiusce, Sextus Rōscius, homō tam splendidus

6-10 **Capitōnī**: dat. in agreement w. "alterī" for one of whom the surname is *Capito*. **Ameriae** . . . **praediis**: emphasizing that the son was not in Rome, showing that Magnus had opportunity to commit the murder. **voluntāte patris**: by his father's wish, purposely stated here to anticipate the charge that ill will existed between father and son.

11-15 **ad balneās Palacīnās**: the Palatine baths were near the southeast area of the Campus Martius. **ad quem pertineat**: on whom falls. **Vērū**: But. **adhūc**: up to this point. **affinem culpae**: involved in guilt. **iūdicātōte**: fut. impera. you shall judge.

16-20 **Ameriam**: Why no prep. **domum**: to the house of.

21-25 **Volāterrās**: to Volaterrae, about 100 miles northwest of Ameria. **commemorātur**: agreeing with nearer subject.

NOTE In **hic** (*nom.*) and **hoc** (*nom. and acc.*) the syllable is long by position, but the vowel is short, being pronounced before an initial vowel as **hic** and **hocc**.

assiduus constant, diligent
balneae, -ārum *f.* baths
bonitās, -ātis *f.* goodness, bounty

dilūculum dawn, daybreak
fundus farm, estate
quadriduum period of four days

et grātiōsus nūllō negōtiō sit occīsus, perfacile hunc hominem incautum et rūsticum et Rōmae ignōtum dē mediō tollī posse. Ad eam rem operam suam pollicentur. Nē diūtius teneam, iūdicēs, sociētās coītur.

VIII. The plotters then entered the murdered man's name on the proscription lists and divided the spoils; all this, I am convinced, without the knowledge of Lucius Sulla. My client was left homeless and destitute.

30 Cum nūlla iam prōscriptiōnis mentiō fieret, cum etiam cīvēs, quī anteā metuerant, redīrent ac iam sēsē dēfūntōs periculīs arbitrārentur, nōmen refertur in tabulās Sextī Rōscī, hominis studiōsissimī nōbilitātis. Manceps fit Chrēsogonus. Tria praedia vel nōbilissima Capitōnī propria trāduntur, quae hodiē
35 possidet. In reliquās omnēs fortūnās iste Titus Rōscius nōmine Chrēsogonī, quem ad modum ipse dēit, impetum facit. Haec omnia, iūdicēs, imprūdente L. Sullā, facta esse certō sciō.

Hunc miserum, lūetū perditum, quī nōndum etiam omnia paternō fūnerī iūsta solvisset, nūdum ēicit domō, atque focīs
40 patriīs dīsque penātibus praecepitem, iūdicēs, exturbat. Iste amplissimae pecūniae fit dominus.

26-30 nūllō negōtiō: with no trouble. dē mediō tolli: be put out of the way, euphemism for "occidi." Nē diūtius teneam: lit. not to hold you longer, i.e. in short. sociētās coītur: a partnership is formed, with Capito, Magnus and Chrysogonus as members. prōscriptiōnis: the proscriptions had ended on June 1, 81 B.C. The murder was committed some months later.

31-35 periculīs: abl. w. "dēfungor." hominis studiōsissimī nōbilitātis: a very strong supporter of the nobles. Sulla's reforms were designed to strengthen the power of the senate and the aristocrats. vel nōbilissima: perhaps the finest.

36-40 quem ad modum: as, just as. imprūdente L. Sullā: without the knowledge of L. Sulla, abl. abs. App. 175. qui nōndum solvisset: although he had not yet paid, rel. clause of concession. App. 220.

dēfungor, -fungī, -fūctus sum
perform, finish with
dī penātēs, deōrum penātium *m. pl.*
household gods (symbol of home)
focus hearth, fireside
grātiōsus popular, influential
imprūdēns, -entis unaware
incautus unsuspecting

lūctus, -ūs *m.* grief, sorrow
manceps, -cipis *m.* buyer, purchaser
metuō, -ere, -uī fear, dread
nōmen referō enter a name
praeceps, -cipitis headlong
proprius one's own, personal
tabulae, -arum *f.* records, lists,
accounts

IX. A delegation from the indignant citizens of Ameria went to Volaterrae to protest this treatment, but they failed to see the dictator, Sulla. Instead Chrysogonus promised them that all would be well.

Lēgātī in castra veniunt. Intellegitur, iūdicēs, id quod iam ante dīxī, imprūdentē L. Sullā, scelera haec et flāgitia fierī. Nam statim Chrŷsogonus ipse ad eōs accēdit et ab eis petit nē ad Sullam adīrent: sē omnia quae vellent, esse factūrum. 45
Usque eō autem ille pertimuerat ut morī māllet quam dē hīs rēbus Sullam docērī.

Hominēs antīquī, quī ex suā nātūrā cēterōs fingerent, cum ille cōfirmāret sēsē nōmen Sextī Rōseī dē tabulīs exēptūrum et praedia vacua filiō trāditūrum, crēdidērunt. Ameriam, rē 50
inōrātā, revertērunt.

Ac primō rem differre cotīdiē ac prōcrāstināre istī coepērunt, postrēmō, id quod facile intellectū est, īnsidiās vītae huiusce Sextī Rōseī parāre, neque sēsē arbitrārī posse diūtius aliēnam pecūniam, dominō incolumī, obtinēre. 55

41-45 Lēgātī: The delegates.

46-50 Hominēs antīquī: Honorable men or Men of the old school. quī, fingerent: the kind who imagined, clause of characteristic. vacua: unoccupied. Chrysogonus promised to renounce his claim to the estates. App. 220. rē inōrātā: without pleading their case, abl. abs. App. 175.

51-55 istī: the accomplices in the crime. intellectū: easy to understand, abl. of the supine. App. 277.

eximō, -ere, -ēmī, -ēptum take out,
remove
flāgitium shame, disgrace
incolumis safe, unharmed
inōrātus unpleaded

pertimēscō, -ere, -timui begin to
fear greatly, dread
prōcrāstinō (1) put off to tomorrow,
postpone
scelus, sceleris *n.* crime
usque eō to such an extent

X. Now the enemies of Sextus Roscius are asking you, the jury, to do what they failed to do.

Postquam istī intellēxērunt summā diligentīā vītā Sextī Rōscī eustōdīrī neque sibi ūllam caedis faciendae potestātem darī, cōnsilium cēpērunt plēnum secleris et audāciae, ut nōmen huius dē parriēdiō dēferrent, et ad eam rem aliquem accūsātōrem veterem comparārent, quī dē eā rē posset aliquid dīcere, in quā nūlla subesset suspīciō.

Ita loquēbantur hominēs: Quod iūdieia tam diū facta nōn essent, condemnārī eum oportēre, quī prīmus in iūdicium adductus esset; huic autem patrōnōs propter Chrēsogonī grātiā dēfutūrōs; dē bonōrum vēnditiōne et dē istā societāte verbum esse factūrum nēminem; atrōcitatē crīminis fore ut hic nūllō negōtiō tollerētur, cum ab nūllō dēfēsus esset.

Hōc cōnsiliō atque hāc āmentiā impulsī, quem ipsī, cum euperent, nōn potuērunt occīdere, eum iugulandum vōbīs trādidērunt.

56-60 **cōnsilium**: explained by the "ut" clause, a plan . . . to accuse . . . and to hire. **aliquem accūsātōrem veterem**: some seasoned accuser. An old hand at accusing, Cicero suggests, would be able to invent the evidence.

61-65 **Ita loquēbantur hominēs**: the fellows reasoned as follows. Cicero now interprets their reasoning, and the passage is therefore put in indirect discourse. App. 253, 247.

66-70 **fore ut tollerētur**: my client would be removed. As a substitute for the fut. inf. pass., a form commonly avoided; "fore ut" w. the imp. subjunc. pass. is here used. **iugulandum**: gerundive in agreement with "eum" to be murdered. App. 271.

atrōcītās, -ātis *f.* brutality, savagery, atrocity

bona, -ōrum *n.* goods, property

dēsum, -esse, -fui, -futūrus *w. dat.*
be missing, lack, fail

iūdicium trial, court, judgment

iugulō (1) cut the throat of, murder

nōmen alicuius dēferō accuse someone

parricidium parrieide

patrōnus advocate, patron

subsum, -esse, -fui, futūrus be near,
be under, lurk

REVIEW Demonstratives: hic, ille, is, iste

Indefinite: quidam

Nouns: decline mūniceps, genus, nōmen, iūdex, mentiō, lūctus

Verbs: eō, ferō, faciō; form compounds with prefixes ab-, ad-, com-, ex-, in-, ob-, pro-, re-, sub-, trans-; note — pereō and intereō, -ire, -iī, -itum die, perish, be killed

PARTITIO

There are three topics with which the defense must concern itself: the charge of parricide, the audacity of the Titi Roscii, and the excessive power of Chrysogonus. Cicero will refute the actual charge, and the jury in turn will do their duty by curbing the effrontery of the Roscii and the influence of Chrysogonus.

Trēs sunt rēs, quantum ego exīstimāre possum, quae obstant hōc tempore Sextō Rōsciō: crīmen adversāriōrum, et audācia, et potentia. Crīminis cōnfictiōnem Erūcius suscepit; audāciae partēs Rōsciī sibi dēpoposcērunt; Chrŷsogonus autem, quī plūrimum potest, potentiā pugnat. Dē hīsce rēbus mē dīcere oportēre intellegō. 75

Ego crīmen oportet dīluam. Vōs et audāciae resistere et hominum eius modī perniciōsam atque intolerandam potentiam prīmō quōque tempore extinguere atque opprimere dēbētis. Occīdisse patrem Sextus Rōsciū arguitur. In tantō, tam atrōcī, tam singulārī maleficiō quibus tandem, Erūcī, argūmentīs accūsātōrem cēnsēs ūtī oportēre? Nōne dēbēs et audāciam eius quī in crīmen vocētur singulārem ostendere et vītā vitiīs flāgitīisque dēditam? Quōrum tū nihil in Sextum Rōsciū nē obiciendī quidem causā contulistī. 80 85

71-75 **quantum**: adverbial acc. *so far as*. **Erūcius**: the formal accuser is named for the first time. **partēs**: *the roles*.

76-80 **dīluam**: *subjunc. w. "oportet (ut)", I must destroy*. **prīmō quōque tempore**: idiom, *at the first opportunity*.

81-85 **quī . . . vocētur** = **quī accūsētur**. **dēditam**: *given over to*. **obiciendī**: gerund w. "causā" for the purpose of slandering. App. 266.

arguō, -ere, -uī, -ūtum charge, allege
atrōx, -ōcis cruel, brutal
confictiō, -ōnis *f.* trumping up, invention
crīmen, -minis *n.* accusation, charge, crime
dēposcō, -ere, -poposci demand, claim

diluō, -ere, -lui, -lūtum dissolve, weaken, refute
maleficiū evil deed, crime
obstō, -stitī, -stātum (1) *w. dat.*
 stand in the way of, block
quisque, quaeque, quodque *adj.* each
vitium fault, vice

REVIEW possum, dēbeō, oportet; aliquis, quisque, quī (rel.), atrōx, tempus.

XIV. What motive did Sextus Roscius have for killing his own father?

“Patrem occidit Sextus Rōscius.” Quī homō? Adulēscēntulus corruptus et ab hominibus nēquam inductus? Annōs nātus maior quadrāgintā. Vetus vidēlicet sicārius, homō audāx et saepe in caede versātus. At hoc ab accūsātōre nē dīcī quidem
 90 audistis. Lūxuriēs igitur hominem, nīmīrum, et aeris aliēnī magnitūdō et indomitae animī cupiditātēs ad hoc scelus impulērunt? Dē lūxuriā pūrgāvit Erūcius, cum dīxit hunc nē in convīviō quidem ūllō ferē interfuisse. Nihil autem unquam dēbuit. Cupiditātēs porrō quae possunt esse in eō quī rūrī
 95 semper habitāvit et in agrō colendō vīxit? Quae rēs igitur tantum furōrem Sextō Rōsciō obiēcīt? “Patrī,” inquit, “nōn placēbat.” Quam ob causam? Necesse est enim eam quoque iūstam et magnam et perspicuam fuisse. Nam ut illud incredibīle est, mortem oblātam esse patrī ā filiō sine plūrimīs et maximīs
 100 causīs, sic hoc vērī simile nōn est, odiō fuisse parentī filium

86-90 **Quī homō:** *What kind of man was he?* Cicero invents answers and shows that they are ridiculous. **Annōs . . . quadrāgintā:** supply “quam” after “maior,” more than forty years old. **versātus:** *involved.*

91-95 **Nihil . . . dēbuit:** a blunt denial of the suggestion that his client was heavily in debt.

96-100 **obiēcīt:** *suggested, prompted.* **ut:** correlative with “sic” just as . . . so. **vērī simile:** often as one word, *likely.* **odiō:** double dat. w. “parentī,” *object of hatred to his father.* App. 139.

aes aliēnum, aeris aliēnī *n.* debt
convivium feast, banquet
indomitus uncontrolled
intersum, -esse, -fui, -futūrus *w. dat.*
 take part in, be present at
lūxuriēs (or -ia), -iēi, (or -iae) *f.*
 luxury, extravagance
nēquam *indecl. adj.* worthless

nīmīrum *adv.* of course, to be sure;
 often used ironically
odium hatred
porrō *adv.* moreover, furthermore
pūrgō (1) clear, cleanse, purge
rūrsus *adv.* again
sicārius assassin, killer

REVIEW Gerund and gerundive constructions. Decline **rūs, duo, tempus.**

sine causīs multīs et magnīs et necessariīs. Rūrsus igitur eōdem revertāmur et quaerāmus quae tanta vitia fuerint in ūnicō filiō. At perspicuum est nūllum fuisse. Pater erat igitur amēns, quī ōdisset eum sine causā, quem prōcreāverat? At is quidem fuit omnium cōstantissimus. Ergō illud iam 105 perspicuum est, neque odī causam patrī neque sceleris filiō fuisse.

XV. The fact that the son remained in the country to manage the farms is no proof that he was on bad terms with his father.

“Nesciō,” inquit, “quae causa odī fuerit. Fuisse odium intellegō, quia anteā, cum duōs filiōs habēret, illum alterum quī mortuus est, sēcum omnī tempore volēbat esse, hunc in 110 praedia rūstica relēgāverat.” Quid ais, Erūcī? Tot praedia, tam pulchra, tam fructuōsa Sextus Rōscius filiō suō relēgātiōnis ac supplicī grātiā colenda trādiderat? Quid? hoc patrēs familiās, quī liberōs habent nōne optātissimum sibi putant esse, filiōs suōs reī familiārī maximē servīre et in praediīs 115

101-105 eōdem: adv., to the same point.

106-110 sceleris: supply “causam,” motive for crime.

111-115 grātiā = “causā,” for the sake of, by way of. colenda: gerundive with “praedia,” estates to be cared for. App. 271. familiās: old form of the gen. sing.; often written with “pater” as one word – “paterfamiliās,” head of the household.

aiō def. verb say, assert
fructuōsus productive, fruitful
optātus desired, desirable
relēgātiō, -ōnis f. banishment
relēgō (I) send away, banish

rēs familiāris, reī familiāris f.
property
serviō, -īre, -iī, -itum w. dat. serve,
have concern for, work for
supplicium punishment

REVIEW fīō, sum, arbitror, fungor, morior, custodiō, mālō.

Decline fūnus, facilis, rēs, vetus, iste.

Indirect discourse: inf. w. acc. subj., subordinate clauses in subjunc. mood. App. 247.

colendīs operae plūrimum studiūque cōnsūmere?

XVIII-XIX. Erucius claims that the father intended to disinherit his son. But there is not the slightest evidence that this is true.

120 Odium igitur ācerrimum patris in filiū ex hōe, opīnor, ostenditur, Erūcī, quod hunc rūrī esse patiēbātur. Num quid est aliud? “Immō vērō,” inquit, “est; nam istum exhērēdāre in animō habēbat.” Audiō. Nunc dīcis aliquid quod ad rem pertineat. “Exhērēdāre filiū voluit.” Quam ob causam? “Nesciō.” Exhērēdāvitne? “Nōn.” Quis prohibuit? “Cōgitābat.” Cui dīxit? “Nēmīnī.”

125 Quid est aliud iūdicīō ac lēgibus ac maiestāte vestrā abūtī ad quaestum atque ad libīdinem nisi hōc modō accūsāre atque id obicere quod plānum facere nōn modo nōn possīs vērū nē cōnēris quidem? Vident omnēs quā dē causā huic inimīcus veniās. Sciunt huiusce pecūniā tē adductum esse.

XXI-XXII. Erucius has not been able to prove that my client had a motive for the murder.

130 Quid mihi ad dēfendendum dedistī, bone accūsātor? quid hīsce ad suspicandum? “Nē exhērēdārētur veritus est.”

116-120 *operae . . . studiūque*: partitive gen. w. “plūrimum,” *most of their energy and interest.* *ex hōc*: explained by “quod patiēbātur;” *this, the fact that he allowed.* App. 244. *Num quid est aliud*: *There is nothing else, is there?* *Immō vērō est*: affirming, *oh yes, there is.* Cicero now engages in an imaginary dialogue with Erucius. *Audiō*: lit. *I hear*; but here with a suggestion of irony, *This is interesting to hear.*

121-125 *pertineat*: subjunc. in rel. clause of characteristic. App. 236. *Cōgitābat*: *He was thinking about it.* *maiestāte vestrā*: the authority vested in the jury as representatives of the Roman people. *nisi*: with “*Quid aliud*,” *What else . . . than.*

126-130 *id obicere*: *to bring a kind of charge.* *nōn modo vērū nē quidem*: *not only . . . but . . . not even.* *cōnēris*: App. 236. *bone accūsātor*: ironical. *hīsce*: *to these men here*, i.e. the members of the jury.

abūtōr, -ūtī, -ūsus sum abuse,
misuse, exploit
cōnor, -ārī, -ātus sum try, attempt
exhērēdō (1) disinherit
libīdō, -dīnis *f.* desire, greed

maiestās, -ātis *f.* dignity, majesty
nōn modo, vērū nē, quidem not
only, but not even
plānus plain, clear
quaestus, -ūs *m.* profit, gain

Audiō; sed quā dē causā verērī dēbuerit, nēmō dīcit. “Habēbat pater in animō.” Plānum fac. Nihil est, nōn quīcum dēlībērāverit, quem certiorē fēcerit, unde istud vōbīs suspicārī in mentem vēnerit.

Cum hōc modō accūsās, Erūcī, nōnne hoc palam dīcis?— 135
 “Ego quid accēperim sciō; quid dīcam nesciō. Ūnum illud spectāvi, id quod Chrȳsogonus aiēbat, nēminem istī patrōnum futūrum, dē bonōrum ēmptiōne dēque eā societātē nēminem esse quī verbum facere audēret hōc tempore.” Haec tē opīniō falsa in istam fraudem impulit. Nōn verbum fēcissēs, sī tibi 140
 quemquam respōnsūrum putāvissēs. Cōnfītēre tē hūc eā spē vēnisse, quod putārēs hīc latrōcinium, nōn iūdiciū futūrum. Dē parricidiō causa dīcitur. Ratiō ab accūsātōre nōn reddita est, quam ob causam patrem filiū occiderit.

XXIII. The case of Caelius some years ago showed that parricide must be proved beyond all possible doubt.

Nōn ita multīs ante annīs aiunt T. Caelium quendam, 145

131-135 Plānum fac: *Make it clear, Give the evidence.* nōn: supply “dīcis,” *you do not tell.* quīcum: *with whom*, “quī” is an old abl. form.

136-140 Ūnum illud spectāvi: *I thought only of that one thing.* nēminem . . . futūrum: in indir. statement, amplifying “ūnum illud.” App. 253. verbum facere: *to utter a word.*

141-145 Cōnfītēre: *impera. sing. dīcitur: is being pleaded.* Nōn . . . annīs: *Not so many years ago.* aiunt: *people say; a vague phrasing.* Cicero frequently used in this speech vague or diffident statements. Because of his youth he did not want to convey the impression that he was cocksure of facts.

cōnfīteor, -ērī, -fessus sum admit,
 own, confess
 dēlībērō (1) discuss, deliberate
 ēmptiō, -ōnis *f.* purchase
 fraus, fraudis *f.* deceit, fraud

latrōcinium robbery, brigandage
 palam *adv.* openly, frankly
 ratiō, -ōnis *f.* reason, account
 suspīcor, -ārī, -ātus sum suspect

REVIEW Impera. forms for all four conjugations and for deponents. Note especially dīc, dūc, fac, fer, and nōlī. But effice, cōnfice, etc. Decline nēmō, and quisquam, quidquam (quicquam); sing. only. Interrogative words that introduce questions: num, -ne, nōnne, quis, quantus, quālis, quot, quotiēns (*how many times*), quādo, quō (*where to*), unde (*where from*), ubi (*where*), quam (*how*), cūr, quārē, quā dē causā (*why*), utrum . . . an (*whether . . . or*). Construction with verbs of fearing: timeō, vereor, metuō. Note the adverbs hīc (*in this place*), hūc (*to this place*), hīnc (*from this place*). Form similar adverbs from iste and ille.

Tarracīnēnsē, hominē nōn obsēurū, cum cēnātus cubitum in idē conclāve cum duōbus adulēscētibus filiīs īsset, inventum esse māne iugulātum.

150 Cum neque servus quisquam reperīrētur neque liber ad quem suspīciō pertinēret, duo autem filiī propter eubantēs nē sēnsisse quidem sē dīcerent, nōmina filiōrum dē parriicīdiō dēlāta sunt.

155 Quid poterat tam esse suspīciōsum? Neuterne sēnsit? Ausus autem est quisquam sē in id conclāve committere, cum ibīdem essent duo adulēscētēs, quī et sentīre et dēfendere facile possent? Erat porrō nēmō in quem ea suspīciō convenīret.

160 Tamen cum plānum iūdicibus esset factum apertō ōstiō dormientēs cōs repertōs esse, iūdicīō absolūtī adulēscētēs et suspīciōne omnī liberātī sunt. Nēmō enim putābat quemquam esse quī, cum omnia dīvīna atque hūmāna iūra scelere nefārīō polluisset, somnum statim capere posset, proptereā quod eī quī tantum facinus commīsērunt, nōn modo sine cūrā quīescere, sed nē spīrāre quidem sine metū possunt.

XXV. Our ancestors enacted an unparalleled punishment for the crime of parricide.

165 Itaque cum multīs ex rēbus intellegī potest maiōrēs nostrōs

146-150 **Tarracīnēnsē**: of *Tarracīna*, a town in Latium. **nōn obsēurū**: example of *litotes*, lit. *not obscure*, i.e. *well-known*. App. 309. **cubitum**: supine to express purpose after verb of motion "īsset" (= "īisset"). App. 276. **pertinēret**: pointed. Why is the verb in the subjunctive mood?

151-155 **nē . . . sē**: that they had not even been aware. **dēlāta sunt**: with "nōmina filiōrum," *the sons were formally charged*. **sē committere**: to trust himself, to venture.

156-160 **convenīret**: synonym for "pertinēret" above. **iūdicīō absolūtī**: were acquitted at the trial.

161-165 **somnum statim capere**: go to sleep immediately. **nōn modo**: here for "nōn modo nōn," *not only not*. **cum**: correlative with "tum," *not only . . . but also*.

cēnō (1) dine; cēnātus having dined
conclāve, -is *n.* bedroom
cubō, -uī, -itum (1) lie down;
cubitum ire go to bed
dormiō, -ire, -lī, -itum sleep
ibīdem *adv.* in the same place
māne *adv.* in the morning

ōstium door, entrance
polluō, -ere, -uī, -ūtum defile, dishonor
propter *adv.* close at hand, nearby
somnus sleep
spīrō (1) breathe

nōn modo armīs plūs quam cēterās nātiōnēs vērūm etiam cōnsiliō sapientiāque potuisse, tum ex hāc rē vel maximē, quod in impiōs singulāre supplicium invēnērunt. Quā in rē quantum praestiterint eīs, quī apud cēterōs sapientissimī fuisse dicuntur, cōnsiderāte.

170

Prudentissima civitās Athēniēnsium, dum ea rērum potīta est, fuisse trāditur. Eius porrō civitātis sapientissimum Solōnem dicunt fuisse, eum quī lēgēs, quibus hodiē ūtuntur, scrīpsit. Is cum interrogārētur, cūr nūllum supplicium cōstituisset in eum quī parentem necāvisset, respondit sē id nēmīnem faci- 175 tūrum putāsse. Sapienter fēcisse dīcitur cum dē eō nihil sānxerit, quod antea commissum nōn erat, nē nōn tam prohibēre quam admonēre vidērētur.

Quantō nostrī maiōrēs sapientius! Quī cum intellexerent nihil esse tam sānctum, quod nōn aliquandō violāret audācia, 180 supplicium in parricidās singulāre excōgitāvērunt, ut eī quōs nātūra ipsa retinēre in officiō nōn posset, magnitudīne poenae ā maleficiō summovērēntur. Īnsuī voluērunt in culleum vivōs atque ita in flūmen dēicī.

XXVI. They wanted to symbolize the enormity of the crime.

Ō singulārem sapientiam, iūdicēs! Nōnne videntur hunc 185

166-170 vel maximē: perhaps most of all.

171-175 rērum: gen. with "potior" in the idiom to be supreme. Solōnem: Solon was a famous Athenian lawgiver (c. 640-560 B.C.) who reformed the constitution of Athens.

176-180 quod: antecedent is "eō," regarding that which hitherto had not been committed. nōn . . . admonēre: not so much to forbid as to suggest. Quantō . . . sapientius: supply "fēcērunt," How much more wisely our ancestors acted.

181-185 supplicium singulāre excōgitāvērunt: they devised a unique punishment. sapientiam: acc. of exclamation. App. 155.

culleus a leather bag
dēicio, -ere, -iēcī, -iectum throw down
insuō, -ere, -suī, -sūtum sew in
parricida *m.* a parricide
plūs possum be more powerful
praestō, -stitū, -stātum (1) *w. dat.*
excel, be superior to

prūdēns, -entis wise
sancio, -ire, sānxi, sānctum ratify,
ordain, hold sacred
summoveō, -ēre, -mōvī, -mōtum
clear away, deter
violō (1) profane, violate

REVIEW Comparison of adjectives and adverbs.

hominem ex rērum nātūrā sustulisse et ēripuisse, cui repente caelum, sōlem, aquam terramque adēmerint, ut parricīda earēret eīs omnibus rēbus, ex quibus omnia nāta esse dīeuntur?

190 Tantī malefici erīmen, cui maleficiō tam singulāre supplicium est cōstitutum, probāre tē, Erūcī, cēnsēs posse tālibus virīs, sī nē causam quidem malefici prōtulerīs? Sī hunc apud bonōrum ēmptōrēs ipsōs accūsārēs eīque iūdiō Chrysogonus pracesset, tamen diligentius parātiusque vēnissēs.

195 Nōne vidēs quid agātur, an apud quōs agātur? Agitur dē parricīdiō quod sine multīs causīs suscipī nōn potest. Apud hominēs autem prūdentissimōs agitur, quī intellegunt nēminem nē minimum quidem malefīcium sine causā admittere.

XXVII. How was it possible for him to murder his father?

Estō. Causam prōferre nōn potes. Tametsī statim vīcisse dēbeō, tamen dē meō iūre dēcēdam et tibi id quod in aliā 200 causā nōn concēderem, in hāc concēdam, frētus huius innocentīā.

Nōn quaerō abs tē quārē patrem Sextus Rōscius occīderit; quaerō quō modō occīderit. Et vel respondendī vel interpellandī tibi potestātem faciam vel etiā, sī quid volēs, 205 interrogandī. Quō modō occīdit? Ipsene percussit? An aliīs

186-190 ex rērum nātūrā: out of the world.

191-195 prōtulerīs: subjunc. in indirect discourse introduced by "cēnsēs." App. 247. parātius-: adv. comp. degree of "parātē;" take with "diligentius" as more carefully prepared. quid agātur: what is being pleaded. "Agitur dē parricīdiō," A case of parricide is being pleaded.

196-200 nē . . . quidem sine . . . admittere: commits without a motive not even the slightest crime. Estō: fut. impera. of "esse," Be it so. Well then. iūre dēcēdam: I shall relinquish my right. nōn concēderem: in an implied, pres., contrary-to-fact cond., I would not grant. App. 214.

201-205 potestātem faciam: I shall give the opportunity.

adimō, -ere, -ēmī, -ēmptum *w. dat.*
of separation take away, remove
frētus *w. abl.* relying on
interpellō (1) interrupt
interrogō (1) cross-examine
nāscor, nāsci, nātus sum be born
percutiō, -ere, -cussī, -cussum strike,
hit

praesum, -esse, -fui, -futūrus *w. dat.*
be in charge of
prōferō, -ferre, tuli, -lātum bring
forward, advance
quārē *interr. adv.* why, for what
reason
repente *adv.* suddenly
sōl, sōlis *m.* the sun
tametsī *conj.* although, and yet

REVIEW Contrary-to-fact conditions. Word formation.

eum occidendum dedit? Sī ipsum arguis, Rōmae nōn fuit. Sī per aliōs fēcisse dīcis, quaerō, servōsne an liberōs? Sī per liberōs, quōs hominēs? Indidem Ameriā? An hōsee ex urbe sicāriōs? Sī Ameriā, quī sunt ei? Cūr nōn nōminantur? Sī Rōmā, unde eōs nōverat Rōsciū, quī Rōmam multīs annīs nōn 210
vēnit neque umquam plūs trīduō fuit? Ubi eōs convēnit? Quī collocūtus est? Quō modō persuāsīt? Pretium dedit? Cui dedit? Per quem dedit? Unde aut quantum dedit? Nōne hīs vēstigiīs ad caput malefiei pervenīrī solet?

XXVIII. Was the murder done through slaves?
But the slaves are with Chrysogonus, who refuses
to produce them for examination.

Rōmae Sextus Rōsciū occiditur, cum in agrō Amerinō esset 215
filius. Litterās, crēdō, mīsīt alicui sicāriō ille quī Rōmae nōverat nēminem. "Arcessivīt aliquem." Quem et quandō? "Nūntium mīsīt." Quem aut ad quem? "Pretiō, grātiā, spē, prōmissīs indūxit aliquem." Nihil hōrum nē cōnfingī quidem potest; et tamen causa dē parriциō dīcitur. 220

Reliquum est ut per servōs id admiserit. Ō, dī immortalēs, rem miseram et calamitōsam! Quod in tālī crimine innocentibus salūtī esse solet, ut servōs in quaestiōnem polliceantur, id Sextō Rōsciō facere nōn licet.

Vōs, quī hunc accūsātis, omnēs eius servōs habētis. Ūnus 225

211-215 Quī: adverbial, *How? By what means?* hīs vēstigiīs: *by these clues.* pervenīrī solet: *impers., lit. it is accustomed to be reached to . . . ; with "ad caput," the source is usually reached.*

216-220 crēdō: *ironical.*

221-225 Reliquum est ut: *It remains that, The alternative is that.* salūtī: *dat. of purpose, a source of safety.* App. 136. ut . . . polliceantur: *the clause explains "id quod . . . solet," to offer their slaves for examination.* Ūnus: with "nōn" for emphasis in place of the more usual "nē ūnus quidem."

arcessō, -ere, -ivī, -itum send for
calamitōsus disastrous, unfortunate
cōnfingō, -ere, -finxī, -fictum invent,
devise, pretend

indidem *adv.* from the same place
pretium bribe, reward, price
quaestiō, -ōnis *f.* investigation,
examination

REVIEW Relations of place, with and without the prepositions: *in, ex, dē, ab, ad.*



Joseph V. Noble

Attic sixth century B.C. black-figure hydria for holding water. In the black-figure style of vase-painting, the black-paint figures sharpen to a metallic luster on reddish buffed clay.

230 puer, victus cotidiani minister, ex tanta familia Sexto Roscio relictus non est. Servi paterni ubi sunt? Chrysogonum. iudices, sectantur. Apud eum sunt in honore et in pretio. Etiam nunc ut ex eis quaeratur, ego postulo, hic orat et obsecrat. Quid facitis? Cur recusatis?

235 Dubitate etiam nunc, iudices, si potestis, a quo sit Sextus Roscius occisus; ab eone qui propter illius mortem in egestate et in insidiis versatur, cui ne quaerendi quidem de morte patris potestas permittitur, an ab eis qui quaestionem fugitant, bona possident, in caede atque ex caede vivunt.

XXIX. Cicero concludes his refutation of Erucius. It cannot be proved that Sextus employed agents. Erucius says that it was possible to hire assassins. He knows how easy this is, but my client does not know.

226-230 **familiā**: household, including the slaves. **ut . . . quaeratur**: impers. pass., that they be examined. **hic . . . obsecrat**: my client begs and implores.

231-235 **ab eone**: supply "occisus sit," whether he was killed by him. **quaerendi**: gerund with "potestas," opportunity to inquire. App. 266.

egestas, -atis *f.* want, need
fugito (1) shun, avoid; *freq. of* fugio
minister, -tri *m.* servant

sector, -ari, -atus *sum* attend upon,
follow
victus, -us *m.* living, food



Pompeian Fresco; landscape of a seaside villa with fishing boats.

CONFIRMATIO

XXX-XLII. Consider the insolence of these accusers, the Roscii, who have perpetrated a crime with which they wish to charge my client who had no motive. But Magnus was poor, bold and covetous, an enemy of the dead man. Furthermore he had the opportunity, for he was often in Rome and knew professional killers. The messenger, a man attached to Magnus, reported the murder to Capito, not to the dead man's son. Why? Because he was an accomplice, as is shown by his sharing in the spoils.

Magnus now has the effrontery to appear in court and to accuse Sextus. Through Magnus and Capito the murder was reported to Chrysogonus, who rewarded them well. It was Capito who tricked the delegates from Ameria, for he was actually a member of the delegation. Why does Magnus refuse to offer the slaves for the court to examine? His excuses are lame. What has been said should demonstrate clearly enough who is guilty.

XLIII. How could Chrysogonus have purchased the property of a man whose name was never on the proscription lists?

Veniō nunc ad illud nōmen aureum Chr̄sogonī, sub quō
 nōmine tōta societās latuit. Bonōrum Sextī Rōscī ēmp̄tor est
 Chr̄sogonus. Pr̄imum hoc videāmus: eius hominis bona quā
 240 ratiōne vēniērunt, aut quō modō vēnīre potuērunt? Scr̄iptum
 enim ipsā lēge ita dīcunt esse — “ut eōrum bona vēneant, quī
 pr̄scr̄iptī sunt” — quō in numerō Sextus Rōscius nōn est —
 “aut eōrum quī in adversāriōrum praesidiīs occīsī sunt.” Dum
 praesidia ūlla fuērunt, in Sullae praesidiīs fuit. Posteā quam
 ab armīs recessum est, in summō ōtiō rediēns ā cēnā Rōmae
 245 occīsus est. Sī lēge, bona quoque lēge vēniisse fateor: sīn autem
 cōstat contrā omnēs nōn modo veterēs lēgēs vērum etiam novās
 eum occīsum esse, bona quō iūre aut quō mōre aut quā lēge
 vēnierint, quaerō.

XLIV–XLV. It was Chrysogonus who illegally
 entered the name of Sextus Roscius on the pro-
 scription lists, who illegally effected sale of the
 property, if sale there was.

Ego haec omnia Chr̄sogonum fēcisse dīcō, ut ēmentūrētur,
 250 ut malum cīvem Sextum Rōscium fuisse fingeret, ut eum apud

236-240 **illud nōmen aureum**: ironical play on the Greek name Chr̄sogonus
 which means *gold-born*. **quā ratiōne**: on what principle. **ut . . . sunt**: Cicero is
 quoting from the relevant law.

241-245 **recessum est**: *impers. pass. of “recēdō,” with “ab armīs,” after hos-*
tilities were ended. **lēge**: legally. **bona**: n. pl. *his property*.

246-250 **contrā**: in violation of. **haec omnia**: explained by the four “ut” clauses.

aureus golden
cōstat, -āre, -stitit *impers.* it is
 evident, is agreed
ēmentior, -iri, -itus sum lie outright
ēmp̄tor, -ōris m. purchaser
fateor, -ēri, fassus sum admit, own,
 confess
lateō, -ēre, latuī lurk, lie hidden

mōs, mōris m. custom, way, precedent
ōtium, -ī n. leisure, quiet, peace
praesidium, -ī n. defense, guard; *pl.*
praesidia armed force
pr̄scr̄ibō, -ere, -scripsi, -scriptum
 publish, proscribe, outlaw
vēneō, -ire, -iī, -itum go for sale, be
 sold (**vēnum, eō**; *cf. vēndō*)

REVIEW **ipse, idem, aliquis, alter.** Decline **crīmen, vīctus.** Conjunctions of
 concession — **tametsi, quamquam, etsī, cum, etiamsi.**

adversariōs occisum esse diceret, ut hīsce dē rēbus ā lēgātīs Amerinōrum docērī L. Sullam passus nōn sit. Dēnique etiam illud suspicor, omninō haec bona nōn vēniisse.

Opīnor enim esse in lēge, quam ad diem prōscripsiōnēs vēnditiōnēsq̄e fiant, Kalendās Iūniās. Aliquot post mēnsēs et homō occisus est et bona vēniisse dīcuntur. Profectō aut haec bona in tabulās pūblicās nōn rediērunt nōsq̄e ab istō nebulōne facētius ēlūdīmur quam putāmus aut, sī rediērunt, tabulae pūblīcae corruptae aliquā ratiōne sunt; nam lēge quidem bona vēnīre nōn potuisse cōstat.

Ego haec ā Chrēsogonō, meā sponte, remōtō Sextō Rōsciō, quaerō: prīmum, quārē cīvis optimī bona vēnierint; deinde, quārē hominis eius quī neque prōscriptus neque apud adversariōs occisus est, bona vēnierint, cum in eōs sōlōs lēx scripta sit; deinde, quārē aliquantō post eam diem vēnierint, quae diēs in lēge praefīnīta est; dēnique, eūr tantulō vēnierint.

Quae omnia sī, quem ad modum solent libertī nēquam et improbī facere, in patrōnum suum cōferre voluerit, nihil ēgerit; nēmō est enim quī nesciat propter magnitudinem rērum multa multōs fūrtim, imprūdente L. Sullā, commīsisse.

XLVI-XLIX. Chrysogonus' luxury and his extravagant ways reveal his nature. Is no one to protest against his violence and arrogance? Such scoundrels should not be allowed to exploit Sulla's victory. By opposing Chrysogonus' outrages you jurymen will uphold the cause of the nobles in whose behalf I make this appeal. My client does not complain of his loss of property. He asks only to be acquitted of the charge of having murdered his father.

251-255 *illud, omninō . . . vēniisse*: the following, that this property was not sold at all. *Opīnor*: ironical. All knew the date. *Kalendās Iūniās*: the first of June. *Aliquot post mēnsēs*: Some months later.

256-260 *in . . . rediērunt*: were not entered on the state records.

261-265 *meā sponte*: of my own accord. *remōtō*: leaving out. *quārē . . . vēnierint*: first of four ind. questions. App. 245. *in . . . sōlōs*: with "scripta," directed against them only.

266-270 *tantulō*: abl. of price, for so little. *cōferre*: with "quae omnia," to heap the blame for all this.

aliquantō adv. considerably
facētē adv. neatly, shrewdly
fingō, -ere, finxi, fictum pretend,
nebulō, -ōnis m. scoundrel
omninō adv. at all, in any way

praefiniō, -īre, -iī, -itum limit, define
profectō adv. certainly, surely
tantulus so little
vēnditiō, -ōnis f. sale

PERORATIO

L-LI. What harm can a destitute man do to Chrysogonus? The power of Chrysogonus has overawed most of Roscius' supporters; but there are yet friends who support his cause, which is the cause of all the nobles.

LII. My client's only hope is in your aid. How matters stand is now clear to you. So refuse to do the bidding of Chrysogonus.

Vērūm sī ā Chrȳsogonō, iūdicēs, nōn impetrāmus ut pecūniā nostrā contentus sit, vītā nē petat, sī nōn satis habet avāritiam suā pecūniā explēre, nisi etiā erūdēlitātī sanguis praebitus sit, ūnum perfugium, iūdicēs, ūna spēs reliqua est
 275 Sextō Rōsciō, eadem quae manet rei pūblīcae, vestra prīstina bonitās et misericordia; quae sī manet, salvī etiā nunc esse possumus.

Ad eamne rem vōs reservātī estis, ad eamne rem dēlēctī, ut
 280 eōs condemnārētis, quōs sectōrēs ac sicāriī iugulāre nōn potuissent?

Solent hoc bonī imperātōrēs facere cum proelium commit-
 tunt, ut in eō locō quō fugam hostium fore arbitrentur, mīlitēs
 collocent, in quōs, sī quī ex aciē fūgerint, dē imprōvisō incidant.
 285 Similiter arbitrantur istī bonōrum ēmptōrēs vōs hīc sedēre, quī excipiātis eōs quī dē suis manibus effūgerint. Dī pro-

271-275 *vītā nē petat*: depends on "impetrāmus," *that he not seek our lives. satis habet*: *is satisfied.*

281-285 *fore* = "futūram esse." *sī quī fūgerint*: *whoever have fled*, a clause serving as subject for "incidunt." *quī excipiātis*: purpose clause. *Dī prohibeant*: *May the gods forbid.* App. 202.

crūdēlitās, -ātis *f.* cruelty
 dē imprōvisō *adv.* unexpectedly
 dēligō, -ere, -lēgī, -lēctum pick out,
 choose
 explēō, -ēre, -plēvī, -plētum sate, glut

impetrō (1) gain a request
 misericordia pity, mercy
 praebeō, -ēre, -uī, -itum offer, provide
 prīstinus traditional, original
 sector, -ōris *m.* thug, crook

REVIEW Impersonal verbs – *licet, accidit, oportet, vidētur, placet, decet, necesse est, rēfert, itur, pugnātur*. Decline *alius, uter, mēnsis, ratiō*. Form compounds of *capīō*. Word formation: App. 2.

hibeant, iudicēs, ut hoc quod maiōrēs nostrī cōnsilium pūblicum vocārī voluērunt, praesidium sectōrum exīstimētur.

Dubiumne est ad quem maleficium pertineat, cum videātis ex alterā parte sectōrem, inimicum, sīcārium, accūsātōrem Titum Rōscium Magnum, ex alterā parte egentem, probātum suis filium, in quō nōn modo culpa nūlla sed nē suspiciō quidem potuit cōsistere? Num quid aliud vidētis obstāre Sextō Rōsciō nisi quod patris bona vēniērunt? 290

LIII. You have the power to free the state from oppressive cruelty before we become callous to human suffering.

Quod sī eam ad rem operam vestram profitēminī, ut ad vōs addūcantur eōrum liberī, quōrum bona vēniērunt, cavēte, per deōs immortālēs, iudicēs, nē nova et multō crūdēlior prōscriptiō per vōs instaurāta esse videātur. 295

Hominēs sapientēs et istā auctōritāte et potestāte praeditōs, quā vōs estis, ex quibus rēbus maximē rēs pūblica labōrat, eis maximē medērī convenit. Vestrum nēmō est quī intellegat populum Rōmānum, quī quondam in hostēs lēnissimus exīstimābātur, hōc tempore domesticā erūdilitāte labōrāre. Hanc tollite ex cīvitāte, iudicēs, hanc patī nōlīte diūtius in hāc rē pūblicā versārī. Quae nōn modo id habet in sē malī, quod tot cīvēs atrōcissimē sustulit, vērum etiam hominibus 300 305

286-290 cōnsilium pūblicum: a council for the people. probātum suis: supported by his friends.

291-295 quid aliud: anything else. Quod sī: But if.

296-300 Hominēs sapientēs: acc. with "medērī convenit," It is right that wise men remedy. eis: supply "rēbus," dat. with "medērī." Vestrum: gen. of "vōs." quī intellegat: clause of characteristic, who does not realize.

301-305 malī: partitive gen. with "id," this evil.

atrōciter adv. savagely, brutally
caveō, -ēre, cāvī, cautum take care,
be on guard against
convenit, -īre, -vēnit impers. it is
fitting, is proper
egeō, -ēre, -uī be in need
instaurō (1) renew, repeat
lēnis mild, gentle, lenient

medeor, -ērī w. dat. cure, remedy,
heal
obstō, -āre, -stitī w. dat. oppose,
impede, stand in the way of
praeditus endowed, provided
profiteor, -ērī, -fessus sum offer.
promise
quondam adv. once, formerly



Portrait statue in bronze of the orator, Aulus Metilius, c. end of third century B.C. Represents the transition period from purely Etruscan to purely Roman Art.

lénissimīs adēmit misericordiam cōsuētūdine incommodōrum. Nam cum omnibus hōrīs aliquid atrōciter fierī vidēmus aut audīmus, etiam quī nātūrā mītissimī sumus, assiduitāte molestiārum sēnsū omnem hūmānitātis ex animīs āmittimus.

306-309 cōsuētūdine incommodōrum: by habituation to misfortunes. quī: implied antecedent is "nōs." assiduitāte molestiārum: synonym for "cōsuētūdine incommodōrum." sēnsū omnem hūmānitātis: all feeling for humanity. Cicero's conclusion is in the hope that daily experience of wrong and injustice – man's inhumanity to man – may not dull the edge of sensitivity to the sufferings of one's fellows.

assiduitās, -ātis *f.* persistence
incommodum loss, misfortune

mītis mild, gentle, compassionate
molestia annoyance, trouble

THE PROSECUTION OF VERRES

For three years (73–71 B.C.) Gaius Verres was governor of the province of Sicily. No governor under the Republic received payment from the state for his services, and among dishonest and irresponsible governors it had become accepted practice to exploit the resources of the provinces as means to personal and political reward. In his official capacity Verres was cruel, rapacious and unscrupulous.

In Sicily Verres had boasted that he was very happy with a three-year, instead of the usual one-year, term of office. In the first year he would reward himself. With the profits of the second year he would endow his friends and advocates, and with the spoils of the third year he would bribe the jury, should he be brought to trial for misgovernment.

Smarting under the wrongs which they had suffered from Verres' insatiable greed and cruel despotism, the Sicilians in 70 B.C. requested Cicero to champion their cause against him on the charge *Dē Repetundīs* (claim against a provincial governor for wealth that he extorted). Five years earlier Cicero had been quaestor at Lilybaeum in Sicily and had earned the respect of the province by his competence and integrity.

For the coming trial Verres had considerable advantages. Few governors had been convicted in recent years for conduct unbecoming a governor. Powerful and wealthy Optimates who belonged to Rome's best families were his friends and had promised him their support. The jury would be composed of senators who themselves perhaps hoped for or had already experienced the pleasures and privileges of peculation and arbitrary government.

Verres had ample funds for just such an emergency, and accordingly enlisted as his advocate, Quintus Hortensius, the greatest orator of the day and consul-elect for the following year. Both men agreed that all good Optimates should close ranks and preserve an unbroken front against the **novus homō** who ventured to accuse one of their number. Better still, Verres was able to choose his own prosecuting attorney. A

friend and former colleague, Q. Caecilius, was willing to bring charges against Verres without pressing them too heavily. Additionally advantageous was Caecilius' lack of oratorical skill.

In the first stage of the proceedings Cicero vigorously asserted his claim to be the official prosecutor for the Sicilians in his speech *In Q. Caecilium Ōrātiō quae Divīnātiō dīcitur*. When Cicero and Caecilius had presented their arguments, the court decided that Cicero was entitled to represent the cities of Sicily.

Verres next attempted to delay the proceedings, for he believed that time would work in his favor. The trial was set for August, but with a sufficient number of postponements it would extend into the year of Hortensius' consulship. However, once again Verres was thwarted, for Cicero's energy and determination enabled him to find in Sicily competent witnesses and attested evidence without asking for a postponement.

The trial began on August 5, 70 B.C. and lasted only nine days. In the *Āctiō Prīma* Cicero made a short speech which formulated his sweeping charges and stressed the political importance of the case. The witnesses against Verres were then examined and documentary evidence was presented.

Hortensius found it impossible to refute the charges, and his client Verres, realizing that the case was hopeless, withdrew into voluntary exile at Marseilles, retaining however a considerable portion of his loot.

Unable now to present before the court the rest of his evidence which he had grouped into five speeches, Cicero decided to publish these speeches to be read at the bar of public opinion. Known as the *Āctiō Secunda*, they are grouped as follows: *Dē Praetūrā Urbānā*, in which Cicero traces Verres' career into the year when he was praetor at Rome; *Dē Iūdicīis*, which deals with corrupt and arbitrary administration of justice; *Ōrātiō Frūmentāria*, in which Cicero reveals Verres' dishonesty and venality in the realm of provincial taxation and finances; *Dē Signīs*, which exposes the violence and duplicity with which Verres took from individuals, temples and cities the statues and other artistic treasures that caught his fancy; and *Dē Supplicīis*, wherein it was shown that Verres

through criminal indifference, greed and cruelty had weakened the naval forces based in Sicily, and had tortured and executed Roman citizens without proof of their guilt.

In essence these speeches were composed for delivery. Cicero throughout preserves the fiction that Verres is present in court. Though never delivered, they constitute brilliant testimony to Cicero's eloquence. Through Verres, Cicero wanted to strike at unscrupulous governors who sacrificed the welfare and interests of their subjects. And he naturally wished also to gain popular support for the next stage in his political career.

With the *Verrines* Cicero harvested the reward for long, arduous years of practice and self-discipline in oratory. This resounding victory over his rival Hortensius assured Cicero's supremacy as Rome's greatest orator and equal acclaim by all succeeding generations.

Verres and Cicero both perished in the proscriptions of 43 B.C. Cicero's Republican principles had aroused Antony's fury; Verres' Corinthian vases had inflamed Antony's cupidity. Where objets d'art were involved, both scoundrels were connoisseurs.

The selections that follow are taken mainly from the fourth speech, *Dē Signīs*. They constitute but a small fraction of the *Verrines* but will serve to illustrate Cicero's genius in oratory. All the attributes of the great orator are here, his detailed knowledge of facts, the skillful exposition of these facts for their most telling effects, artistry of language, scathing invective, moral indignation, irony, pathos, intensity of emotion, patriotism and an all-pervading humanity.

IN C. VERREM

Cicero Makes Sweeping Charges in the Arraignment of Verres

Iam vērō omnium vitiōrum suōrum plūrima et maxima cōstituit monumenta et indicia in prōvinciā Siciliā; quam iste per triennium ita vexāvit ac perdidit ut ea restitui in antīquum statum nūllō modō possit, vix autem per multōs
5 annōs innocentēsque praetōrēs aliquā ex parte recreārī aliquandō posse videātur.

Hōc praetōre, Siculī neque suās lēgēs neque nostra senātūs cōnsulta neque commūnia iūra tenuerunt. Tantum quisque habet in Siciliā, quantum hominis avāriissimī et libidinōsissimī
10 aut imprudentiam subterfūgit aut satietatī superfuit.

Nūlla rēs per triennium nisi ad nūtum istius iūdicāta est. Nūlla rēs tam patria cuiusquam atque avita fuit quae nōn ab eō, imperiō istius, abiūdicārētur. Innumerābilēs pecūniae ex arātōrum bonīs novō nefariōque institūtō coāctae; sociī
15 fidēlissimī in hostium numerō existimātī; cīvēs Rōmānī servilem in modum cruciātī et necātī; hominēs nocentissimī propter pecūniās iūdicio liberātī; honestissimī atque integerimī, absentēs rei factī, indictā causā, damnātī et eiectī; portūs mūnitissimī, maximae tūtissimaeque urbēs, pīrātīs
20 praedōnibusque patefactae; nautae militēsque Siculōrum,

1-5 **Iam vērō:** *Furthermore*. **plūrima:** throughout this passage Cicero uses many adjectives in the superlative degree in order to make the charges as comprehensive as possible. **indicia:** *proofs, evidence*, from "indiciō" (1). Distinguish carefully from "iūdicia." **iste:** Verres. Since Cicero is prosecuting, "iste" is the accused man.

6-10 **Siculī . . . lēgēs:** Rome left to Sicily the legal system that existed when Sicily became a province in 240 B.C. after the first Punic War. **senātūs cōnsulta:** *decrees of the senate*. **commūnia iūra:** *human rights*. **satietatī:** dat. with "super-sum." App. 135.

11-15 **Nūlla rēs:** listen for the magnificent power in the phrasing of these extreme accusations. In the later speeches Cicero gave specific details for each charge. **avita:** *hereditary, ancestral*. **ab . . . abiūdicārētur:** *was taken away from him by legal action*; "eō" refers to "cuiusquam."

16-20 **iūdicio:** with "liberātī," *were acquitted*. **rei:** with "factī," *prosecuted, accused*. **indictā causā:** *without pleading their case*.

socii nostri atque amici, famē necātī; classēs optimae atque opportūnissimae cum magnā ignōminiā populī Rōmānī āmissae et perditae.

Idem iste praetor monumenta antīquissima, partim rēgum locuplētissimōrum, quae illī ōrnāmentō urbibus esse voluerunt, partim etiam nostrōrum imperātōrum, quae victōrēs cīvitatibus Siculīs aut dedērunt aut reddidērunt, spoliāvit nūdāvitque omnia. (I. iv-v)

**The Sicilians Realized That Verres
Had Looted the Entire Province
in His Greed for Artistic Treasures**

I. Veniō nunc ad istius, quem ad modum ipse appellat, studium, ut amīcī eius, morbum et insāniam, ut Siculī, latrōcinium; ego quō nōmine appellem nesciō. Rem vōbīs prōpōnam. Vōs eam suō, nōn nōminis pondere penditōte.

Genus ipsum prius cognōscite, iūdicēs; deinde fortasse nōn magnō opere quaerētis, quō id nōmine appellandum putētis. Negō in Siciliā tōtā, tam locuplētī, tam vetere prōvinciā, tot oppidīs, tot familiīs tam cōpiōsīs, ūllum argenteum vās, ūllum Corinthium aut Dēliacum fuisse, ūllam gemmam aut margaritam, quidquam ex aurō aut ebore factum, signum ūllum aēneum, marmoreum, eburneum, negō ūllam pictūrā neque in tabulā neque in textilī, quīn conquīsierit, inspexerit, quod placitum sit abstulerit.

21-25 **classēs**: fleets were maintained at the expense of the provincials to suppress Mediterranean piracy which was prevalent at this time. **rēgum locuplētissimōrum**: such as Agathocles and Hiero who had enriched Syracuse with works of art.

26-30 **nostrōrum imperātōrum**: especially M. Marcellus who captured Syracuse in 212 B.C. and P. Scipio Africanus the Younger who restored to Syracuse works of art which he had recovered after the capture of Carthage in 146 B.C. **studium**: avocation, hobby. Cicero sarcastically implies that Verres has missed his calling.

31-35 **penditōte**: fut. impera. of "pendō."

36-40 **vās, vāsis**: n. *vase, vessel*; pl. "vāsa, vāsōrum." **Corinthium . . . Dēliacum**: Corinthian and Delian bronze ware was highly prized by fashionable Romans. **ebore**: "ebur, eboris" n. *ivory*. in . . . **textilī**: on a panel or in tapestry. **quīn**: here = "quam nōn," introducing a clause of characteristic, that he did not seek out . . .

Magnum videor dicere; attendite etiam quem ad modum
dicam. Nōn enim verbī neque crīminis augendī causā com-
plector omnia. Cum dicō nihil istum eius modī rērum in tōtā
45 prōvinciā relīquisse, Latīnē mē scītōte, nōn accūsātōriē loquī.
Etiam plānīus: nihil in aedibus cuiusquam, nē in hospitīs
quidem; nihil in locīs commūnibus, nē in fānīs quidem; nihil
apud Siculum, nihil apud cīvem Rōmānum, dēnique nihil
istum, quod ad oculōs animumque acciderit, neque prīvātī
50 neque pūblicī, neque profānī neque sacrī tōtā in Siciliā relī-
quisse.

The Private Chapel of Gaius Heius of Messana

Unde igitur potius incipiam, quam ab eā cīvitāte, quae tibi
ūna in amōre atque in dēliciīs fuit? Aut ex quō potius numerō,
quam ex ipsīs laudātōribus tuīs? Facilius enim perspicīetur,
55 quālis apud cōs fuerīs, quī tē odērunt, quī accūsant, quī
persequuntur, cum apud tuōs Māmertīnōs inveniāre improbis-
simā ratiōne esse praedātus.

II. C. Hēius est Māmertīnus (omnēs hoc mihi quī Messānam
accessērunt, facile concēdunt) omnibus rēbus illā in cīvitāte
60 ōrnatissimus. Huius domus est vel optima Messānae, nōtissima

41-45 **placitum sit**: why subjunctive? **Latīnē**: just as we would say, *in plain English*. **scītōte**: is fut. impera., *you must know*. **accūsātōriē**: *in the manner of an accuser*. He implies that he will not be guilty of exaggeration.

46-50 **nihil**: now that Cicero has decided to speak *more plainly*, note the desolation that he implies. There are 11 negatives in the statement. **aedibus**: in pl. "aedēs, -ium" f. *a house*; in sing. "aedēs, -is" f. *a temple*. **hospitīs**: supply "aedibus." **commūnibus**: *public*, such as the forum and the theaters.

51-55 **eā cīvitāte**: to Messana (modern Messina) on the northern tip of Sicily. Verres had given special privileges. **in dēliciīs fuit**: *was your favorite*. **laudātōribus tuīs**: Messana was the only city that sent a delegation to testify in Verres' favor.

56-60 **Māmertīnōs**: *Mamertines, citizens of Messana*. The adj. is derived from "Māmers" (the Oscan name for the war god). In c. 282 B.C. mercenary soldiers, styling themselves Māmertīnī, seized and occupied the town of Messana. **inveniāre**: alternative form of "inveniāris." **Messānam**: prep. is omitted with names of towns. App. 158. **vel optima**: *perhaps the finest*.

quidem certē, et nostrīs hominibus apertissima maximēque hospitālis. Ea domus ante istius adventum ōrnāta sic fuit ut urbī quoque esset ōrnāmentō. Erat apud Hēium sacrārium magnā cum dignitatē in aedibus, ā maiōribus trāditum, perantīquum; in quō signa pulcherrima quattuor, summō 65 artificio, summā nōbilitatē, quae nōn modo istum hominem ingeniōsum et intellegendem, vērū etiam quemvis nostrum, quōs iste idiōtās appellat, dēlectāre possent: ūnum Cupīdinis marmoreum Prāxiteli. Nīmīrum didici etiam, dum in istum inquirō, artificum nōmina. Idem, opīnor, artifex eiusdem modī 70 Cupīdinem fēcit illum, quī est Thespiīs, propter quem Thespieae vīsuntur; nam alia vīsendi causa nūlla est. Atque ille L. Mummius, cum Thespiadas, quae ad aedem Fēlicitātis sunt, cēteraque profāna ex illō oppidō signa tolleret, hunc marmoreum Cupīdinem, quod erat cōnsecrātus, nōn attigit. 75

III. Vērū ut ad illud sacrārium redeam, signum erat hoc quod dīcō Cupīdinis ē marmore; ex alterā parte Herculēs, ēgregiē factus ex aere. Is dīcēbātur esse Myrōnis, ut opīnor, et certē. Item ante hōs deōs erant ārulae, quae cuius religionem sacrārī significāre possent. Erant aēnea duo praetereā 80

61-65 **sacrārium**: even humble households would have a modest shrine for the worship of the Lares and Penates, the spirits which protected the home. The "sacrārium" of Heius also contained statues of other deities whose worship was traditional in his home. **summō artificio**: abl. of description. App. 172.

66-70 **ingeniōsum**: talented. **idiōtās**: the word is applied to persons ignorant of science, art or politics; hence develops our "idiot." **Cupīdinis**: masculine when the reference is to Cupid, god of love. **Prāxiteli**: gen. Praxiteles was a famous Greek sculptor, fourth century B.C. **Nīmīrum**: Of course. **opīnor**: I believe. Cicero pretends to be uncertain. In this way he puts himself on a level with the ordinary jurymen and at the same time conceals his own personal attachment to objets d'art.

71-75 **Thespiīs**: at *Thespieae*, a town in Bocotia, Greece. **L. Mummius**: Mummius captured Corinth in 146 B.C. and sent shiploads of artistic treasures to Rome. **Thespiadas**: the *Muses*, Greek acc. from "Thespias, -adis" f. The statues were so named because Thespieae was on the southern slope of Mt. Helicon, the legendary home of the Muses. **aedem Fēlicitātis**: the temple of Good Fortune was dedicated c. 150 B.C. and would be entitled to some of Mummius' loot.

76-80 **redeam**: to come back. The digression served to contrast Verres with Mummius who, though also a pillager, at least respected the sanctity of religious objects. **Myrōnis**: Myron was noted especially for the realism and versatility of his bronze work. **et certē**: Cicero pretends to require corroboration, as though uncertain of the name. **religiōnem**: the sanctity.

signa, nōn maxima, vērūm eximiā venustāte, virginālī habitū
 atque vestītū, quae manibus sublātīs sacra quaedam mōre
 Athēniēnsium virginum reposita in capitibus sustinēbant.
 Canēphoroe ipsae vocābantur. Sed eārum artificem quem?
 85 Quemnam? Rēctē admonēs. Polyclītum esse dīcēbant.
 Messānam ut quisque nostrum vēnerat, haec vīsere solēbat.

Omnibus haec ad vīsendum patēbant cotīdiē. Domus erat
 nōn dominō magis ōrnāmentō quam cīvitātī. C. Claudius,
 cuius aedilitātem magnificentissimam scīmus fuisse, ūsus est
 90 hōc Cupīdine tam diū, dum forum dīs immortalibus populōque
 Rōmānō habuit ōrnātum; et cum hospes esset Hēiōrum,
 Māmertīnī autem populī patrōnus, ut illīs benignīs ūsus est
 ad commodandum, sic ille dīligēns fuit ad reportandum.

Haec omnia quae dīxī signa, iūdicēs, ab Hēiō ē sacrārīō
 95 Verrēs abstulit. Nūllum, inquam, hōrum relīquit neque aliud
 ūllum tamen praeter ūnum pervetus ligneum Bonae Fortūnae,
 ut opīnor. Eam iste habēre domī suae nōluit.

Verres, of Course, Employed Art Specialists

XIII. Iam ut haec omnia reperīre ac perscrūtārī solitus sit,
 iūdicēs, est operae pretium cognōscere. Cībyrātae sunt frātrēs
 100 quīdam, Tlēpolemus et Hierō, quōrum alterum fingere opīnor

81-85 **eximiā venustāte**: abl. of description, of exceptional grace. **Canēphoroe**: lit. basket-carriers, a transliteration of the Greek word. Statues of Athenian girls carrying the "sacra" on their heads were used architecturally as supporting columns. **quem**: once again Cicero pretends to forget a sculptor's name. **Rēctē admonēs**: lit. you remind rightly, i.e. thank you for reminding me. **Polyclītum**: Polyclitus, fifth century as was Myron, excelled in youthful figures.

86-90 **C. Claudius**: his aedileship was in 99 B.C. **magnificentissimam**: superlative of "magnificus," magnificent, splendid.

91-95 **tam diū dum**: as long as. **Hēiōrum**: of the Heius family. **ut . . . commodandum**: as he found them kind in making the loan.

96-100 **pervetus** = "veterimum." **ut**: how. **perscrūtārī**: to investigate thoroughly. **operae pretium**: worthwhile. **Cībyrātae**: inhabitants of Cībyra, a town in Phrygia, Asia Minor.

ē cērā solitum esse, alterum esse pictōrem. Hōsce opīnor, Cibrae cum in suspiciōnem vēnissent suis cīvibus fānum expilāsse Apollinis, veritōs poenam iūdicī ac lēgis, domō profūgis. Quod Verrem artificiē suī cupidum cognōverant, domō fugientēs ad eum sē exsulēs, cum iste esset in Asiā, 105 contulērunt. Hī sunt illī, quibus in tabulīs refert sēsē Q. Tadius dedisse iussū istius, Graecīs pietōribus. Eōs iam bene cognitōs et rē probātōs sēcum in Siciliam dūxit.

His "Hunting Dogs"

Quō postea quam vēnērunt, mīrandum in modum — canēs vēnaticōs dicerēs — ita odōrābantur omnia et pervestīgābant 110 ut, ubi quidque esset, aliquā ratiōne invenīrent. Aliud minandō, aliud pollicendō, aliud per servōs, aliud per liberōs, per amīcum aliud, aliud per inimīcum inveniebant. Quidquid illīs placuerat, perdendum erat. Nihil aliud optābant quōrum poscēbātur argentum, nisi ut id Hierōnī et Tlēpolemō displi- 115 eēret.

The Heirloom of Pamphilus

XIV. Vērum meherecule hoc, iūdicēs, dīcam. Meminī Pamphilum Lilybaetānum, amīcum et hospitem meum, nōbilem hominem, mihi nārrāre, cum iste ab sēsē hydriam Boēthī manū factam, praeclārō opere et grandī pondere, per 120

101-105 **in suspiciōnem**: *under suspicion*. Cicero suggests a criminal record for the brothers. **expilāsse**: in place of a gerund or gerundive construction. **in Asiā**: on the staff of Dolabella, governor of Cilicia, 80-79 B.C.

106-110 **in tabulīs**: *in the financial records*. **dedisse**: supply "pecūniam." **Graecīs pictōribus**: *to the Greek painters*. Cicero is explaining an entry made by Tadius, Verres' treasurer. **mīrandum in modum**: *in an amazing way*. **dicerēs**: subjunctive with indefinite second person, *one might call them*.

111-115 **perdendum erat**: *was doomed to be lost*. **quōrum**: antecedent is in "optābant." **nisi ut**: *except that*.

116-120 **meherecule**: exclamation, shortened from "mē Herculēs iuvet," *may Hercules help me; on my word of honor*. **Lilybaetānum**: *of Lilybaeum*. As quaestor in 75 B.C. Cicero was stationed at Lilybaeum and may have then met Pamphilus. **ab sēsē**: i.e. from Pamphilus who was recounting to Cicero his treatment at the hands of Verres. **hydriam**: *a water jug*, the word is Greek. Boethius, second century B.C., was famous for delicate craftsmanship. **per potestātem**: *by force, arbitrarily*.



Architectural example of the *caryatid* from the Erechtheum on the Athenian Acropolis. Atop her head is the Ionic column she forms.

potestātem abstulisset, sē sānē tristem et conturbātum domum revertisse, quod vās eius modī, quod sibi ā patre et ā maiōribus esset relictum, quō solitus esset ūtī ad fēstōs diēs, ad hospitum adventūs, ā sē esset ablātum.

Pamphilus Bribeed the “Dogs” and Saved His Goblets

- 125 “Cum sedērem,” inquit, “domī trīstis, accurrit Venerius. Iubet mē scyphōs sigillātōs ad praetōrem statim afferre. Permōtus sum,” inquit. “Bīnōs habēbam. Iubeō prōmī utrōsque, nē quid plūs malī nāscerētur, et mēcum ad praetōris domum ferri. Eō cum veniō, praetor quiēscēbat. Frātrēs
130 illī Cībyrātae inambulābant. Quī mē ubi vīdērunt, ‘Ubi sunt,

121-125 *sānē*: very. *ad hospitum adventūs*: for the visits of guests. *Venerius*: a slave of *Venus*. Verres employed on official errands slaves from the temple of *Venus* on Mt. Eryx in NW Sicily.

126-130 *scyphōs*: cups, goblets. *sigillātus*: embossed, adorned with delicate figures; from “*sigillum*,” dimin. of “*signum*.” *Bīnōs*: A pair. *inambulābant*: were walking up and down.

Pamphile,' inquit, 'scyphī?' Ostendō trīstis. Laudant. Incipiō querī mē nihil habitūrum quod alicuius esset pretī, sī etiam scyphī essent ablātī. Tum illī, ubi mē conturbātum vident, 'Quid vīs nōbīs dare, ut istī abs tē nē auferantur?' Nē multa. Sēstertiōs M mē," inquit, "poposcērunt. Dīxī mē datūrum. Vocat intereā praetor, poscit scyphōs." 135

Tum illōs coepisse praetōrī dīcere, putāsse sē, id quod audīssent, alicuius pretī scyphōs esse Pamphilī; luteum negōtium esse, nōn dignum, quod in suō argentō Verrēs habēret. Ait ille idem sibi vidērī. Ita Pamphilus scyphōs optimōs aufert. 140

Et mehercule ego antea, tametsi hoc nesciō quid nūgātōrium sciēbam esse, ista intellegere, tamen mīrārī solēbam istum in hīs ipsīs rēbus aliquem sēnsu habēre, quem scīrem nullā in rē quidquam simile hominis habēre. 145

XV. Tum prīmum intellēxī ad eam rem istōs frātrēs Cībyrātās fuisse, ut iste in fūrandō manibus suīs, oculīs illōrum ūteretur.

Failure to Secure the Thericlean Goblets

XVIII. Accipite, sī vultis, iūdicēs, rem eius modī, ut āmentiam singulārem et furōrem iam, nōn cupiditātem eius perspicere possitis. 150

131-135 alicuius pretī: of any value. Nē multa: supply "dicam," To make a long story short. M = "mille," a thousand sesterces, about \$75.

136-140 coepisse: for variety Cicero returns to indirect discourse. putāsse sē: that they had thought. luteum negōtium: worthless stuff, junk. dignum quod Verrēs habēret: fit for Verres to have. App. 236. idem: acc. sing. n., subj. for "vidērī," that he thought the same.

141-145 hoc nesciō quid: lit. this I know not what, i.e. this, whatever it is. nūgātōrium: trifling, nonsensical; from "nūgae" trifles, nonsense. ista intellegere: lit. to understand that sort of thing, i.e. that kind of knowledge; the phrase is meant to explain "hoc nesciō quid." quem scīrem habēre: who, as I knew, had.

146-150 ut . . . ūteretur: the clause with "ut" explains "eam rem." Accipite: Cicero's style as he narrates these incidents is simple and straightforward in order to create the illusion that the speech was not carefully rehearsed. Such a device is used even though, of course, this speech was not delivered orally.

155 Melitēnsis Diodōrus est quī apud vōs anteā testimōnium dīxit. Is Lilybaei multōs iam annōs habitat, homō et domi nōbilis et apud eōs, quō sē contulit, propter virtutem splendidus et grātiōsus. Dē hōc Verrī dīcitur habēre eum perbona toreumata; in eīs pōcula quaedam, quae Thēriclia nōminantur, Mentōris manū summō artificiō facta. Quod iste ubi audīvit, sic cupiditāte inflammātus est nōn solum īnspicendi, vērū etiam auferendi, ut Diodōrum ad sē vocāret ac posceret.

Diodorus Works to Outwit Verres

160 Ille, quī illa nōn invītus habēret, respondit Lilybaei sē nōn habēre, Melitae apud quendam propinquum suum relīquisse. Tum iste continuō mittit hominēs certōs Melitam. Scribit ad quōsdam Melitēnsēs, ut ea vāsa perquirant. Rogat Diodōrum ut ad illum propinquum suum det litterās. Nihil eī longius
165 vidēbātur quam dum illud vidēret argentum.

Diodōrus, homō frūgī ac dīligēns, quī sua servāre vellet, ad propinquum suum scribit, ut eīs, quī ā Verre vēnissent, respondēret sē paucīs illis diēbus mīsisse Lilybaeum. Ipse intereā recēdit. Abesse ā domō paulisper māluit quam praesēns
170 illud optimē factum argentum amittere.

151-155 **Melitēnsis**: of Malta. The island ("Melita, -ae" f.) came under the jurisdiction of the governor of Sicily. **testimōnium dīxit**: gave evidence, when the trial began. **habitat**: has been living. The Latin idiom uses present tense.

156-160 **toreumata**: embossed goblets. **Thēriclia**: Thericlean, named for the Corinthian designer who brought the style into vogue. **Mentōris**: of Mentor, a famous engraver of the fourth century B.C. **quī . . . habēret**: causal clause, since he was very happy to have them. "nōn invītus" offers an example of litotes. App. 309.

161-165 **quam dum**: than the time until.

166-170 **frūgī**: indecl. adj., honest, thrifty. **respondēret**: ind. command that he was to answer. App. 250. **paucīs illis diēbus**: in the last few days.

In His Fury Verres Threatens Diodorus with the Death Penalty

Quod ubi iste audīvit, usque eō commōtus est ut sine ūllā dubitātiōne īnsānīre omnibus ac furere vidērētur. Quia nōn potuerat ēripere argentum ipse Diodōrō, ērepta sibi vāsa optimē facta dīcēbat. Minitārī absentī Diodōrō, vōciferārī palam, lacrimās interdum vix tenēre.

175

XIX. Conquīrī Diodōrum tōtā prōvinciā iubet. Ille ex Siciliā iam castra commōverat et vāsa collēgerat. Homō, ut aliquō modō in prōvinciam illum revocāret, hanc excōgitat ratiōnem, sī haec ratiō potius quam āmentia nōminanda est. Appōnit dē suīs canibus quendam, quī dīcat sē Diodōrum Melitēsem rei capitālis reum velle facere.

180

Prīmō mīrum omnibus vidērī Diodōrum reum, hominem quiētissimum, ab omnī nōn modo facinoris, vērū etiam minimī errātī suspīciōne remōtissimum: deinde esse perspicuum, fierī omnia illa propter argentum. Iste nōn dubitat iubēre nōmen dēferri. Rēs clāra Siciliā tōtā, propter caelātī argentī cupiditātem reōs fierī rērum capitālium, neque solum reōs fierī, sed etiam absentēs.

185

Verres Is Warned That He Has Gone Too Far

Diōdōrus Rōmae sordidātus circum patrōnōs atque hospītēs cursāre, rem omnibus nārrāre. Litterae mittuntur istī

190

171-175 **Diodōrō**: dative of separation, so too "sibi." App. 143. **Minitārī**: the first of three historical infinitives as rapid touches to complete the picture of Verres' frustration. App. 255.

176-180 **vāsa collēgerat**: wordplay, lit. *he had gathered his goblets*; as a military term (for it was war between Verres and Diodorus), *he had packed his soldier's kit*. **ratiōnem**: *method*. **canibus**: the Cibyrate brothers mentioned earlier as "eanēs vēnāticī."

181-185 **rei capitālis reum**: *on trial for a capital offense*. **vidērī**: hist. inf. App. 255. **Diodōrum reum**: supply "esse." The phrase is subj. for "vidērī."

185-190 **nōmen dēferri**: idiom, *a formal charge to be made*. **Rēs clāra**: *A notorious affair*. Note the sarcasm, ridicule and contempt, with "absentēs" reserved for climax. **sordidātus**: *meanly dressed, in mourning*. It was customary for a man who thought himself unjustly accused to enlist popular sympathy by drawing attention to his neglected appearance. **cursāre**: hist. inf.; with "circum," *kept calling on*.

ā patre vehementēs, ab amīcīs item, vidēret quid ageret dē Diodōrō, quō prōgrederētur; rem clāram esse et invidiōsam; peritūrum hōc ūnō crimine, nisi cāvisset.

195 Ad iūdicium nōndum sē satis instrūxerat. Prīmus annus erat prōvinciae. Itaque furor eius paululum nōn pudōre, sed metū ac timōre repressus est. Condemnāre Diodōrum nōn audet absentem; dē reīs eximit. Diodōrus intereā, prae-
tōre istō, prope triennium prōvinciā domōque caruit.

**In the Eyes of the World Verres Violated the Laws of
Hospitality, Humiliated Rome, and Committed Sacrilege
in His Outrageous Treatment of King Antiochus**

200 XXVII. Veniō nunc nōn iam ad fūrtum, nōn ad avāritiam, nōn ad cupiditātem, sed ad eius modī facinus, in quō omnia nefāria continērī mihi atque inesse videantur, in quō dī immor-
tālēs violātī, existimātiō atque auctōritās nōminis populi Rōmānī imminūta, hospitium spoliātum ac prōditum, abali-
205 ēnātī scelere istius ā nobīs omnēs rēgēs amīcissimī nātiōnēsque, quae in eōrum rēgnō ac diciōne sunt. Nam rēgēs Syriae, rēgis Antiochī filiōs puerōs, scītis Rōmae nūper fuisse; quī
vēnerant nōn propter Syriae rēgnum — nam id sine contrō-
versiā obtinēbant, ut ā patre et ā maiōribus accēperant —
210 sed rēgnum Aegyptī ad sē et ad Selēnē, mātrem suam per-
tinēre arbitrābantur. Hī postea quam temporibus rei pūb-

191-195 ā patre: by Verres' own father. vidēret: ind. command, he was to watch out. App. 250. peritūrum: supply "eum esse," that he would be destroyed or convicted. Ad iūdicium: For a trial. In "Actiō Prīma" Cicero stated that after his first year as governor Verres proposed to extort funds for use if ever he were brought to trial. This year, "prīmus annus," he thought only of his own pocket.

196-200 omnia nefāria: all sinful deeds. Beginning with the clause "in quō," Cicero lists the violations of religion, of hospitality, and of Rome's honor.

201-205 violātī: the omission of the auxiliary verbs "sunt, est" adds vigor to the charges. existimātiō: the reputation, the good name.

206-210 rēgēs . . . puerōs: strictly only the older of the two princes could claim to be "rēx." In the following year (69 B.C.) the Roman general Lucullus restored him to the throne of Syria. Selēnē: Greek acc. The mother Selene was legitimate heir to the throne of Egypt but evidently received no support from the Roman senate. temporibus rei publicae: by the difficulties that the republic faced. While the young princes remained in Rome, the Romans were involved in four different wars. But the phrase may be only a polite way of explaining that the princes were disappointed.

licae exclusi per senatum agere quae voluerant non potuerunt, in Syriam in regnum patrum profecti sunt.

Antiochus Is Entertained by Verres

Eorum alter, qui Antiochus vocatur, iter per Siciliam facere voluit. Itaque, isto praetore, venit Syracusae. Hic Verrēs hereditatem sibi venisse arbitratus est, quod in eius regnum 215 ac manus venerat is, quem iste et audierat multa secum praecleara habere et suspicabatur. Mittit homini munera satis largē haec ad usum domesticum: olei, vini quod visum est, etiam tritici quod satis esset, de suis decumis. Deinde ipsum regem ad cenam vocavit. Exornat amplē magnificēque 220 triclinium. Expōnit ea, quibus abundabat, plurima et pulcherrima vasa argentea — nam haec aurea nondum fecerat. Omnibus curat rebus instructum et paratum ut sit convivium. Quid multa? Rex ita discessit ut et istum copiosē ornatum et se honorificē acceptum arbitraretur. 225

The King in Turn Entertains Verres

Vocat ad cenam deinde ipse praetorem. Expōnit suas copias omnes, multum argentum, non pauca etiam pocula ex auro, quae, ut mos est regius et maximē in Syria, gemmis erant distincta clarissimis. Erat etiam vas vinarium, ex una gemma pergrandi trulla excavata, manubrio aureo, de 230

211-215 **regnum**: why "regnum" (l. 215) rather than "provinciae"?

216-220 **satis largē**: very generously. Cicero is sarcastic, for Verres' generosity cost him nothing. **tritici**: partitive gen., as are "vini" and "olei," such oil and wine as he saw fit, and plenty of wheat too. App. 120. **de suis decumis**: from his tithes, the tax levied on the landowners of Sicily.

221-225 **nam . . . fecerat**: again sarcasm. **Quid multa**: supply "dicam," In short.

226-230 **pergrandi**: with "gemma," very large gem. There were in ancient times semi-precious stones, such as onyx, of size and beauty unknown today. **trulla**: a wine ladle, in apposition to "vas." **manubrium**: a handle.

quā, crēdō, satis idōneum, satis gravem testem Q. Minucium dīcere audīstis. Iste ūnum quodque vās in manūs sūmere, laudāre, mīrārī. Rēx gaudēre, praetōrī populī Rōmānī satis iūcundum et grātum illud esse convīvium.

Verres "Borrows" Artistic Treasures from the King

235 Postēa quam inde discessum est, eōgitāre nihil iste aliud, quod ipsa rēs dēclārāvit, nisi quem ad modum rēgem ex prōvinciā spoliātum expilātumque dīmitteret. Mittit rogātum vāsa ea quae pulcherrima apud eum viderat. Ait sē suis caelātōribus velle ostendere. Rēx, quī illum nōn nōsset, sine
240 ūllā suspiciōne libentissimē dedit. Mittit etiam trullam gemmeam rogātum; velle sē eam diligentius cōnsiderāre. Ea quoque eī mittitur.

A Famous Candelabrum

XXVIII. Nunc reliquum, iūdicēs, attendite, dē quō et vōs audīstis, et populus Rōmānus nōn nunc prīmum audiet
245 et in exteris nātiōnibus usque ad ultimās terrās pervagātum est. Candēlābrum ē gemmīs clārissimīs, opere mīrābilī perfectum, rēgēs hī quōs dīcō Rōmam cum attulissent, ut in Capitoliō pōnerent, quod nōndum perfectum templum offenderant, neque pōnere potuerunt neque vulgō ostendere ac
250 prōferre voluerunt, ut et magnificentius vidērētur, cum suō

231-235 Q. Minuclum: earlier in the trial. While in Syracuse Prince Antiochus had been the guest of Minucius. sūmere: first of several historical infinitives.

236-240 quod . . . dēclārāvit: as the actual sequel made clear. rogātum: supine expressing purpose. App. 276. suis caelātōribus: to his engravers. nōsset = "nōvisset," subjunc. in causal clause, "quī" equivalent here to "cum is."

241-245 pervagātum est: impers. report has spread. App. 278.

246-250 Candēlābrum: put for effect at the beginning. The audience was familiar with this scandal. quōs dīcō: of whom I am speaking. templum: the temple of Capitoline Jupiter, destroyed by fire in 83 B.C., was finally completed and dedicated in 69 B.C., the year after the prosecution of Verres. offenderant: they had found. vulgō: openly, publicly. magnificentius: comp. degree of "magnificus."

tempore in cellā Iovis Optimī Maximī pōnerētur, et clārius, cum pulchritūdō eius recēns ad oculōs hominum atque integra pervenīret.

Statuērunt id sēcum in Syriam reportāre, ut, cum audissent simulācrum Iovis Optimī Maximī dēdicātum, lēgātōs mitterent, quī cum cēterīs rēbus illud quoque eximium ac pulcherrimum dōnum in Capitōlium afferrent. 255

Verres Asks to See It

Pervēnit rēs ad istius aurēs nesciō quō modō; nam rēx id cēlātum voluerat. Iste petit ā rēge et eum plūribus verbīs rogat ut id ad sē mittat; cupere sē dīcit īnspicere, neque sē aliīs videndī potestātem esse factūrum. Antiochus, quī animō et puerilī esset et rēgiō, nihil dē istius improbitāte suspicātus est. Imperat suis ut id in praetōrium involūtum quam occultissimē dēferrent. 260

Quō posteā quam attulērunt involūcrisque reiectīs cōstituērunt, clāmāre iste coepit dignam rem esse rēgnō Syriae, dignam rēgiō mūnere, dignam Capitōliō. Cum satis iam perspexisse vidērētur, tollere incipiunt, ut referrent. Iste ait sē velle illud etiam atque etiam cōsiderāre; nēquāquam sē esse satiātum. Iubet illōs discēdere et candēlābrum relin- 265 270

251-255 **recēns atque integra**: *fresh and undimmed*

256-260 **nescio quō modō**: *somehow or other*. **plūribus verbis**: *at some length, effusively*.

261-265 **puerilī**: *boyish*. His youthful candor would not harbor suspicion. Cicero adds "rēgiō" implying that a kingly mind would be above suspecting. **esset**: subjunc. in clause of characteristic. App. 236. **in praetōrium**: *to the governor's residence*. **involūcris**: *wrappings, coverings*.

266-270 **dignam**: note the anaphora. What is the effect here? **etiam atque etiam**: *again and again*.

quere. Sic illi tum inanēs ad Antiochum revertuntur.

He Refuses to Return the Candelabrum

XXIX. Rēx primō nihil metuere, nihil suspiciārī; diēs ūnus, alter, plūrēs; nōn referri. Tum mittit, sī videātur, ut reddat. Iubet iste posterius ad sē revertī. Mirum illi vidērī; mittit
275 iterum; nōn redditur. Ipse hominem appellat, rogat ut reddat.

Ōs hominis insignemque impudentiam cognōscite. Quod scīret, quod ex ipsō rēge audisset in Capitoliō esse pōnendum, quod Iovī Optimō Maximō, quod populō Rōmānō servārī vidēret, id sibi ut dōnāret, rogāre et vehementissimē petere
280 coepit.

Cum ille sē et religiōne Iovis Capitoliī et hominum exīstīmātiōne impediri diceret, quod multae nātiōnēs testēs essent illius operis ac muneris, iste hominī minārī ācerrimē coepit. Ubi videt eum nihilō magis minis quam precibus removērī,
285 repente hominem dē prōvinciā iubet ante noctem dēcēdere. Ait sē comperisse ex eius rēgnō pirātās ad Siciliam esse ventūrōs.

The King Makes Public Protest

Rēx maximō conventū Syracūsīs in forō — nē quis forte mē in crimine obscurō versārī atque affingere aliquid suspiciōne hominum arbitrētur — in forō, inquam, Syracūsīs flēns atque
290 deōs hominēsque contestāns, clāmāre coepit candēlābrum

271-275 *inanēs*: empty handed. *metuere*: note the sudden change to historical infinitives and short, sharp sentences to quicken the movement of the narrative. *sī videātur*: if it seems right, if convenient. The phrase is meant to suggest the king's courtesy. *posterius*: later on.

276-280 *Ōs*: mouth, face; here metaphorically as nerve, gall.

281-285 *religiōne*: by a sacred obligation, by a solemn vow. *hominum exīstīmātiōne*: by public opinion. *nihilō magis*: none the more. *minis*: by threats. The verb "minor," is used above.

286-290 *pirātās*: pirates (from Greek). As though there were not already a pirate in Sicily! *maximō conventū*: in a very large gathering. *affingere . . . hominum*: invent something based upon people's suspicion. *contestāns*: invoking as witnesses.

factum ē gemmīs, quod in Capitōlium missūrus esset, quod in templō elārissimō populō Rōmānō monumentum suae societātis amīcitiaeque esse voluisset, id sibi C. Verrem abstulisse; dē eēterīs operibus ex aurō et gemmīs, quae sua penes illum essent, sē nōn labōrāre; hoc sibi ēripī miserum et indignum. Id etsī 295 anteā iam mente et eōgitātiōne suā frātrisque cōnsecrātum esset, tamen tum sē in illō conventū cīvium Rōmānōrum dare dōnāre dicāre cōnsecrāre Iovī Optimō Maximō, testemque ipsum Iovem suae voluntātis ac religiōnis adhibēre.

Verres' Crime Reveals His Utter Irresponsibility

XXX. Quae vōx, quae latera, quae vīrēs huius ūnūs crīminis 300 querimōniam possunt sustinēre? Rēx Antiochus, quī Rōmae ante oculōs omnium nostrum biennium ferē comitātū rēgiō atque ōrnatū fuisset, is cum amīcus et socius populī Rōmānī esset, amīcissimō patre, avō, maiōribus, antīquissimīs et elārissimīs rēgibus, opulentissimō et maximō rēgnō, praeceps 305 prōvinciā populī Rōmānī exturbātus est. Quem ad modum hoc acceptūrās nātiōnēs exterās, quem ad modum huius tuī factī fāmam in rēgna aliōrum atque in ultimās terrās perventūram putāstī, cum audīrent ā praetōre populī Rōmānī in prōvinciā violātum rēgem, spoliātum hospitem, ēiectum socium 310

291-295 **penes**: prep. with acc., in the possession of. **sē nōn labōrāre**: that he was not concerned for. **indignum**: humiliating.

296-300 **dare . . . cōnsecrāre**: gave and bestowed, hallowed and consecrated; the wording for a solemn and formal dedication made before witnesses. Cicero means that this declaration is Antiochus' last hope for recovering possession of what was rightfully Jupiter's. **latera**: lungs, lit. sides.

301-305 **nostrum**: gen. of "nos." **amīcissimō**: the adj. is to be taken with all three nouns, "patre, avō, maiōribus." **praeceps prōvinciā populī**: the explosive alliteration adds to the vehemence of Cicero's language here.

306-310 **Quem . . . exterās putāstī**: How did you think that foreign peoples would view this? Note that the dramatic fiction that Verres was present in court is retained throughout the speech. **violātum rēgem**: supply "esse" for the infinitive; that a king had been outraged.



Silver banquet service of the sort Verres coveted.

populī Rōmānī atque amīcum? Nōmen vestrum populique
 Rōmānī odiō atque acerbītātī scītōte nātiōnibus exterīs, iūdicēs,
 futūrum, sī istīus haec tanta iniūria impūnīta discesserit. Sīc
 315 omnēs arbitrābuntur, praesertim cum haec fāma dē nostrōrum
 hominum avāritiā et cupiditāte percrēbruerit, nōn istīus sōliūs
 hoc esse facinus, sed eōrum etiam quī approbārint.

At Catana He Took the Sacred Statue of Ceres.

XLV. Audīte etiam singulārem eius, iūdicēs, cupiditātem,
 audāciam, āmentiam in iīs praesertim sacrīs pollundīs, quae
 nōn modo manibus attingī sed nē cōgītātiōne quidem violārī
 320 fās fuit.

311-315 **acerbītātī**: combine with "odiō," *will be bitterly hated by*. The phrase is in the double dat. construction with "nātiōnibus." Notice that in emphasizing the implications of Verres' impious crime Cicero adds that the good name of the jurors themselves is at stake, and that they represent their country, whose honor is also at stake. Five times in this paragraph he has spoken of "populus Rōmānus." **percrēbruerit**: *has spread abroad*, from "percrēbrēscō."

316-320 **approbārint** = "approbāverint." **nōn modo**: for "nōn modo nōn." **nē . . . fuit**: *which it was not right to be defiled even in thought*.

Sacrarium Cereris est apud Catinensēs eādem religiōne, quā Rōmae, quā in cēterīs locīs, quā prope in tōtō orbe terrarum. In eō sacrariō intimō signum fuit Cereris perantiquum, quod virī, nōn modo cuius modī esset, sed nē esse quidem sciēbant. Aditus enim in id sacrarium nōn est virīs. Sacra per mulierēs ac virginēs cōfici solent. 325

His Slaves Steal the Statue

Hoc signum noctū clam istius servī ex illō religiōsissimō atque antiquissimō locō sustulērunt. Postridiē sacerdotēs Cereris atque illius fānī antistitae, maiōrēs nātū, probatae ac nōbilēs mulierēs, rem ad magistrātūs suōs dēferunt. Omnibus acerbum, indignum, lūctuōsum dēnique vidēbātur. 330

An Innocent Slave Is Accused, and Then Acquitted

Tum iste permōtus illā atrōcitatē negōtī, ut ab sē sceleris illius suspiciō dēmōvērētur, dat hospitī suō cuidam negōtium, ut aliquem reperīret, quem illud fēcisse insimulāret, daretque operam, ut is eō crimine daninārētur, nē ipse esset in crimine. Rēs nōn prōcrāstinātur. Nam cum iste Catinā profectus esset, servī cuiusdam nōmen dēfertur. Is accūsātur. Fictī testēs in eum dantur. Rem cūctus senātus Catinensium lēgibus iūdicābat. Sacerdotēs vocantur. Ex iīs quaeritur sēcrētō in cūriā, quid esse factum arbitrārentur, quem ad modum signum esset ablātum. 335 340

321-325 **Catinensēs**: the citizens of Catana, a town on the east coast of Sicily, ancient seat of the worship of Ceres, goddess of agriculture. **eādem religiōne**: abl. of description, held in the same veneration. **quod**: subj. of "esset," and acc. w. "esse." **nē . . . sciēbant**: Cicero is careful to state that men did not know that the statue existed. It will be important for his argument later.

326-330 **sacerdotēs**: what gender here? **antistita**: priestess, ministrant. **rem . . . dēferunt**: lodge an official complaint with their magistrates.

331-335 **iste . . . negōtī**: an effective touch for, if Verres was alarmed, the sacrilege was black indeed. But his alarm drove him to yet another crime. **hospiti suō cuidam**: a friend with whom he was staying. **dat negōtium**: with dat., he commissions. **quem . . . insimulāret**: who, he would charge, had committed that crime. **daretque operam**: and to see to it that.

336-340 **senātus**: as a court to hear the case.

Respondent illae praetōris in eō locō servōs esse vīsōs. Rēs,
quae esset iam antea nōn obseūra, sacerdotum testimoniō
perspicua esse coepit. Itur in cōsiliū; servus ille innocēns
345 omnibus sententiis absolvitur, quō facilius vōs hunc omnibus
sententiis condemnāre possitis.

The Governor Was Responsible for the Theft

Quid enim postulās, Verrēs? Quid spērās? Quid exspectās?
Quem tibi aut deum aut hominem auxiliō futurum putās?
Eōne tū servōs ad spoliandum fānum immittere ausus es, quō
350 liberōs adire nē orandī quidem causā fās est? Iīsne rēbus manūs
afferre nōn dubitāstī, ā quibus etiam oculōs cohibēre tē
religiōnum iūra cōgēbant? Tametsī nē oculis quidem captus
in hanc fraudem tam sceleratam ac tam nefariam dēcidistī.
Nam id concupistī, quod numquam viderās. Id, inquam,
355 adamastī, quod antea nōn aspexerās. Auribus tū tantam
cupiditatem concēpistī, ut eam nōn metus, nōn religiō, nōn
deōrum vīs, nōn hominum exīstimātiō contineret?

But How Could He Have Known That the Statue Existed?

At ex bonō virō, crēdō, audierās, et bonō auctōre. Quī id
potes, quī nē ex virō quidem audire potuerīs? Audistī igitur
360 ex muliere, quoniam id virī nec vīdisse neque nōsse poterant.

341-345 **Itur in cōsiliū**: impers. *They deliberate on the verdict.* App. 278.
quō . . . possitis: purpose clause. App. 234.

346-350 **Eō-**: correlative adv. with "quō," *to that place to which.* Note the anti-
theses in these two sentences and the next e.g. "servōs liberōs, spoliandum
orandī, manūs afferre oculōs cohibēre."

351-355 **nē . . . captus**: *not even captivated by what you saw.* In the passage
that follows Cicero makes effective use of a simple fact he had not fully ex-
ploited earlier, that Verres had somehow learned the existence of the statue.
How could he have known? He could not have seen it. He must have heard
of it, but no man was aware of its existence. Then it must have been a woman
who informed him. What kind of a woman? The kind that would associate
with a man like Verres.

356-360 **nōn . . . nōn**: anaphora. App. 290. **crēdō**: ironical, as often. **Quī id
potes**: supply "dicere," *How can you assert this?* **nōsse** = "nōvisse."

Quālem porrō fēminam fuisse putātis, iūdicēs, quam pudicam, quae cum Verre loquerētur, quam religiōsam, quae sacrārī spoliandī ratiōnem ostenderet? Ac minimē mīrum, quae sacra per summam castimōniam virōrum ac mulierum fiant, eadem per istius stuprum ac flāgitium esse violāta.

365

A climax comes towards the end of the fifth speech of *Actiō Secunda*. Here in a passage of mounting intensity Cicero recounts with burning indignation the crowning infamy, Verres' crucifixion of a Roman citizen, Publius Gavius of Consa.

LXI. Nam quid ego dē P. Gāviō, Cōnsānō mūnicipe, dīcam, iūdicēs? Aut quā vī vōcis, quā gravitāte verbōrum, quō dolōre animī dīcam? Tametsī dolor mē nōn dēficit; ut cētera mihi in dīcendō digna rē, digna dolōre meō suppetant, magis labōrandum est.

370

Quod crīmen eius modī est ut, cum prīmum ad mē dēlātum est, ūsūrum mē illō nōn putārem; tametsī enim vērissimum esse intellegēbam, tamen crēdibile fore nōn arbitrābar. Coāctus lacrimīs omnium cīvium Rōmānōrum quī in Siciliā negōtiantur, adductus Valentīnōrum, hominum honestissimōrum,

375

361-365 **minimē mīrum**: supply "est," it is not at all surprising. **quae . . . fiant**: holy rites that demand purity of heart from men and women. **virōrum**: inserted for completeness. If men knew, they ought not reveal the secret.

366-370 **Nam**: now begins a brilliant example of the device which Roman orators called "amplificātiō." In *Dē Orātōre* Cicero says that the highest glory of an orator is "amplificāre rem ōrmandō." The facts appear to be that in Sicily an escaped convict, who was a Roman citizen, was recaptured and crucified. Cicero now *amplifies* these facts for their deepest emotional effect. App. 289. **Cōnsānō**: of Consa, a Samnite town in southern Italy. **cētera**: n. pl. but referring to "vis" f. and "gravitās" f. **magis labōrandum est**: I must strive all the more.

371-375 **tamen . . . arbitrābar**: this statement would quicken interest. Mark Antony in Shakespeare's *Julius Caesar* uses similar reluctance about reading Caesar's will. **lacrimīs**: why this word rather than "verbis, exhortatiōne" or "precibus"? **Valentīnōrum**: of the people of Valentia (also known as Vibo).

omniumque Rēginōrum testimoniis multōrumque equitum Rōmānōrum quī cāsū tum Messānae fuērunt, dedī tantum priōre āctiōne testium, rēs ut nēminī dubia esse posset.

380 Quid nunc agam? Cum iam tot hōrās dē ūnō genere ac dē istius nefāriā crūdēlitate dīcam, eum prope omnem vim verbōrum eius modī, quae scelere istius digna sint, aliīs in rēbus cōsūmpserim, neque hoc prōvīderim, ut varietate eriminum vōs attentōs tenērem, quem ad modum dē tantā rē dīcam?

385 Opīnor, ūnus modus atque ūna ratiō est. Rem in mediō pōnam; quae tantum habet ipsa gravitātis ut neque mea (quae nūlla est) neque cuiusquam ad inflammandōs vestrōs animōs ēloquentia requiratur.

At Messana Gavius Was Heard to Protest the Injustice That Had Been Done Him

Gāvius hic quem dīcō, Cōnsānus, cum in illō numerō cīvium
390 Rōmānōrum ab istō in vineula coniectus esset et, — nesciō quā ratiōne — elam ē lautumiis profūgisset, Messānamque vēnisset, quī tam prope iam Italiam et moenia Rēginōrum vidēret, et ex illō metū mortis ac tenebris, quasi lūce libertātis et odōre aliquō lēgum recreātus revīxisset, loquī Messānae
395 et querī coepit sē, civem Rōmānum, in vineula esse coniectum;

376-380 **Rēginōrum:** of the people of Regium. Valentia and Regium were both in the extreme south of Italy. **priōre āctiōne testium:** in the preliminary examination of witnesses. **Quid nunc agam:** Cicero deliberately delays, to quicken interest still further. Then the orator decides to let the facts speak for themselves.

381-385 **Rem . . . pōnam:** again in *Julius Caesar*. Mark Antony's device is similar, when "being no orator as Brutus is," he tells the people that he will "show you sweet Caesar's wounds, poor, poor dumb mouths, and bid them speak for me."

386-390 **cum . . . esset:** earlier in the speech Cicero had stated that Verres treated Roman citizens, when brought to justice, as though they were common slaves.

391-395 **ē lautumiis:** from the stone quarries to which convicts were sentenced. The quarries ("lautumiae, -arum" f.) were at Syracuse. From there Gavius had worked his way north.

sibi rēctā iter esse Rōmam; Verrī sē praestō advenientī futūrum.

LXII. Nōn intellegēbat miser nihil interesse utrum haec Messānae an apud istum in praetōriō loquerētur; nam, ut anteā vōs docuī, hanc sibi iste urbem delēgerat, quam habēret adiūtricem scelerum, fūrtōrum receptricem, flāgitiorum omnium cōnsciam. Itaque ad magistrātum Māmertinōrum statim dēdūcitur Gāvius, eōque ipsō diē cāsū Messānam Verrēs venit. 400

Verres Was Informed. He Had Gavius Flogged and Crucified

Rēs ad eum dēfertur: esse cīvem Rōmānum, quī sē Syrācūsīs in lautumiīs fuisse quererētur; quem, iam ingredientem in nāvem et Verrī nimis atrōciter minitāntem, ab sē retrāctum esse et asservātum, ut ipse in eum statueret quod vidērētur. Agit hominibus grātiās, et eōrum benevolentiam ergā sē dīligentiamque collaudat. Ipse inflammātus scelere et furōre in forum venit. Ārdēbant oculī, tōtōque ex ōre erūdēlitās ēminēbat. Exspectābant omnēs, quō tandem prōgressūrus aut quidnam āctūrus esset, cum repente hominem prōripī atque in forō mediō nūdārī ac delīgārī et virgās expeditī iubet. Clāmābat ille miser sē cīvem esse Rōmānum, mūnicipem Cōnsānum; meruisse eum L. Raeciō, splendī- 405 410 415

396-400 **rēctā**: implied is "viā," *directly*. **Verrī**: dat. with "praestō futūrum," that he would be ready for Verres. **nihil interesse utrum**: that it made no difference whether. **quam . . . cōnsciam**: to have it, rel. clause of purpose. App. 235. **adiūtricem**: helper, f. form of "adiutor." App. 1.

401-405 **Rēs . . . dēfertur**: The case is laid before him. Now follows in indirect discourse the report of the magistrates. App. 253. **ingredientem in nāvem**: a picturesque detail, Gavius was going on board ship when arrested.

406-410 **Verrī . . . minitāntem**: stronger than "praestō futūrum" above. Gavius is now repeatedly uttering violent threats against Verres. **ab sē**: i.e. by the magistrates. **quod vidērētur**: as he saw fit. **Agit . . . collaudat**: it is natural that Verres would commend these good and faithful servants. **Ārdēbant**: how could it be known that his eyes were blazing and that his whole face radiated ferocity? The answer lies in "forum" and "omnēs." Verres made no attempt to conceal his emotions.

411-415 **quō tandem prōgressūrus**: just how far he would go. **repente**: suddenly. Verres did not keep them in suspense. **prōripī**: pass. inf., why not a word like "condūcī"? **clāmābat**: why the imperfect? **meruisse**: that he had served in the army.

dissimō equite Rōmānō, quī Panormī negōtiārētur, ex quō haec Verrēs scīre posset. Tum iste, sē comperisse eum speculandī causā in Siciliam ā ducibus fugitīvōrum esse missum. Cuius reī neque index neque vēstīgium aliquod neque suspiciō cui-
420 quam esset ūlla. Deinde iubet undique hominem vehementis-
simē verberārī.

Caedēbātur virgīs in mediō forō Messānae cīvis Rōmānus, iūdicēs, cum intereā nūllus gemitus, nūlla vōx alia illius miserī inter dolōrem crepitumque plāgārum audiēbātur nisi
425 haec — “Cīvis Rōmānus sum.” Hāc sē commemorātiōne cīvitātis omnia verbera dēpulsūrum cruciātumque ā corpore dēiectūrum arbitrābātur. Is nōn modo hoc nōn perfēcīt, ut virgārum vim dēprecārētur, sed, cum implōrāret saepius ūsūrpāretque nōmen cīvitātis, crux, crux, inquam, infēlici et
430 aerumnōsō, quī numquam istam pestem vīderat, comparā-
bātur.

Yet Gavius Was a Roman Citizen

LXIII. Ō nōmen dulce lībertātis! Ō iūs eximium nos-
trae cīvitātis! Ō lēx Porcia, lēgēsque Semprōniae! Ō graviter dēsīderāta et aliquandō reddita plēbī Rōmānae tribūnīcia
435 potestās! Hūcine tandem omnia recidērunt, ut cīvis Rōmānus

416-420 **Panormī**: loc. at *Panormus*, (modern Palermo) in Sicily. App. 177. **fugitīvōrum**: escaped slaves and gladiators who had revolted in Italy under the Thracian gladiator Spartacus. But the revolt had been quelled in 71 B.C. **Cuius reī esset**: rel. clause of concession. *And yet there was for this fact.*

421-425 **Hāc commemorātiōne cīvitātis**: by this mention of citizenship.

426-430 **ut . . . dēprecārētur**: the clause explains “hoc,” avert by entreaty the force of the rods. **ūsūrpāretque nōmen cīvitātis**: and was asserting his claim to citizenship. **crux**: a point of climax, for which this passage carefully prepared. App. 297. **istam pestem**: that plague, metaphorical for “crux.” **comparābātur**: Cicero has reached a climax in the narrative. As though choked by emotion, he can go no further; and now digresses with an elaborate commonplace “locus communis” on the rights of a Roman citizen. This same theme is treated again in another magnificent passage, “Hoc teneō . . . affixum vidēret” (11. 484-536.)

431-435 **lēx . . . Semprōniae**: laws that forbade the flogging of a Roman citizen, and provided for an appeal to the sovereign people, should a citizen be sentenced to death. **aliquandō . . . potestās**: the power of the tribunes, curtailed by Sulla in 79 B.C., had been restored this very year, 70 B.C. **Hūcine**: lit. *To this point?*

in prōvinciā populī Rōmānī, in oppidō foederātōrum, ab eō
 quī beneficiō populī Rōmānī fascēs et secūrēs habēret, dēli-
 gātus in forō caederētur? Quid? cum ignēs ārdentēsque
 lāminae cēterīque cruciātūs admovēbantur, sī tē illiūs acerba
 implōrātiō et vōx miserābilis nōn inhibēbat, nē cīvium quidem 440
 Rōmānōrum, quī tum aderant, flētū et gemitū maximō com-
 movēbāre? In crucem tū agere ausus es quemquam quī sē
 cīvem Rōmānum esse dīceret?

Nōluī tam vehementer agere hoc primā āctiōne, iūdicēs,
 nōluī. Vīdistis enim, ut animī multitudinis in istum dolō- 445
 re et odiō et commūnis periculī metū concitārentur. Statuī
 egomet mihi tum modum et ōrātiōnī meae et C. Numitōriō,
 equitī Rōmānō, primō hominī, testī meō; et Glabriōnem id
 quod sapientissimē fēcīt facere laetātus sum, ut repente
 cōnsilium in mediō testimoniō dīmitteret. Etenim verē 450
 bātur nē populus Rōmānus ab istō eās poenās vī repetīsse
 vidērētur, quās veritus esset nē iste lēgibus ac vestrō iūdicīo
 nōn esset persolūturus.

There Is Convincing Proof That He Was a Roman Citizen

Nunc, quoniam explōrātum est omnibus, quō locō causa
 tua sit, et quid dē tē futūrum sit, sic tēcū agam. Gāvium 455

436-440 **fascēs et secūrēs**: the rods and axes are the symbols of Verres' authority as governor. **Quid**: Tell me; **And again**. **ārdentēsque lāminae**: red-hot metal plates.

441-445 **commovēbāre**: except in pres. ind. Cicero prefers "-re" to "-ris" in the second sing. pass. **crucem**: note the emphatic position. Cicero now returns from the digression prompted by "crux, crux." **ut**: how.

446-450 **modum**: a limit. **primō hominī**: a distinguished man. **Glabriōnem**: Glabrio was the praetor presiding at the trial. **ut . . . dīmitteret**: dismiss the council, the clause explains "id quod fēcīt facere."

451-455 **eās . . . repetīsse**: violently to have exacted such a penalty, i.e. that Verres might be killed by the enraged people. **veritus esset**: subj. is "populus Rōmānus." Cicero is reminding the jury that an impartial verdict is expected. **explōrātum est omnibus**: obvious to everyone.

Districts of Italy



istum, quem repentinum speculātorem fuisse dīcis, ostendam
 in lautumiās Syrācūsīs ā tē esse coniectum, neque id solum
 ex litterīs ostendam Syrācūsānōrum, nē possīs dīcere mē, quia
 sit aliquis in litterīs Gāvius, hoc fingere et ēligere nōmen,
 460 ut hunc illum esse possim dīcere, sed ad arbitrium tuum
 testēs dabō, quī istum ipsum Syrācūsīs abs tē in lautumiās
 coniectum esse dīcant. Prōdūcam etiam Cōnsānōs, mūni-
 cipēs illius ac necessāriōs, quī tē nunc sērō doceant, iūdicēs
 nōn sērō, illum P. Gāvium, quem tū in crucem ēgistī, cīvem
 465 Rōmānum et mūnicipem Cōnsānum, nōn speculātorem fugi-
 tīvōrum fuisse.

456-460 **repentinum speculātorem:** a spy all of a sudden. **ostendam:** the purpose of this section is to establish the identity of Gavius. **hunc illum esse:** that this is the one. **ad arbitrium tuum:** at your choice.

461-465 **sērō nōn sērō:** too late, because condemned by public opinion, and Gavius is already dead, but not too late for the jury to convict Verres.

You Should At Least Have Examined the Evidence

LXIV. Cum haec omnia, quae polliceor, cumulâtē tuīs proximīs plāna fēcerō, tum istud ipsum tenēbō, quod abs tē mihi datur; eō contentum mē esse dīcam. Quid enim nūper tū ipse, cum populī Rōmānī clāmōre atque impetū perturbātus exsiluistī, quid, inquam, locūtus es? Illum, quod moram supplicio quaereret, idcō clāmitāsse sē esse cīvem Rōmānum, sed speculātorem fuisse. Iam meī testēs vērī sunt. Quid enim dīcit aliud C. Numitōrius, quid M. et P. Cottiī, nōbīlissimī hominēs ex agrō Tauromenītānō? quid Q. Luceius, quī argentāriam Rēgī maximam fēcīt? quid cēterī? Adhūc enim testēs ex eō genere ā mē sunt datī, nōn quī nōvisse Gāvium, sed sē vīdisse dīcerent, cum is, quī sē cīvem Rōmānum esse clāmāret, in crucem agerētur. Hoc tū, Verrēs, idem dīcis, hoc tū cōnfītēris, illum clāmitāsse sē cīvem esse Rōmānum, apud tē nōmen cīvītātis nē tantum quidem valuisse, ut dubitātiōnem aliquam crucis, ut crūdēlissimī taeterrimīque supplicī aliquam parvam moram saltem posset afferre.

Hoc teneō, hīc haereō, iūdicēs, hōc sum contentus ūnō; omittō ac neglegō cētera; suā cōfessiōne induātur ac iugulētur necesse est. Quī esset ignōrābās; speculātorem esse suspicābare; nōn quaerō quā suspiciōne; tuā tē accūsō ōrātiōne. Cīvem Rōmānum sē esse dīcēbat. Sī tū apud Persās aut in extrēmā Indiā dēprehēnsus, Verrēs, ad supplicium dūcerēre, quid aliud clāmitārēs nisi tē cīvem esse Rōmānum? Et sī tibi ignōtō

466-470 **cumulâtē**: abundantly. **tuīs prōximīs**: your friends and supporters. **istud ipsum tenēbō**: I shall keep to your own statement. **impetū**: by the vehemence.

471-475 **quod . . . quaereret**: because he sought to delay his execution; indirect discourse, hence subjunctive. App. 247-248. **Tauromenītānō**: adj. from *Tauromenium* (now Taormina), city on the east coast of Sicily.

476-480 **argentāriam**: supply "rem," a banking business. **Rēgī**: loc., at *Regium*. App. 177. **Hoc . . . afferre**: Cicero now turns Verres' admission against him. Gavius claimed to be a Roman citizen. It was the governor's duty, therefore, to inquire whether this was true.

481-485 **nōmen . . . valuisse**: that the mention of citizenship did not have even this effect. **Hoc teneō**: I keep to this. **induātur**: he must be trapped, with "necesse est ut."

486-490 **Sī . . . clāmitārēs**: what kind of conditional sentence? **tibi**: dat. with "prōfuisset." App. 135.

apud ignōtōs, apud barbarōs, apud hominēs in extrēmīs atque ultimīs gentibus positōs, nōbile et illūstre apud omnēs nōmen cīvitatīs tuae prōfuisset, ille, quisquis erat quem tū in erueem rapiēbās, quī tibi esset ignōtus, eum cīvem sē Rōmānum esse
495 dīceret, apud tē praetōrem, sī nōn effugium, nē moram quidem mortis, mentiōne atque ūsūrpātiōne cīvitatīs assequī potuit?

A Roman Citizen Should Feel Secure Anywhere in the World

LXV. Hominēs tenuēs, obscurō locō nātī, nāvigant, adeunt ad ea loca quae numquam antea vīdērunt, ubi neque nōtī esse iīs quō vērērunt, neque semper eum cognitōribus esse possunt.
500 Hāc ūnā tamen fidūciā cīvitātis nōn modo apud nostrōs magistrātūs, quī et lēgum et exīstimātiōnis perīculō continentur, neque apud cīvēs solum Rōmānōs, quī et sermōnis et iūris et multārum rerum societāte iūnetī sunt, fore sē tūtōs arbitrantur, sed, quōcumque vērērunt, hanc sibi rem praesidiō spērant
505 futūram. Tolle hanc spem, tolle hoc praesidium cīvibus Rōmānīs, cōstitue nihil esse opis in hāc vōce ‘Cīvis Rōmānus sum’; posse impūnē praetōrem aut alium quemlibet supplicium quod velit in eum cōstituere, quī sē cīvem Rōmānum esse dīcat, iam omnēs prōvinciās, iam omnia rēgna, iam omnēs
510 liberās cīvitātēs, iam omnem orbem terrārum, quī semper

491-495 ille: subj. for “potuit.” nē . . . mortis: not even a reprieve from death.

496-500 ūsūrpātiōne: by the claim. cognitōribus: people who know them. fidūciā cīvitatīs: reliance on their citizenship.

501-505 et . . . continentur: are restrained by dread of the laws and of public opinion. sermōnis: with “societāte,” by the common bond of language. Tolle: rhet. impera., equivalent to “sī sustuleris.”

506-510 opis: partitive gen. with “nihil,” no protection. App. 120. posse impūnē praetōrem: supply “cōstituere,” once establish the principle that a praetor can.

nostrīs hominibus maximē patuit, cīvibus Rōmānīs istā dēfēnsiōne praeclūseris.

Quid? sī L. Raecium, equitem Rōmānum, quī tum in Siciliā erat, nōminābat, etiamne id magnum, Panormum litterās mittere? Asservāssēs hominem custodiīs Māmertīnōrum tuōrum, vīctum clausum habuissēs, dum Panormō Raecius venīret; cognōsceret hominem, aliquid dē summō suppliciō remitterēs; sī ignōrāret, tum, sī ita tibi vidērētur, hoc iūris in omnēs cōstituerēs ut quī neque tibi nōtus esset neque cognitōrem locuplēm daret, quamvīs cīvis Rōmānus esset, in erucem tollerētur. 515 520

Through Gavius You Have Crucified All Roman Citizens

LXVI. Sed quid ego plūra dē Gāviō? quasi tū Gāviō tum fuerīs infestus, ac nōn nōminī, generī, iūrī cīvium hostis. Nōn illī, inquam, hominī, sed causae commūnī libertātis inimicus fuistī. Quid enim attinuit, cum Māmertīnī mōre atque insti- tūtō suō erucem fixissent post urbem in viā Pompeiā, tē iubēre in eā parte figere, quae ad fretum spectāret, et hoc addere quod negāre nūllō modō potes, quod omnibus audienti- bus dixistī palam, tē idcirco illum locum dēligere, ut ille, quon- iam sē cīvem Rōmānum esse dīceret, ex eruce Italiam eernere ac domum suam prōspicere posset? 525 530

511-515 **prōvinciās cīvibus praeclūseris**: you will have closed provinces against citizens; "cīvibus" is dat. with compound verb "praeclūdō, -ere, -clūsī, -clūsūm." istā dēfēnsiōne: i.e. that you as governor do not respect the rights of Roman citizens. **Quid?** Tell me. **etiamne**: supply "erat," was it really? **Panormum**: to Panormus. App. 158.

516-520 **vīctum**: from "vinciō," bind. **cognōsceret hominem**: he would identify the man. **aliquid**: w. "remitterēs," you would relax somewhat. **iūris**: partitive gen. w. "hoc," this legal right. **ut . . . daret**: the "ut" clause explaining "hoc iūris" gives a bitter and ironical interpretation. **locuplēm**: sarcastic, a wealthy sponsor.

521-525 **Quid enim attinuit**: What else did it mean?

526-530 **tē iubēre**: your ordering; the inf. phrase is subj. for "attinuit." **figere**: supply "erucem." **quae . . . spectāret**: which faced the strait of Messina, separating Sicily from Italy. **hoc addere**: your adding this, also subj. for "attinuit."

Itaque illa crux sōla, iūdicēs, post conditam Messānam illō
in locō fīxa est. Italiae cōspectus ad eam rem ab istō dēlēctus
est, ut ille, in dolōre cruciātūque moriēns, perangustō fretō
535 dīvīsa servitūtis ac libertātis iūra cognōsceret, Italia autem
alumnum suum servitūtis extrēmō summōque suppliciō affixum
vidēret.

Facinus est vincīre cīvem Rōmānum, scelus verberāre, prope
parriēdium necāre; quid dīcam in crucem tollere? Verbō
540 satis dignō tam nefāria rēs appellārī nūllō modō potest. Nōn
fuit hīs omnibus iste contentus. "Spectet," inquit, "patriam.
In cōspectū lēgum libertātisque moriātur." Nōn tū hōc locō
Gāvium, nōn ūnum hominem nesciō quem, sed commūnem
libertātis et cīvitātis causam in illum cruciātum et crucem
545 ēgistī. Iam vērō vidēte hominis audāciam. Nōne eum
graviter tulisse arbitrāminī, quod illam cīvibus Rōmānīs crucem
nōn posset in forō, nōn in comitiō, nōn in rōstrīs dēfigere?
Quod enim hīs locīs in prōvinciā suā celebritāte simillimum,
regiōne proximum potuit, ēlēgit. Monumentum sceleris
550 audāciaeque suae voluit esse in cōspectū Italiae, vestibulō
Siciliae, praetervectiōne omnium quī ultrō citrōque nāvīgārent.

531-535 **post conditam Messānam:** *since the founding of Messina.* The city was founded about 725 B.C. **perangustō . . . iūra:** *that the rights of slavery and of freedom were separated by a very narrow stretch of sea.*

536-540 **Facinus . . . necāre:** *an offense to imprison, a crime to scourge, almost paricide to put to death, an example of climax.* App. 297.

541-545 **eum graviter tulisse:** *that he deeply resented the fact that.*

546-550 **nōn posset . . . rōstrīs:** *anaphora and climax.* App. 290, 297. **hīs locīs:** *dat. with "simillimum" and "proximum."* App. 140. **celebritāte:** *abl. of specification, as is "regiōne."* App. 173.

551 **praetervectiōne omnium:** *in a place where all must pass.* **ultrō citrōque:** *to and fro.*

THE PROSECUTION OF CATILINE

In the consular elections of 64 B.C. Cicero achieved the great object of his life's ambition. He had been elected consul for the following year, *suō annō*, that is, at the earliest legal age, and practically by acclamation. Despite his consummate ability as an orator, he would perhaps not have been elected, if Catiline had not been also a candidate.

To the Optimates, Catiline was a dangerous renegade and revolutionary; they therefore resolved to support Cicero even though he was a *novus homō*.

The conspiracy of Catiline came to a head in the last months of Cicero's consulship. It devolved on Cicero to take action; for his consular colleague, C. Antonius, was sympathetic to Catiline. He neutralized Antonius by agreeing that the sympathizer should have lucrative Macedonia as his province after the consulship. For Cicero this was no great sacrifice; it was never one of his ambitions to be governor of a province far from Rome.

Lucius Sergius Catilina came of an old patrician family which could trace a legendary ancestry back to the fall of Troy. A protégé of the dictator Sulla, he had killed his own brother and had then persuaded Sulla to add the dead brother's name to the proscription lists. He was rumored to have killed his son when his second wife objected to a stepson in the family.

A man of great powers, physical and mental, Catiline lacked even the remotest appreciation of moral standards. None the less, he had held various public offices in regular succession. The year after his praetorship in 68 B.C. he governed the province of Africa; on his return he was charged with misgovernment but had secured an acquittal through bribery. So far there was nothing unusual about his career. But shortly thereafter Catiline plotted in a hasty, ill-conceived way to murder the consuls and force his own election in a wild scheme known as the First Catilinarian Conspiracy (66-65 B.C.).

As a formal candidate in the elections of 64 B.C. Catiline was unsuccessful, and his thoughts now turned to treason. He began to gather at Faesulae in Etruria a force of needy and

discontented veterans under the command of a former centurion, Manlius. Elsewhere too he hastened his plans.

In Rome Catiline gathered about him a band of bankrupts, outcasts and profligates, with whose aid he intended at the next elections to murder the consul Cicero and carry, by force if need be, his own election. On October 21 Cicero convinced the senate that the danger was very real; and an emergency decree (**senātūs cōsultum ultimum**) invested the consuls with power to take such measures as they saw fit in the interests of the state (**ut cōsulēs vidērent nē quid rēs pūblica dētrimentī caperet**). The elections took place on October 28. Cicero posted armed guards in the Campus Martius and ostentatiously clothed himself in a coat of armor. Catiline decided to postpone his measures and was again defeated in the elections.

On November 6 the conspirators met at the house of Porcius Laeca to plan the destruction of the city. A plot was now made to assassinate Cicero on the morning of November 7; but it failed because the intended victim had been informed of every move that the conspirators made. The next day, November 8, Cicero summoned a meeting of the senate in the temple of Jupiter Stator. Catiline ventured to show himself, and in a crowded House was greeted with the flood of masterly invective known as *the First Oration Against Catiline*. He attempted to defend himself but was hissed into silence. Catiline then left Rome on the pretense of exile, but in fact to join Manlius in Etruria. The following day Cicero addressed the people from the Rostra, tracing the sequence of events in the speech *In L. Catilīnam Ōrātiō Secunda Habita ad Populum*.

The conspirators who had been left in the city tried to enlist the support of the Allobroges, a Gallic tribe, whose envoys were then in Rome to present certain grievances to the senate. The conspirators rashly gave these envoys sealed papers of a compromising nature, which they were to convey to their government. Cicero had been informed by the delegates of these negotiations, and by a pre-arranged plan seized the incriminating evidence on the night of December 2. The conspirators were arrested the following morning and confessed their guilt before the senate. That evening Cicero delivered

Portrait of Cato Minor from Volubilis. Great-grandson of Cato Maior, primary speaker in Cicero's *De Senectute*, he sided with Pompey in the Civil War. His opposition to Caesar proved so forceful that when Cicero presented a poneyric entitled *Cato* upon the Stoic's death in 46 B.C., Caesar replied with his *Anticato*.



Fototeca Unione, Rome

to the people gathered in the Forum the speech of explanation known as *In L. Catilinam Ōrātiō Tertia Habita ad Populum*. The citizens who interpreted the first two orations as politically motivated were swayed by the concrete evidence presented, and the conclusion of this oration was greeted with popular acclaim.

Two days later, on December 5, the senate was summoned to the temple of Concord to advise on the punishment of the conspirators. Towards the end of the debate, in his *In L. Catilinam Ōrātiō Quārta Habita In Senātū*, Cicero set forth the opposing views, himself evidently favoring the death penalty, and requesting the senators to vote without fear or favor. Caesar on the other hand, an ambiguous, background supporter of Catiline, opposed the death penalty in favor of property confiscation and confinement for life outside of Rome.

The influence of the Stoic, M. Porcius Cato, was decisive for the proposal that the conspirators arrested should be immediately executed. Accordingly the five guilty men, Cethegus, Statilius, Ceparius, Gabinius, and Lentulus were conducted to the Tullianum dungeon. To the tense and expectant multitude Cicero announced their official execution

by strangulation with the one word "Vixērunt," for so, Plutarch records in his *Life of Cicero*, "the Romans, to avoid inauspicious language, name those who are dead."

During January 62 B.C. Catiline's forces were defeated in Etruria by the forces of the republic; and Catiline, fighting bravely to the end, died a traitor's death.

Cicero always looked back on his defeat of the Catilinarian conspiracy as the crowning glory of his career. Cato had saluted him as "father of his country" (**pater patriae**); but the legality of his execution of Roman citizens without allowing them the right of appeal to the sovereign people was immediately questioned by his political enemies.

The objection posed was whether or not the **senātūs cōnsultum ultimum** passed through the senate by Cicero on October 21, gave a consul legal permission to invoke the death penalty against Roman citizens who conspired to overthrow the State. For while Roman law withheld from magistrates capital jurisdiction over citizens, it also permitted them any amount of force against overt enemies of the state. Thus when Cicero ascended the Rostra to make the customary farewell address on laying down the office of consul, he was forbidden by a tribune to speak, on the ground that he had deprived Roman citizens of their right to present their case to the people. His great haste in executing the conspirators provided the demagogue Clodius, the tribune-tool of Caesar, with the technical means for forcing Cicero into exile in 58 B.C. Cicero was permitted by the First Triumvirate to return in triumph eighteen months later.

The four Catilinarian orations were probably delivered *ex tempore*. How far in their present form they resemble the actual speeches that were delivered on the particular occasions we have no means of knowing. Presumably they were published almost as soon as they were delivered, for Cicero was proud of his part in foiling the conspiracy and would want these speeches to be read by men who had not heard him, and to be studied by those who had. These are perhaps the best known of all Cicero's great speeches, and therefore of all in the Latin language.

ORATIO
QUA L. CATILINAM EMISIT
IN SENATU HABITA

EXORDIUM

Surely, Catiline, You Must Realize That Your Plots Are
Known to Every Senator

I. Quō usque tandem abūtēre, Catilīna, patientiā nostrā? Quam diū etiam furor iste tuus nōs ēlūdet? Quem ad finem sēsē effrēnāta iactābit audācia? Nihilne tē nocturnum praesidium Palātī, nihil urbis vigiliae, nihil timor populī, nihil concursus bonōrum omnium, nihil hic mūnītissimus habendī senātūs locus, nihil hōrum ōra vultūsque mōvērunt? 5

Patēre tua cōnsilia nōn sentīs? Cōnstrictam iam hōrum omnium scientiā tenērī coniūrātiōnem tuam nōn vidēs? Quid proximā, quid superiōre nocte ēgerīs, ubi fuerīs, quōs convocāverīs, quid cōnsilī cēperīs, quem nostrum ignōrāre arbitrāris? 10

1-5 **Quō usque:** *How far?* Cicero uses no formal introduction in this speech; the occasion calls for none. In an outburst of pent up emotion he attacks Catiline with a series of rhetorical questions. **abūtēre:** “-re” is preferred by Cicero to “-ris,” except in pres. ind. where ambiguity might occur. **iste:** *that*, suggesting scorn and contempt. **ēlūdet:** *mock, insult.* **Nihilne:** stronger than “nōne.” **praesidium:** first of the seven nominatives for “mōvērunt.” **Palātī:** *of the Palatium*, hallowed by tradition as the oldest settlement in Rome. **urbis vigiliae:** an emergency force. **timor populī:** the alarm of the people is vividly described by Sallust (*Bellum Catilinae*, XXXI). **bonōrum omnium:** of citizens who had rallied to support the consul. **hic . . . locus:** in the temple of Jupiter Stator.

6-10 **hōrum:** the senators whose faces would reveal how serious the occasion was. **Patēre:** *are exposed.* **Cōnstrictam:** *firmly bound.* **superiōre nocte:** for specific dates, see introduction. **Quid . . . cēperīs:** the ind. questions depend on “ignōrāre.” App. 245. **cōnsilī:** partitive gen. with “quid.” App. 121. **nostrum:** *who among us?* “nostrum” is gen. of “nōs.”

Members of the Senate, Your Intended Victims, Have Failed to Take Action Against You

Ō tempora! Ō mōrēs! Senātus haec intellegit, cōsul videt:
hic tamen vīvit. Vīvit? Immō vērō, etiam in senātum venit,
fit pūblicī cōsilī particeps, notat et dēsīgnat oculīs ad caedem
ūnum quemque nostrum. Nōs autem, fortēs virī, satis facere
15 reī pūblicae vidēmur sī istīus furōrem ac tēla vītēmus.

NARRATIO

Ad mortem tē, Catilīna, dūcī iussū cōsulis iam prīdem
oportēbat, in tē cōferri pestem, quam tū in nōs māchināris.
An vērō vir amplissimus, P. Scīpiō, pontifex maximus, Ti.
Gracchum medioeriter labefactantem statum reī pūblicae
20 prīvātus interfēcīt: Catilīnam orbem terrae caede atque in-
cendiīs vāstāre cupientem, nōs cōsulēs perferēmus? Nam
illa nimis antīqua praetereō, quod C. Servīlius Ahāla Sp.
Maelium novīs rēbus studentem manū suā occīdit. Fuit, fuit
ista quondam in hāc rē pūblicā virtūs, ut virī fortēs ācriōribus
25 suppliciīs cīvem perniciosum quam acerbissimum hostem co-

11-15 mōrēs: acc. App. 155. Vīvit . . . venit: *Lives? more than that, he even comes.* fit . . . particeps: Catiline had held the praetorship and was therefore entitled to take part in the deliberations of the senate. satis . . . pūblicae: *to do our duty to the republic.* istius: *of that fellow,* suggesting scorn or contempt. vītēmus: distinguish "vītō" (1) from "vīvō" (3).

16-20 tē . . . oportēbat: *you ought long ago to have been led;* in virtue of the emergency powers given on Oct. 21. An: to introduce the two questions, *Did he kill? Shall we tolerate?* The questions are meant to be complete contrasts. P. Scīpiō: Cicero goes back 70 years for his precedent. In 133 B.C. the reforms of Tiberius Gracchus aroused the suspicions of the Optimates and a mob led by Scipio Nasica killed him. prīvātus: at the time Scipio held no civil magistracy, though he was head of the state religion. caede . . . cupientem: in contrast to *causing minor disturbance.*

21-25 illa nimis antīqua: *those precedents that are too ancient.* Cicero mentions only one. Nam . . . occīdit: the rhetorical device called *praeteritiō*. App. 316. Sp. Maelium: in 439 B.C. Spurius Maelius was accused of aiming at tyranny because in time of famine he gave grain to the people at his own expense. He refused to appear before the dictator Cincinnatus and was put to death by Ahala, the dictator's deputy. novīs rēbus studentem: *who was eager for revolution.* Fuit fuit: repeated to imply that this stern virtue no longer existed.



Mulvian Bridge where the ambassadors of the Allobroges were arrested. The four central arches date from 109 B.C., those at the ends were restored.

ereērent. Habēmus senātūs cōnsultum in tē, Catilīna, vehemēns et grave. Nōn deest rei pūblicae cōnsilium neque auctōritās huius ōrdinis; nōs, nōs, dicō apertē, cōsulēs dēsumus.

From Recent History I Can Quote Precedents That Would Justify Our Putting You to Death

II. Dēcrēvit quondam senātus ut L. Opīmius cōsul 30
vidēret nē quid rēs pūblica dētrīmentī caperet. Nox nūlla
intercessit: interfectus est propter quāsdam sēditionum sus-
pīciōnēs C. Gracchus, clārissimō patre, avō, maiōribus;
occīsus est cum liberīs M. Fulvius cōsulāris.

Similī senātūs cōsultō C. Mariō et L. Valeriō cōsulibus 35

26-30 **senātūs cōnsultum**: a decree of the Senate. **rei pūblicae**: dat. with "deest." **huius ōrdinis**: "of this body," i.e. of the senate. **nōs . . . dēsumus**: Cicero charges that he and his colleague (who had been a friend of Catiline) have failed to execute the will of the senate.

31-35 **vidēret . . . caperet**: the regular formula for the "senātūs cōnsultum ultimum" (emergency decree). By this decree, then used for the first time, in 121 B.C., Opimius was empowered to protect the state. **C. Gracchus**: younger brother of Tiberius Gracchus, and tribune of the people in 123 and 122 B.C. Gaius Gracchus had carried through several important measures of reform. A riot resulted when he failed to secure re-election; he and his leading associate Fulvius were slain. **clārissimō**: with all three nouns. **liberīs**: his two sons. **C. Mariō . . . cōsulibus**: dat. Consuls in 100 B.C., they were empowered to proceed against the unscrupulous demagogues Saturninus and Servilius whose aim was to elect Servilius consul by force and intimidation.

est permissa rēs pūblica : num ūnum diem postea L. Sātūrnīnum tribūnum plēbis et C. Servīlium praetōrem mors ac reī pūblīcae poena remorāta est?

At vērō nōs vīcēsimum iam diem patimur hebēscere aciem
40 hōrum auctōritātis.

Emergency Powers Are Vested in Us the Consuls; Yet We Take No Action

Habēmus enim eius modī senātūs cōsultum, vērum inclūsum in tabulīs, tamquam in vāgīnā reconditum, quō ex senātūs cōsultō cōnfestim tē interfectum esse, Catilīna, convēnit. Vīvis, et vīvis nōn ad dēpōnendam sed ad cōnfirmādam
45 audāciam. Cupiō, patrēs cōnscriptī, mē esse clēmentem, cupiō in tantīs reī pūblīcae periculīs nōn dissolūtum vidērī, sed iam mē ipse inertiae nēquitiaeque condemnō.

But First Your Treason Must Be Made Clear to All Men

Castra sunt in Italiā contrā populum Rōmānum in Etrūriae faucibus collocāta, crēscit in diēs singulōs hostium numerus;
50 eōrum autem castrōrum imperātōrem ducemque hostium intrā moenia atque adeō in senātū vidēmus, intestīnam aliquam cotīdiē perniciem reī pūblīcae mōlientem. Sī tē iam, Catilīna, comprehendī, sī interficī iusserō, crēdō, erit verendum mihi nē nōn hoc potius omnēs bonī sērius ā mē quam quisquam
55 crūdēlius factum esse dicat. Vērum ego hoc, quod iam prīdem

36-40 reī pūblīcae poena: the penalty that the state required. vīcēsimum diem: the round number. How many days actually since Oct. 21? aciem: with lit. meaning of sharp edge. The metaphor carries over into "hebēscere."

41-45 in tabulīs: in the records. in vāgīnā reconditum: the decree is compared to a sword hidden in its scabbard. convēnit: impers., it was right. cōnfirmādam: gerundive expressing purpose. App. 271. patrēs cōnscriptī: senators or gentlemen of the senate, traditional mode of addressing the senate.

46-50 inertiae nēquitiaeque: genitives of the charge, regularly used with verbs of accusing and condemning. App. 129. Castra . . . mōlientem: in this passage Cicero claims that Catiline and his supporters are "hostēs" threatening the safety of the republic. in Etrūriae faucibus: at Faesulae (modern Fiesole) near Florence. in diēs singulōs: from day to day.

51-55 adeō: in fact, even. mōlientem: striving for, in agreement with "ducem." erit . . . dicat: the words are ironical, I ought to fear, I suppose, that all good citizens will not say that I have acted too late in this, rather than that some one will say that I have acted too cruelly. hoc: acc. obj. of "faciam."

factum esse oportuit, certā dē causā nōndum addūcor ut faciam. Tum dēnique interficiēre, cum iam nēmō tam improbus, tam perditus, tam tuī similis invenīrī poterit, quī id nōn iūre factum esse fateātur.

Quam diū quisquam erit quī tē dēfendere audeat, vīvēs; et vīvēs ita ut nunc vīvis, multīs meis et firmīs praesidiīs obsessus, nē commovēre tē contrā rem publicam possīs. Multōrum tē etiam oculī et aurēs nōn sentientem, sicut adhūc fēcērunt, speculābuntur atque eustōdient. 60

CONFIRMATIO

What Hope Can You Have When Your Every Move Is Known?

III. Etenim quid est, Catilīna, quod iam amplius expectēs, sī neque nox tenebrīs obscurāre coetūs nefariōs nec privāta domus parietibus continēre vōcēs coniūrātiōnis tuae potest, sī illūstrantur, sī erumpunt omnia? Mūtā iam istam mentem, mihi erēde, obliviscere caedis atque incendiōrum. Tenēris undique; lūce sunt elāriōra nobīs tua cōnsilia omnia, quae iam mēcum licet recognoscās. 65 70

Meministine mē ante diem XII Kalendās Novembrēs dicere in senātū, fore in armīs certō diē, quī diēs futūrus esset ante diem VI Kalendās Novembrēs, C. Mānlium, audāciae satellitem atque administrum tuae? Num mē fefellit, Catilīna, 75

56-60 **interficiēre** = "interficiēris." **tui**: gen. of "tū," like *you*. **fateātur**: subjunc. of characteristic. App. 236. **Quam diū** = "Tam diū quam," *As long as*.

61-65 **sicut**: *just as*. **expectēs**: why subjunctive?

66-70 **coetūs**: *gatherings, meetings*. **parietibus**: *walls* of a house. Cf. "mūrus, moenia." **illūstrantur**: in contrast with "obscurāre," just as "erumpunt" is with "continēre." **obliviscere**: impera. of "oblivīscor," which takes gen. App. 128.

71-75 **recognoscās**: *you may review*. **ante . . . Novembrēs** = "diē duodecimō ante Kalendās," *on the twelfth day before the Kalends of November*. App. 287. **C. Mānlium**: a veteran centurion in charge of Catiline's forces in Etruria. **Num mē fefellit**: perf. of "fallō;" "rēs" and "diēs" constitute the subj., *I was not mistaken, was I, about the plot . . . the date?*

nōn modo rēs tanta, tam atrōx tamque incrēdibilis, vērūm — id quod multō magis est admīrandum — diēs?

Dixi ego idem in senātū caedem tē optimātium cōtulisse in ante diem V Kalendās Novembrēs, tum cum multī principēs
80 cīvitātis Rōmā nōn tam suī cōservandī quam tuōrum cōsiliōrum reprimendōrum causā profūgērunt. Num infitiārī potes tē illō ipsō diē, meīs praesidiīs, meā dīligentiā circumclūsum, commovēre tē contrā rem pūblicam nōn potuisse, cum tū discessū cēterōrum, nostrā tamen quī remānsissēmus caede
85 tē contentum esse dīcēbās? Quid? cum tē Praeneste Kalendīs ipsīs Novembribus occupātūrum nocturnō impetū esse eōnfiderēs, sēnsistīne illam colōniam meō iussū meīs praesidiīs, custōdiīs, vigiliīs esse mūnītā?

Nihil agis, nihil mōliris, nihil cōgitās, quod nōn ego nōn
90 modo audiam, sed etiam videam plānēque sentiam.

And I Know All the Details of Your Plans Drawn up Only Two Nights Ago at the House of M. Laeca

IV. Recognōsce tandem mēcum noctem illam superiōrem; iam intellegēs multō mē vigilāre ācrius ad salūtem quam tē ad perniciem rei pūblīcae. Dīcō tē priōre nocte vēnisse inter falcāriōs — nōn agam obseūrē — in M. Laecae domum;
95 convēnisse eōdem complūrēs eiusdem āmentiae scelerisque

76-80 *optimātium*: of the Optimates. in . . . *Novembrēs*: for the fifth day before the Kalends of November. *suī* . . . *cōservandī causā*: for the sake of saving themselves. Context decides whether the meaning of "suī" is *himself* or *themselves*. Notice the rolling "-ōrum" of the gen. pl., a sound which Cicero evidently relished.

81-85 *discessū cēterōrum*: "tamen" indicates the meaning; *although the others had left*. *quī*: antecedent is implied in "nostrā," *with the murder of us who*. *Praeneste*, -is n. *Praeneste* (modern Palestrina), a town in a commanding position some 20 miles southeast of Rome.

86-90 *custōdiīs*: *sentinels* at the gates. *vigiliīs*: *members of the watch* at night. *Nihil* . . . *cōgitās*: anaphora for emphasis. App. 290. *sentiam*: why subjunctive?

91-95 *noctem illam superiōrem*: *night before last*. *priōre* = "superiōre." *inter falcāriōs*: *to the district of the scythe-makers*, where Laeca's house was. *eōdem*: *adv. to the same place*.

sociōs. Num negāre audēs? Quid tacēs? Convincam, sī negās. Videō enim esse hīc in senātū quōsdam, quī tēcum ūnā fuērunt.

Ō dī immortalēs! Ubinam gentium sumus? In quā urbe vivimus? Quam rem pūblicam habēmus? Hīc, hīc sunt in nostrō numerō, patrēs cōscriptī, in hōc orbis terrae sāctissimō gravissimōque cōsiliō, quī dē nostrō omnium interitū, quī dē huius urbis atque adeō dē orbis terrārum exitiō cōgitent. Hōs ego videō cōsul et dē rē pūblicā sententiam rogō, et quōs ferrō trucidārī oportēbat, eōs nōndum vōce vulnerō.

For the Success of Your Plot It Was Necessary to Murder Me, the Consul

Fuistī igitur apud Laecam illā nocte, Catilīna; distribuistī partēs Italiae; statuistī quō quemque proficiēscī placēret; dēlēgistī quōs Rōmae relinquerēs, quōs tēcum ēdūcerēs; discrīpsistī urbis partēs ad incendia; cōfirmāstī tē ipsum iam esse exitūrum; dixistī paulum tibi esse etiam nunc morae, quod ego viverem. Repertī sunt duo equitēs Rōmānī, quī tē istā cūrā liberārent et sē illā ipsā nocte paulō ante lūcem mē in meō lectō interfectūrōs esse pollicērentur.

Hacc ego omnia, vixdum etiam coetū vestrō dīmissō, comperī. Domum meam maiōribus praesidiīs mūnīvī atque

96-100 **Videō . . . fuērunt**: the statement that there are partisans of Catiline in the senate now leads to an impassioned outburst. **Ubinam gentium sumus**: *Where in the world are we?*

101-105 **orbis terrae**: of the world, = "orbis terrārum" below. **nostrō omnium**: of us all. **Hōs dē . . . rogō**: these men I ask for their view on the welfare of the state. In debate the consul as presiding officer called on the senators in order of seniority to express their views.

106-110 **Fuisti . . . nocte**: resuming after the digression, so you were at Laeca's house that night. Cicero now reveals what Catiline hoped were closely guarded secrets. **discrīpsistī**: you assigned. **dixistī**: notice the effect of the assonance created by the five verbs in "-sti." App. 293. **morae**: partitive gen. with "paulum," a little delay. App. 121.

111-115 **liberārent**: subjunc. in rel. clause of purpose. App. 235. **vixdum etiam**: hardly even, to be taken with the abl. absolute.



The Tullianum. Underground execution chamber of the prison at Rome; named after the early Roman King, Servius Tullius. Formal state executions were held here.

firmāvī. Exelūsī eōs, quōs tū ad mē salūtātum māne miserās, cum illī ipsī vēnissent, quōs ego iam multīs ac summīs virīs ad mē id temporis ventūrōs esse praedīxeram.

The Welfare of Our Republic Requires That You Leave

V. Quae cum ita sint, Catilīna, perge quō coepistī. Ēgrederē
 120 aliquandō ex urbe; patent portae; proficiscere. Nīmium diū tē
 imperātōrem tua illa Mānliāna castra dēsīderant. Ēdūc
 tēcum etiam omnēs tuōs; sī minus, quam plūrimōs; pūrgā
 urbem. Magnō mē metū liberābis, dum modo inter mē atque
 tē mūrus intersit. Nōbīscum versārī iam diūtius nōn potes.
 125 Nōn feram, nōn patiar, nōn sinam.

116-120 **salūtātum**: to make a call, supine expressing purpose. App. 276. Before the day's routine began, it was customary for friends, clients and favor-seekers to pay early morning visits to prominent men. **temporis**: partitive gen. with "id," idiomatic for "eō tempore." **Quae cum ita sint**: Since this is so; a common phrase of transition. **proficiscere**: impera. There are strong alliterative effects throughout this chapter.

121-125 **Ēdūc**: cf. "die, fac, fer." **sī minus** = "sī nōn." **dum modo**: provided that. **sinam**: three different verbs are used to emphasize the idea. This sentence serves as climax for the short, sharp sentences that began the passage; and therefore the next section begins in a lower key with longer periods.

Magna dīs immortālibus habenda est atque huic ipsī Iovī Statōrī, antīquissimō custōdī huius urbis, grātia, quod hanc tam taetram, tam horribilem tamque infēstam rei publicae pestem totiēns iam effūgimus. Nōn est saepius in ūnō homine summa salūs periclitanda rei publicae.

130

Quam diū mihi, cōsulī dēsignātō, Catilīna, insidiātus es, nōn publicō mē praesidiō, sed privātā diligentiā dēfendī. Cum proximīs comitiīs cōsulārībus mē cōsulem in Campō et competītōrēs tuōs interficere voluistī, compressī cōnātūs tuōs nefariōs amīcōrum praesidiō et cōpiīs, nullō tumultū publicē concitātō; dēnique, quotiēseumque mē petistī, per mē tibi obstitī, quamquam vidēbam perniciem meam cum magnā calamitāte rei publicae esse coniūctam.

135

Nunc iam apertē rem publicam ūniversam petis; templā deōrum immortālium, tēcta urbis, vitam omnium cīvium, Italiā tōtam ad exitium et vāstitātem vocās. Quā rē, quoniam id quod est prīmum, et quod huius imperī disciplīnaeque maiōrum proprium est, facere nōndum audeō, faciam id quod est ad sevērītātem lēnius et ad commūnem salūtem ūtilius. Nam sī tē interficī iusserō, residēbit in rē publicā reliqua

140

145

126-130 **Magna . . . grātia:** solemnity is indicated by the long separation of "magna" from its noun "grātia." **Iovī Statōrī:** This meeting was held in the temple of Jupiter the Stayer. According to tradition Romulus had consecrated the site. In a battle with the Sabines (Livy, *Ab urbe conditā libri I*, 12) his troops were giving way. In answer to his prayer Jupiter stayed their further flight. Hence the name "Stator." The temple itself was founded in 294 B.C. **tam . . . totiēns:** note the alliteration with the letter *t*. App. 288.

131-135 **mihi:** dat. w. **insidiōr.** App. 135. **cōsulī dēsignātō:** Cicero was *consul-elect* from his election in July, 64 until Jan. 1, 63 when he took office. **proximīs comitiīs cōsulārībus:** at the recent consular elections, which were delayed because of disturbed conditions until Oct. 28. The higher magistrates were elected in the Campus Martius in the northwest of the city. **competītōrēs tuōs:** the rival candidates were D. Silanus, L. Murena and Sulpicius Rufus. The first two were elected. **cōnātūs:** attempts, efforts, formed from "cōnor." **nullō . . . concitātō:** without an official call to arms.

136-140 **petistī:** you aimed at, attacked. **vitam:** in the sing. unless the meaning is *Lives* in the sense of *Biographies*.

141-145 **huius . . . proprium:** appropriate to this authority and the tradition of our ancestors. By "imperium" Cicero means the power with which he was invested by the emergency decree of Oct. 21. **ad sevērītātem lēnius** = "minus sevērūm," but is phrased to balance "ad salūtem ūtilius."

coniūrātōrum manus; sīn tū, quod tē iam dūdum hortor, exieris, exhaustiētur ex urbe tuōrum comitum magna et perniciosā sentīna reī pūblicae.

150 Quid est, Catilīna? Num dubitās id, mē imperante, facere, quod iam tuā sponte faciēbās? Exīre ex urbe iubet cōsul hostem. Interrogās mē, num in exsilium. Nōn iubeō; sed, sī mē cōsulis, suādeō.

Your Evil and Shameful Life Causes All Good Men to Hate and to Fear You

VI. Quid est enim, Catilīna, quod tē iam in hāc urbe dēlectāre possit? in quā nēmō est extrā istam coniūrātiōnem
155 perditōrum hominum, quī tē nōn metuat, nēmō, quī nōn ōderit. Quae nota domesticae turpitūdinis nōn inūsta vītāe tuae est? Quod prīvātārum rērum dēdecus nōn haeret in fāmā? Quae libīdō ab oculīs, quod facinus ā manibus umquam tuīs, quod flāgitium ā tōtō corpore āfuit? Cui tū adulēscētulō, quem
160 corruptēlārum illecebrīs irrētīssēs, nōn aut ad audāciam ferrum aut ad libīdinem facem praetulistī?

Quid vērō? nūper cum morte superiōris uxōris novīs nūptiīs domum vacuēfēcissēs, nōnne etiam aliō incredibili
165 seelere hoc seelus cumulāstī? Quod ego praetermittō et facile patior silērī, nē in hāc cīvitāte tantī facinoris immānitās aut

146-150 *exhaustiētur . . . pūblicae*: metaphor of draining off bilge water from the ship of state. *tuōrum comitum*: a defining gen. w. "sentīna," *the bilge water, namely your followers*. *Quid . . . Catilīna*: Cicero makes a dramatic pause; then *Come now, Catiline*. *Exire . . . hostem*: note the word-order.

151-155 *num in exsilium*: supply "tē ire inbeam," indir. question. App. 245. Contrast "num," l. 149. *mē cōsulis*: *you consult me*, "mihi cōsulis" would mean *you consult my interest*. *Quid . . . possit*: with a series of rhetorical questions Cicero now begins to denounce Catiline for the evils of his private life. He makes the charges sweeping because specific proof was lacking or difficult to establish.

156-160 *vītāe tuae*: dat. with the compound verb "inūrō." The metaphor is from branding slaves. A runaway slave when recaptured was branded with an F ("fugitivus"). *adulēscētulō*: the dimin. in "-ulus" here suggests contemptuous pity, *for what misguided youth?* App. 6. *quem . . . irrētīssēs*: *whom you had ensnared with the lures of corruption*, clause of characteristie. App. 236. *ad . . . praetulistī*: *you provided the sword . . . or lighted the way*.

161-165 *Quid vērō*: *Again, Furthermore*. *nūper . . . vacuēfēcissēs*: Cicero insinuates that for a new marriage Catiline was responsible for the death of his first wife. *aliō incredibili seelere*: the historian Sallust (*Bellum Catilīnae*, XV) mentions as matter of common gossip that Catiline was thought to have killed his son to please his new wife, Aurelia Orestilla. *Quod ego praetermittō*: again an instance of praeteritio because the insinuation is effective enough. App. 316. *aut exstitisse . . . esse*: *either to have occurred or to have gone unpunished*. It is an unheard of crime and its going unpunished would imply that the times were degenerate.

exstitisse aut nōn vindicāta esse videātur. Praeternittō
 ruīnās fortūnārum tuārum, quās omnēs impendēre tibi proximīs
 Īdibus sentiēs. Ad illa veniō, quae nōn ad prīvātā ignōmi-
 niam vītiorū tuōrum, nōn ad domesticā tuā difficultātem
 ac turpitūdinem, sed ad summā rem pūblicā atque ad 170
 omnium nostrum vītā salūtemque pertinent.

All Know of Your Attempts at Murder. You Have Tried Many Times to Assassinate Me, the Consul

Potestne tibi haec lūx, Catilīna, aut huius caelī spīritus
 esse iūcundus, cum sciās esse hōrum nēminem, quī nesciat tē
 prīdiē Kalendās Iānuāriās, Lepidō et Tullō cōsulibus, stetisse 175
 in Comitīo cum tēlō, manum cōsulum et prīncipum cīvitātis
 interficiendōrum causā parāvisse, scelerī ac furōrī tuō nōn
 mentem aliquam aut timōrem tuum, sed fortūnam populī
 Rōmānī obstitisse?

Ac iam illa omittō — neque enim sunt aut obscūra aut
 nōn multa commissā postea — quotiēns tū mē dēsīgnātum, 180
 quotiēns cōsulem interficere cōnātus es! Quot ego tuās
 petītīōnēs, ita coniectās ut vītārī posse nōn vidērentur, parvā
 quādam dēclīnātiōne et, ut aiunt, corpore effūgī! Nihil
 agis, nihil assequeris, neque tamen cōnārī ac velle dēsistis.

Quotiēns tibi iam extorta est ista sīca dē manibus! Quotiēns 185

166-170 **omnēs**: take with "ruīnās," the total ruin. Since Catiline has failed to be elected, his credit is worthless. The Ides were a regular date for reckoning interest and payment of debts.

171-175 **huius caelī spīritus**: the air we breathe. **prīdiē Kalendās Iānuāriās**: in 66 B.C.; the day before the Kalends of January is here December 29, since December had 29 days only until Julius Caesar reformed the calendar in 46 and 45 B.C. **Comitīo**: the "Comitium" (public meeting-place) stood in the northwest part of the Forum. **manum parāvisse**: that you prepared a band of assassins. The plan was to murder the consuls for 65 B.C., Torquatus and Cotta, and some of the Optimates. But the plot was discovered and postponed to February 5, when it again failed.

176-180 **mentem aliquam**: some change of heart. **neque . . . postea**: for your later crimes are neither obscure nor few, giving the reason for the praeteritio.

181-185 **Quot . . . coniectās**: How many lunges of yours so aimed. The metaphor comes from the fighting of gladiators. **ego ut . . . effūgī**: I escaped by a slight turn of the body, so to speak. The words "ut aiunt" indicate that Cicero is using a phrase commonly employed to describe a narrow escape. **tibi**: from your hands, dat. of reference with "dē manibus." App. 137.

excidit cāsū aliquō et ēlāpsa est! Quae quidem quibus abs
tē initiāta sacrīs ac dēvōta sit neseiō, quod eam necesse putās
esse in cōsulis corpore dēfīgere.

You Must Have Noticed That When You Entered the Senate House, No One Welcomed You

VII. Nunc vērō quae tua est ista vīta? Sic enim iam tēcum
190 loquar, nōn ut odiō permōtus esse videar, quō dēbeō, sed ut
misericordiā, quae tibi nūlla dēbētur. Vēnistī paulō ante in
senātum. Quis tē ex hāc tantā frequentiā, tot ex tuīs amīcīs
ac necessariīs salūtāvit? Sī hoc post hominum memoriā con-
tigit nēminī, vōcis exspectās contumēliā, eum sīs gravissimō
195 iūdiō taciturnitātis oppressus? Quid, quod adventū tuō
ista subsellia vacuēfacta sunt, quod omnēs cōsulārēs, quī tibi
persaepe ad caedem cōstitutī fuērunt, simul atque assēdistī,
partem istam subselliōrum nūdā atque inānem reliquērunt,
quō tandem animō tibi ferendum putās?

Your Country Charges You with Crime and Treason, and Bids You Depart

200 Servī mehereule meī sī mē istō paetō metuerent, ut tē

186-190 *Quae . . . sit:* to what rites indeed this dagger has been initiated and consecrated by you. Cicero speaks as if Catiline after the murder intended to dedicate the weapon to some infernal deity.

191-195 *nūlla:* stronger than “nōn,” not at all. *ex hāc tantā frequentiā:* in so large a gathering as this. *post hominum memoriā:* since the memory of man. *Quid quod:* Again, the fact that.

196-200 *cōsulārēs:* men of consular rank. They probably sat together. Next to them would sit the “praetōrii,” with whom Catiline as former praetor would be entitled to sit. The “subsellia” were wooden benches brought in for this special occasion. *quō . . . putās:* just how ought you to feel, do you think, about this? The preceding “quod” clauses are the subj. for “ferendum (esse).” *Servī:* in this section (200-214) the argument mounts from the analogy of private life to the plea of patriotism. *Servī . . . putārem:* the first of three pres. contrary-to-fact conditions. App. 214.

metuunt omnēs cīvēs tuī, domum meam relinquendam putārem; tū tibi urbem nōn arbitrāris? Et sī mē meis cīvibus iniūriā suspectum tam graviter atque offēnsū vidērem, earēre mē aspectū cīvium quam infestis omnium oculis cōspici māllem. Tū, cum cōscientiā scelerum tuōrum agnōscās odium omnium iūstum et iam diū tibi dēbitum, dubitās, quōrum mentēs sēnsūsque vulnerās, eōrum aspectum praesentiamque vītāre? 205

Sī tē parentēs timērent atque ōdisent tuī neque eōs ūllā ratiōne plācāre possēs, ut opīnor, ab eōrum oculis aliquō concēderēs. Nunc tē patria, quae commūnis est parēs omnium nostrum, ōdit ac metuit, et iam diū nihil tē iūdicat nisi dē parricidiō suō cōgitāre; huius tū neque auctōritatem verēbere, nec iūdicium sequēre, nec vim pertimēscēs? 210

Quae tēcū, Catilīna, sic agit et quōdam modō tacita loquitur: "Nūllum iam aliquot annīs facinus exstitit nisi per tē, nūllum flāgitium sine tē; tibi ūnī multōrum cīvium necēs, tibi vexātiō dīreptiōque sociōrum impūnīta fuit ac libera; tū nōn solum ad neglegendās lēgēs et quaestiōnēs vērū etiam ad ēvertendās perfringendāsque valuistī. Superiōra illa, quam- 215 220

201-205 **tibi urbem**: supply "relinquendam esse." **iniūriā**: *wrongfully, unjustly*. **aspectū**: abl. with "earēre," *to forego the sight*. App. 161. **cōscientiā**: *in the awareness*.

206-210 **ūllā ratiōne** = "ūllō pactō; ūllō modō." **aliquō concēderēs**: *you would retire to some place*; "aliquō" is adv. of direction.

211-215 **nihil tē nisi . . . cōgitāre**: *that you have no thought except her murder*. Quae sic agit: the reference is to "patria." And she pleads thus. The personification gives opportunity for a more pointed denunciation of Catiline's treachery. **tacita . . . loquitur**: *though silent speaks*. The oxymoron is softened by the addition of "quōdam modō."

216-220 **multōrum cīvium necēs**: especially murders committed during the Sullan proscriptions, 82-81 B.C. **tibi . . . libera**: as *propraetor of Africa* in 67 B.C. Catiline bribed the jury and was acquitted. **tū . . . valuistī**: he has not merely flouted the laws and courts but undermined respect for them by his scandalous career of profligacy and crime.

quam ferenda nōn fuērunt, tamen, ut potuī, tulī; nunc vērō mē tōtam esse in metū propter ūnum tē, quidquid increpuerit, Catilinam timēri, nūllum vidēri contrā mē cōnsilium inīri posse, quod ā tuō scelere abhorreat, nōn est ferendum.

225 Quam ob rem discēde atque hunc mihi timōrem ēripe: sī est vērus, nē opprimar; sīn falsus, ut tandem aliquandō timēre dēsinam."

When You Offered to Go Into Custody, Who Was Willing to Vouch for You?

VIII. Haec sī tēcum, ut dīxī, patria loquātur, nōnne impetrāre dēbeat, etiam sī vim adhibēre nōn possit? Quid,
230 quod tū tē in custōdiam dedistī, quod vītandae suspiciōnis causā ad M'. Lepidum tē habitāre velle dīxistī? Ā quō nōn receptus, etiam ad mē venīre ausus es, atque ut domī meae tē asservārem rogāstī. Cum ā mē quoque id respōsum tulissēs, mē nūllō modō posse īdem parietibus tūtō esse tēcum, quī
235 magnō in periculō essem quod īdem moenibus continērēmur, ad Q. Metellum praetōrem vēnistī. Ā quō repudiātus, ad sodālem tuum, virum optimum, M. Metellum dēmigrāstī, quem tū vidēlicet et ad custōdiendum dīligentissimum et ad suspicandum sagācissimum et ad vindicandum fortissimum
240 fore putāstī. Sed quam longē vidētur ā carcere atque ā

221-225 ut potuī: as best I could. nunc . . . tē: the inf. phrase is one of three subjects for "est ferendum." quidquid . . . timēri: that at the slightest sound Catiline is feared; "increpuerit" is subjunctive of integral part, i.e. it is dependent on the infinitive. quod . . . abhorreat: which is not linked with your crime. mihi: dative of separation. App. 143.

226-230 nōnne impetrāre dēbeat: ought she not gain her request? What kind of condition? Quid quod: what of the fact that. In late October, Catiline was accused of inciting to riot under the "Lēx Plautia dē vī." It was customary for a Roman accused of a crime against the state to put himself in the charge of some honorable citizen as surety that he would not try to escape. Cicero's point is that no reputable Roman would vouch for Catiline. The events of the conspiracy overtook the ease "dē vī," which consequently was never tried.

231-235 M': abbreviation for "Mānius." Lepidus had been consul in 66 B.C. id respōsum: the answer follows in indirect discourse, "mē . . . continērēmur."

236-240 M. Metellum: M. Metellus, not otherwise known, was evidently a black sheep. The name Metellus had been prominent in Roman politics for more than two centuries. In 206 B.C. the Roman poet Naevius was imprisoned for writing "Fātō Rōmae frunt Metellī cōsulēs," implying that members of the family lacked merit. Naevius apologized and was released. vidēlicet: obviously. Here, as often, the word is meant ironically. vidētur dēbere: does it seem that he ought to be.

vinculīs abesse dēbēre, quī sē ipse iam dignum custōdiā iūdicārit?

You Ask for a Vote of the Senators. But Their Silence Approves My Ordering You into Exile

Quae cum ita sint, Catilīna, dubitās, sī ēmorī aequō animō nōn potes, abīre in aliquās terrās et vītā istā, multīs suppliciīs iūstīs dēbitisque ēreptā, fugae sōlitūdīne mandāre? 245

“Refer,” inquis, “ad senātum”; id enim postulās et, sī hic ōrdō sibi placēre dēcrēverit tē īre in exsilium, obtemperātūrum tē esse dīcis. Nōn referam, id quod abhorret ā meīs mōribus, et tamen faciam ut intellegās quid hī dē tē sentiant. 250
Ēgrederere ex urbe, Catilīna; liberā rem pūblicā metū; in exsilium, sī hanc vōcem exspectās, proficiscere.

Quid est, Catilīna? Eequid attendis? Eequid animadvertis hōrum silentium? Patiuntur, tacent. Quid exspectās auctōritātem loquentium, quōrum voluntātem tacitōrum perspicis? 255

At sī hoc idem huic adulēcentī optimō, P. Sēstiō, sī fortissimō virō, M. Mārcellō, dīxissem, iam mihi cōsulī hōc ipsō in templō senātus iūre optimō vim et manūs intulisset. Dē tē autem, Catilīna, cum quīescunt, probant; cum patiuntur, dēcernunt; cum tacent, clāmant; neque hī solum, quōrum tibi 260

241-245 **dubitās** do you hesitate? Cicero offers him the choice of capital punishment or exile.

246-250 **Refer**: Lay the matter, “referre” is a technical term for bringing a question to the senate for decision. **hic ōrdō**: this house, this body. **placēre**: with “sibi,” to vote. **id . . . mōribus**: a course which is inconsistent with my principles. Cicero takes the responsibility on his own shoulders. The senate vote of condemnation would not have the force of law. Cicero prefers to force Catiline to declare himself by overt acts of treason.

251-255 **vōcem**: word. **proficiscere**: Cicero interprets the deep silence after the word “proficiscere” to mean approval. **Eequid attendis**: Do you heed at all? **Quid . . . perspicis**: freely, Why do you wait for the open word of command when you know their unspoken wishes?

256-260 **P. Sēstiō**: Sestius was then quaestor. He assisted Cicero against Catiline, and was active later in promoting Cicero’s recall from exile. Accused “dē vī” in 56 B.C., he was successfully defended by Cicero. **M. Mārcellō**: consul 12 years later in 51 B.C. See the seventeenth letter of Cicero for an account of his death. **hōc . . . templō**: added to heighten the effect. **vim et manūs**: as hendiadys, violent hands. App. 304. **cum tacent clāmant**: note the climax and oxymoron. App. 297, 313. **quōrum . . . cāra**: a sarcastic reference to 11, 247-249 above.

auctoritās est videlicet cāra, vīta vīlissima, sed etiam illī equitēs Rōmānī, honestissimī atque optimī virī, cēterīque fortissimī cīvēs, quī circumstant senātum, quōrum tū et frequentiam vidēre et studia perspicere et vōcēs paulō ante
 265 exaudīre potuistī. Quōrum ego vix abs tē iam diū manūs ac tēla contineō, eōsdem facile addūcam ut tē haec, quae vāstāre iam prīdem studēs, relinquentem usque ad portās prōsequantur.

It Would Be Too Much to Expect That You Would Repent and Go into Voluntary Exile

IX. Quamquam quid loquor? Tē ut ūlla rēs frangat? Tū ut
 270 umquam tē corrigās? Tū ut ūllam fugam meditēre? Tū ut ūllum exsilium cōgitēs? Utinam tibi istam mentem dī immortalēs duint! Tametsī videō, sī meā vōce perterritus īre in exsilium animum indūxeris, quanta tempestās invidiae nōbīs, sī minus in praesēns tempus, recentī memoriā scelerum tuōrum,
 275 at in posteritātem impendeat. Sed est tantī, dum modo tua ista sit prīvāta calamitās et ā reī pūblicae periculīs sēiungātur. Sed tū ut vitīs tuīs commoveāre, ut lēgum poenās pertimēscās, ut temporibus reī pūblicae cēdās, nōn est postulandum. Neque enim is es, Catilīna, ut tē aut pudor ā turpitūdine aut metus ā
 280 periculō aut ratiō ā furōre revocārit.

261-265 cēterīque fortissimī cīvēs: plain citizens, whom Cicero with his usual generosity rewards with a superlative. **studia**; *enthusiastic support*. vōcēs . . . potuistī: probably when Catiline arrived for the meeting.

266-270 haec: with a gesture to indicate the city and its buildings. **usque ad portās prōsequantur**: as friends and relatives provided escort for citizens entering upon honorable exile, so Cicero sarcastically promises an escort for Catiline to ensure his leaving Rome. **Quamquam**: *And yet*. **Tē . . . cōgitēs**: exclamatory questions: *Would anything break you?* Note the emphatic position of "tē, tū."

271-275 duint: *May the gods give*, old subjunc. form of "dare, = dent." **Tametsī**: *And yet*. **animum indūxeris**: = "cōstitueris." **recentī memoriā**: *while the memory is fresh*, abl. absolute. App. 175. **impendeat**: with dat. "nōbīs," *hangs over me*. App. 135. Cicero often uses the pl. "nōs" when he refers to himself as a political personage. Cf. use of *we* in English by royalty, judges and editors. **est tantī**: *it is worthwhile*, gen. of value. App. 123.

276-280 tu . . . cēdās: the three clauses introduced by "ut" constitute the subj. for "nōn est postulandum," *it must not be demanded that*. **temporibus**: *the exigencies, the dangers*. **is** = "tālis," *such a person that*.

If I Were to Exile You, I Should Be Criticized. But I Know You and Your Accomplices Will Join Manlius.

Quam ob rem, ut saepe iam dixī, proficīscere ac, sī mihi inimicō, ut praedicās, tuō cōnflāre vīs invidiam, rēctā perge in exsilium. Vix feram sermōnēs hominum, sī id fēceris. Vix mōlem istius invidiae, sī in exsilium iussū cōsulis ieris, sustinēbō. Sīn autem servīre meae laudī et glōriae māvīs, 285 ēgrederere cum importūnā scelerātōrum manū, cōnfer tē ad Mānlium, concitā perditōs cīvēs, sēcerne tē ā bonīs, infer patriae bellum, exsultā impiō latrōciniō, ut ā mē nōn ēiectus ad aliēnōs, sed invītātus ad tuōs īsse videāris.

Quamquam quid ego tē invitem, ā quō iam sciam esse 290 praemissōs, quī tibi ad Forum Aurēlium praestōlārentur armātī, cui sciam pactam et cōstitūtā cum Mānliō diem, ā quō etiam aquilam illam argenteam, quam tibi ac tuīs omnibus cōnfidō perniciosam ac fūnestam futūrā, cui domī tuae sacrārium scelerum tuōrum cōstitūtum fuit, sciam esse 295 praemissam? Tū ut illā carēre diūtius possīs, quam venerārī ad eadem proficīscēns solēbās, ā cuius altāribus saepe istam impiam dexteram ad necem cīvium trānstulistī?

There Your Evil Nature Will Find Its Proper Employment

X. Ībis tandem aliquandō quō tē iam prīdem tua ista cupiditās effrēnāta ac furiōsa rapiēbat; neque enim tibi haec 300

281-285 *inimicō ut praedicās*: your personal enemy, as you assert. Cicero claims that Catiline regards the consul's attitude as motivated by personal animosity. Distinguish "praedicō" (1) from "praedicō" (3). *rēctā* = "rēctā viā," straightway. *sermōnēs*: the gossiping, the talk. People might say that Catiline had been persecuted and forced into exile. *servīre*: with dat., have regard for.

286-290 *ut . . . aliēnōs*: supply "īsse = iisse," not to have gone to strangers as an outcast. *quid . . . invitem*: deliberative subjunct., why should I invite you? App. 203.

291-295 *Forum Aurēlium*: about 50 miles north of Rome, lay on the "Via Aurelia," the road by which Catiline left the city on the following night, Nov. 9. *quī . . . praestōlārentur*: to wait for you, clause of purpose; "praestōlor," dep. (1) with dat. App. 135, 235. *cui*: by whom, I know, a date with Manlius has already been agreed on and settled; dat. of agent with the participles; "pacīscor" although deponent has its participle here used in passive sense. App. 141. *aquilam illam argenteam*: with "esse praemissam," that famous silver eagle has been sent ahead. In his great campaign against the Cimbri almost 40 years earlier Marius had used this eagle as a legionary standard. *sacrārium*: Catiline, if we may believe Cicero, had a shrine devoted to the worship of the eagle as his talisman.

296-300 *illā . . . possīs*: exclamatory, Can you any longer do without? *altāribus*: altar. *istam impiam dexteram*: supply "manum." *quō*: with "eō" implied, to the place to which.



Remains of a Caesarian inscription in the Roman Forum.

rēs affert dolōrem, sed quandam incredibilem voluptātem. Ad hanc tē āmentiam nātūra peperit, voluntās exercuit, fortūna servāvit. Numquam tū nōn modo ōtium sed nē bellum quidem nisi nefārium concupīstī. Nactus es ex perditīs
 305 atque ab omnī nōn modo fortūnā vērū etiam spē dērelictīs cōnflātā improbōrum manū.

Hic tū quā laetitiā perfruēre, quibus gaudiīs exsultābis, quantā in voluptāte bacchābere, cum in tantō numerō tuōrum neque audiēs virum bonum quemquam neque vidēbis!

310 Ad huius vītāe studium meditātī illī sunt quī feruntur labōrēs tuī, iacēre humī nōn solum ad obsidendum stuprum vērū etiam ad facinus obeundum, vigilāre nōn solum īnsidiantem somnō marītōrum vērū etiam bonīs ōtiōsōrum. Habēs ubi ostentēs tuam illam praeclāram patientiam famis,
 315 frīgoris, inopiae rērum omnium, quibus tē brevī tempore cōnfectum esse sentiēs.

301-305 **peperit**: gave birth to, from “pariō.” **ab . . . spē**: dependent on “dērelictīs,” abandoned not only by. . . .

306-310 **Hic . . . bacchābere**: an excellent example of the orator’s “ūbertās verbōrum.” Each statement is full, and all three echo the same thought. **meditātī sunt**: have been practiced. **illī . . . tuī**: those vaunted feats of endurance on your part; “quī feruntur,” lit. which are reported.

311-315 **iacēre**: with “vigilāre,” as infinitives in apposition with “labōrēs.” **ad obsidendum stuprum**: to indulge in debauchery. **bonīs**: property, dat. with “īnsidiantem.” **Habēs ubi ostentēs**: You have an opportunity to display, clause of characteristic. **tuam . . . omnium**: Catiline was a man of unusual powers of endurance.

Tantum prōfēcī tum, cum tē ā cōsulātū reppulī, ut exsul potius temptāre quam cōsul vexāre rem pūblicam possēs, atque ut id, quod esset ā tē scelerātē susceptum, latrōcinium potius quam bellum nōminārētur.

320

My Country May Reproach Me for Not Doing My Duty, for Not Putting You to Death

XI. Nunc, ut ā mē, patrēs cōnscriptī, quandam prope iūstam patriae querimōniam dētester ac dēprecer, percipite, quaesō, dīligenter quae dīcam, et ea penitus animīs vestris mentibusque mandāte.

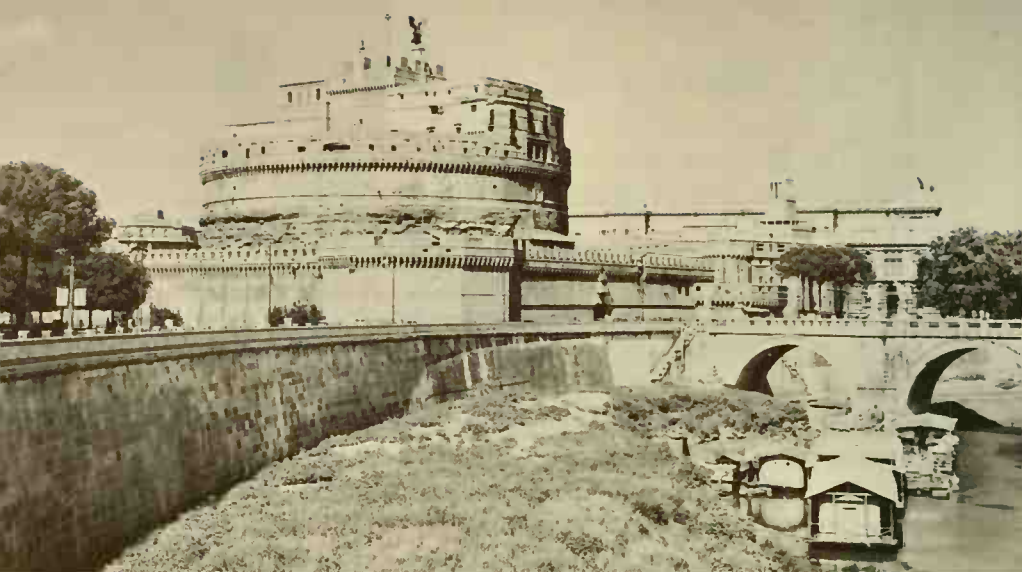
Etenim sī mēcum patria, quae mihi vītā meā multō est cārīor, sī cūneta Italia, sī omnis rēs pūblica loquātur: "M. Tullī, quid agis? Tūne cum quem esse hostem comperistī, quem ducem bellī futūrum vidēs, quem exspectārī imperātōrem in castrīs hostium sentīs, auctōrem sceleris, prīncipem cōiūrātiōnis, ēvocātōrem servōrum et cīvium perditōrum, exīre

330

316-320 ā cōsulātū . . . reppulī: *I foiled your attempt to gain the consulship at the recent consular elections. It had been Catiline's third attempt, and failure had made him desperate.* ut . . . possēs: note the wordplay of "exsul" and "cōsul." quod . . . susceptum: *your criminal undertaking; one of the few instances in which English, by virtue of its wealth of abstract nouns (drawn mainly from Latin), can be briefer than Classical Latin.*

321-325 dētester ac dēprecer: *I may ward off by protest and entreaty.* The deliberate and calculated effects of XI and XII suggest that they may have been added when the speech was revised for publication. On the other hand, Cicero must long have debated within himself the propriety of his procedure. The fact that a speech is delivered ex tempore need not mean, certainly not in Cicero, that words and ideas are hastily improvised. percipite quaesō dīligenter: *please, listen carefully; "quaesō," old form of "quaerō," fossilized in the sense of I beg you, please. quae dīcam: what I shall say. Supply "ca" as antecedent for "quae." sī: introducing a less vivid fut. cond. App. 213. The apodosis is lacking, but may be inferred from the opening sentence of ch. XII.*

326-330 omnis rēs pūblica: another instance of personification. M. Tullī: voc. of formal address. English writers for centuries referred to Cicero as Tully. Tūne: the emphatic position in the question conveys a tone of incredulity. Notice also how long a listener waits for the verb "patiēre" which goes with "tū." ēvocātōrem servōrum: *a recruiter of slaves.* Italy's large slave population constituted a constant threat. Nine years earlier slaves had revolted under the leadership of the Thracian gladiator Spartacus and had defeated several Roman armies. But Catiline actually refused the services of the many slaves who flocked to serve under his banner.



Following the example of Augustus who also built a mausoleum, Emperor M. Hadrian (A.D.117-138) ordered the construction of a monumental family tomb. To facilitate access to it Hadrian also built the Pons Aelius.

patiēre, ut abs tē nōn ēmissus ex urbe, sed immissus in urbem esse videātur? Nōne hunc in vincula dūcī, nōn ad mortem rapī, nōn summō suppliciō maetārī imperābis?

335 Quid tandem tē impedit? Mōsne maiōrum? At persaepe etiam prīvātī in hāc rē pūblicā perniciōsōs cīvēs morte multārunt. An lēgēs, quae dē cīvium Rōmānōrum suppliciō rogātae sunt? At numquam in hāc urbe quī ā rē pūblicā dēfēcērunt, cīvium iūra tenuērunt. An invidiam posteritātis timēs? Praeclāram vērō populō Rōmānō refers grātiam, quī 340 tē, hominem per tē cognitum, nūllā commendātiōne maiōrum,

331-335 **immissus**: note the wordplay with "ēmissus." **dūcī**: one of three pass. infinitives after "imperō." **summō suppliciō**: with the supreme penalty. **Mōsne maiōrum**: Is it ancestral tradition? On conservative Romans, conscious of their country's long and illustrious history, tradition was a powerful influence. **multārunt**: have punished. When Cicero says "persaepe," this would seem an exaggeration. He had earlier cited only one example, that of Ti. Gracchus slain by Scipio.

336-340 **rogātae sunt**: have been passed. Cicero has in mind laws that were meant to protect the lives and liberties of Roman citizens against the arbitrary decisions of magistrates. Cicero's argument is that Catiline has forfeited his rights to the law's protection. **hominem . . . cognitum**: a reminder from "rēs pūblica" that Cicero is a "novus homō." **nūllā commendātiōne**: with no support of ancestry, abl. of description. App. 172.

tam mātūrē ad summum imperium per omnes honōrum gradūs extulit, sī propter invidiam aut alicuius periculi metum salutem civium tuorum negligis.

Sed, sī quis est invidiae metus, nō est vehementius sevērītātis ac fortitudinis invidia quam inertiae ac nēquitiae per- 345 timēseenda. An, cum bellō vāstābitur Italia, vexābuntur urbēs, tēcta ārdēbunt, tum tē nōn exīstīmās invidiae incendiō cōnflagrātūrum?"

Catiline's Treachery Must Be Made Plain for All To See

XII. Hīs ego sānetissimīs rei pūblicae vōcibus et eōrum 350 hominum, quī hoc idem sentiunt, mentibus pauca respondēbō. Ego, sī hoc optimum factū iūdicārem, patrēs cōnserīptī, Catilinam morte multārī, ūnūs ūsūram hōrae gladiātōrī istī ad vīvendum nōn dedissem. Etenim sī summī virī et clārissimī cīvēs Sātūrnīnī et Graecōrum et Flaccī et superiōrum complūrium sanguine nōn modo sē nōn contāminārum sed etiam 355 honestārum, certē verendum mihi nōn erat nē quid, hōc parricidā cīvium interfectō, invidiae mihi in posteritātem redundāret. Quod sī ea mihi maximē impendēret, tamen hōc animō fuī semper ut invidiam virtūte partam glōriam, nōn invidiam putārem. 360

341-345 **tam mātūrē**: at the earliest age Cicero had held quaestorship, aedileship, praetorship and consulship, the steps of office. **propter invidiam**: Cicero knew that Ahala, Scipio Nasica and Opimius had all been forced to leave Rome because of popular resentment of their actions. **sevērītātis . . . invidia**: unpopularity arising from sternness and courage, gen. of source.

346-350 **cōnflagrātūrum**: supply "esse" (usually omitted with fut. inf.), *that you will be consumed*. **rei pūblicae vōcibus**: by attributing the reproaches of XI to "rēs pūblica," Cicero lifts the plane of argument above the level of personal animosity towards Catiline, hence "sānetissimīs." Cicero compliments the patriotic senators with to the minds of those men who hold this same view.

351-355 **optimum factū**: the best thing to do, abl. of the supine. See App. 277. **Catilinam morte multārī**: *that Catiline be punished by death*; the inf. phrase explains "hoc." **gladiātōrī**: a term of insult, since gladiators were usually slaves or condemned criminals. **Sātūrnīnī . . . complūrium**: the genitives depend on "sanguine." These precedents were cited in chapters I and II.

356-360 **honestārum**: supply "sē," *ennobled themselves*. **quid invidiae mihi redundāret**: *that any wave of unpopularity would roll back upon me*; "invidiae," partitive gen. with "quid." See App. 120. The metaphor is contained in "redundō"(1) formed from "re-" back, and "unda." **ea**: i.e. "invidia." **Quod . . . semper**: a mixed cond. The protasis is contrary-to-fact in pres. time . . . "sī impendēret," while the apodosis is simple past . . . "fuī." App. 215. **partam**: *gained, incurred*; from "pariō."

Quamquam nōnnūllī sunt in hōe ōrdine, quī aut ea quae imminēt nōn videant, aut ea quae vident dissimulent; quī spem Catilīnae mollibus sententiīs aluērunt coniūrātiōnemque nāscēntem nōn crēdendō corrōborāvērunt; quōrum auctōritāte
 365 multī nōn solum improbī vērū etiam imperitī, sī in hunc animadvertissem, crudēliter et rēgiē factum esse dicerent. Nunc intellegō, sī iste, quō intendit, in Mānliāna castra pervēnerit, nēmīnem tam stultum fore quī nōn videat coniūrātiōnem esse factam, nēmīnem tam improbum quī nōn
 370 fateātur.

Hōe autem ūnō interfecit, intellegō hanc rei pūblicae pestem paulisper reprimī, nōn in perpetuum comprimī posse. Quod sī sē ēīcerit, sēcūmque suōs ēdūxerit, et eōdem cēterōs undique collēctōs naufragōs aggregārit, exstinguētur atque
 375 delēbitur nōn modo haec tam adulta rei pūblicae pestis, vērū etiam stirps ac sēmen malōrum omnium.

All His Evil Associates Must Leave, If Rome Is To Be Permanently Rid of Evil

XIII. Etenim iam diū, patrēs cōnscriptī, in hīs periculīs coniūrātiōnis insidiisque versāmur, sed nesciō quō pactō omnium seclerum ac veteris furōris et audāciae mātūrītās in
 380 nostrī cōnsulātūs tempus ērūpit. Quod sī ex tantō latrōcinio

361-365 **qui . . . dissimulent**: clause of characteristic referring to men who lack moral courage, whereas "quī . . . videant" indicates the politically obtuse. **quī . . . aluērunt**: the plain ind. gives the facts whereas the clauses of characteristic suggest the character of the senators. App. 236. **nōn crēdendō**: *by refusing to believe*.

366-370 **crudēliter . . . dicerent**: *would say that I had acted in a cruel and despotic manner*. **quō intendit**: *where he is headed*.

371-375 **pestem . . . posse**: notice the alliteration with the letter *p*. **Reprimi comprimī**: *be repressed; be suppressed*; contrast . . . between temporary relief and permanent cure. **cēterōs naufragōs**: *the rest of the shipwrecked crew*. The metaphor here implies financial ruin. Immediately follow metaphors of ending a plague and destroying a poisonous plant. App. 288, 310.

376-380 **iam diū versāmur**: *for a long time now we have lived*. **nesciō quō pactō**: lit. *I know not in what way*, i.e. *somehow or other*. **latrōcinio**: lit. *brigandage*, i.e. *band of brigands*. Abstract for concrete.

iste ūnus tollētur, vidēbimur fortasse ad breve quoddam tempus cūrā et metū esse relevātī, perīculum autem residēbit et erit inclūsum penitus in vēnīs atque in vīsceribus reī publicae. Ut saepe hominēs aegrī morbō gravī, cum aestū febrīque iactantur, sī aquam gelidam bibērunt, prīmō relevārī videntur, 385 deinde multō gravius vehementiusque afflīctantur, sic hic morbus, quī est in rē publicā, relevātus istīus poenā, vehementius, reliquīs vīvīs, ingravēscet.

Quā rē sēcēdant improbī, sēcernant sē ā bonīs, ūnum in locum congregentur, mūrō dēnique, id quod saepe iam dixī, 390 sēcernantur ā nōbīs; dēsinant insidiārī domī suae cōsulī, circumstāre tribūnal praetōris urbānī, obsidēre cum gladiīs eūriam, malleolōs et facēs ad inflammandam urbem comparāre; sit dēnique inscriptum in fronte ūnūs cuiusque, quid dē rē publicā sentiat. 395

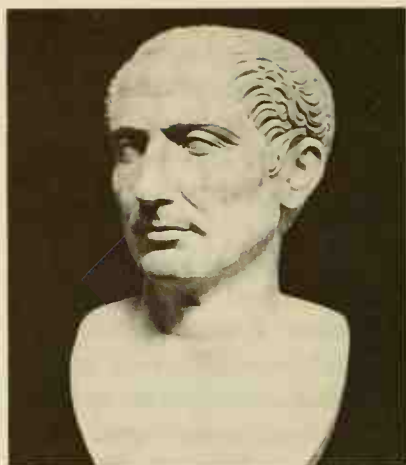
Polliceor hoc vōbīs, patrēs cōscriptī, tantam in nōbīs cōsulibus fore diligentiam, tantam in vōbīs auctōritātem, tantam in equitibus Rōmānīs virtutem, tantam in omnibus bonīs cōsēnsiōnem, ut Catilīnae profectiōne omnia patefacta, illūstrāta, oppressa, vindicāta esse videātis. 400

381-385 **in vīsceribus**: in the vital organs. **Ut**: Just as, correlative with "sic" in l. 386. The concluding portion of the peroration offers an example of Cicero's oratory at its best. The magnificently rolling periods convey the impression of power, dignity and fervor. From the analogy of fever the thought mounts through an adoration of the conspirators and the promise of political unity to the solemn invocation of Jupiter Stator. **iactantur**: keep tossing, with "cum"; "iactō" (1) is a freq. of "iaciō," just as "afflīetō" (1) is a freq. of "affligō" (3). App. 17.

386-390 **reliquīs vīvīs**: if the rest are alive, abl. absolute. App. 175. **Quā . . . improbī**: And therefore let the wicked withdraw. The subjunc. is used here to give a command in the third person. Notice the force of the prefix "sēc-" apart in "sēcēdō, sēcernō." App. 19.

391-395 **circumstāre tribūnal**: to hang round the tribunal for the purpose of intimidating the praetor with threats of violence. **cūriam**: the "Curia Hostilia," where normally the senate held its meetings. **malleolōs**: fire brands; dimin. of "malleus" a hammer. App. 6. The "malleoli" were shaped like hammers, with heads of pitch. **quid . . . sentiat**: what he thinks regarding the republic, his disloyalty. The indir. question is subj. for "sit inscriptum."

396-400 **Polliceor . . . cōsēnsiōnem**: Cicero here states his own political ideal, "concordia ōrdinum," which he believed to be the secret of stability in the Golden Age of Roman politics, the era of Scipio Africanus Minor and Gaius Laelius. In the rapidly degenerating republic this ideal was impossible to realize, but Cicero remained faithful to it to the end. in **omnibus bonīs**: in all loyal citizens. **Polliceor . . . videātis**: find in this paragraph examples of alliteration, anaphora, asyndeton, climax and rhythmic sentence ending. App. 288 ff.



C. Iulius Caesar (102/100–44 B.C.).
Fuisse traditur excelsa statura, colore
candido, teretibus membris, ore
paulo pleniore, nigris vegetisque
oculis.

PERORATIO

Hisce ōminibus, Catilīna, cum summā rei pūblicae salūte, cum tuā peste ac perniciē, cumque eōrum exitiō, quī sē tēcum omnī scelere parriēdiōque iūnxērunt, proficiscere ad impium bellum ac nefārium.

May Almighty Jupiter Preserve This Country and Punish the Evil-Doers as They Deserve

- 405 Tū, Iuppiter, quī isdem quibus haec urbs auspiciis ā Rōmulō
es cōstitutus, quem Statōrem huius urbis atque imperī vērē
nōmināmus, hunc et huius sociōs ā tuīs cēterisque templis, ā
tēctis urbis ac moenibus, ā vitā fortūnisque cīvium omnium
arcēbis, et hominēs honōrum inimicōs, hostēs patriae, la-
410 trōnēs Italiae, scelerum foedere inter sē ac nefāriā societāte
coniūctōs, aeternis suppliciis vivōs mortuōsque mactābis.

401-405 **Hisce ōminibus:** *With these as your omens.* A general, setting out to battle, required good omens. Catiline's omens can only be evil for him. **cum . . . salūte:** *to the supreme welfare of the republic.* **Iuppiter:** the orator now turns to address the mighty statue of Jupiter. **quibus haec urbs:** supply "cōstitutā est."

406-411 **arcēbis:** main verb, as is "mactābis." **scelerum . . . coniūctōs:** *joined together by a criminal compact and an unholy alliance.*

THE THIRD ORATION AGAINST CATILINE

This speech is in marked contrast to the *First Oration*, for the body is a straightforward narrative. There are many elaborate periods, but Cicero avoids monotony by varying his style with all the rhetorical devices at his command; and throughout there shines the earnest fervor of his own patriotism.

In the second part of the speech Cicero rings the changes on two commonplaces (*loci communēs*): divine providence and true glory. It is unlikely that Cicero shared popular superstition and credulity about signs and wonders; and we must assume that Cicero is telling the citizens what they want to hear, not what he himself believes. But politicians have been known to do this in other countries and at other times. In the elation of the moment he was willing to exploit the facts of recent history and supernatural coincidences as the means to quicken piety and strengthen patriotism.

The language of the concluding portion of this speech (chapters X–XII) will doubtless strike the reader as bombastic and grandiloquent; but it must be remembered that Cicero's insistence on peaceful means is in keeping with his whole aim in political life, i.e. not only the preservation of the republic but its peaceful preservation.

Particularly in the concluding chapter one has the feeling that Cicero "doth protest too much," that he is trying desperately to focus attention on the service that he has rendered as a form of insurance, and that he has a premonition that the *invidia* to which he refers will later be directed against him.

When we reflect that Cicero after a restless, sleepless night had spent all day in the senate, examining the arrested conspirators and debating the proper course of action, and had then hastened to the Forum to brief the citizens on recent events, this speech must stand as a remarkable tribute to his abilities as an orator.

IN L. CATILINAM ORATIO TERTIA HABITA AD POPULUM

EXORDIUM

We Have Safeguarded the City

I. Rem pūblicam, Quirītēs, vītamque omnium vestrum, bona, fortūnās, coniugēs liberōsque vestrōs atque hoc domicilium clārissimī imperī, fortūnatissimam pulcherrimamque urbem, hodiernō diē deōrum immortalīum summō ergā vōs
5 amōre, labōribus, cōsiliīs, periculīs meīs ē flammā atque ferrō ac paene ex faucibus fātī ēreptam et vōbīs cōservātam ac restitūtam vidētis. Et sī nōn minus nōbīs iūcundī atque illūstrēs sunt eī diēs quibus cōservāmur quam illī quibus nāscimur, quod salūtis certa laetitia est, nāscendī incerta
10 condiciō, et quod sine sēnsū nāscimur, cum voluptāte servāmur, profectō, quoniam illum quī hanc urbem condidit ad deōs immortalēs benevolentīā fāmāque sustulimus, esse apud vōs posterōsque vestrōs in honōre dēbēbit is quī eandem hanc urbem conditam amplificātamque servāvit. Nam tōtī urbī, templīs,
15 dēlūbrīs, tēctīs ac moenibus subiectōs prope iam ignēs cir-

1-5 **Rem . . . vidētis**: This opening sentence is a good example of the Ciceronian period; the full meaning is not clear until the last words have been heard; the period is so full that nothing can be added. Notice as well the figures of asyndeton, alliteration and metaphor. In this sentence Cicero sums up everything he will go on to relate in detail.

6-10 **cōservātam**: mention of *preserving* provides a theme for comparison and contrast in the following sentence. **nāscendī condiciō**: *our lot at birth*. Notice the balance and contrast in the pairs of "quod" clauses.

11-15 **illum . . . condidit**: Romulus, deified after death with the name Quirinus. **urbī . . . moenibus**: the datives depend on the participles "subiectōs, circumdatōs."

cumdatōsque restīnximus, īdemque gladiōs in rem pūblicam
dēstrictōs rettudimus mūcērōnēsque eōrum ā iugulīs vestrīs
dēiēcimus.

Quae quoniam in senātū illūstrāta, patefacta, comperta sunt
per mē, vōbīs iam expōnam breviter ut et quanta et quam 20
manifesta et quā ratiōne invēstīgāta et comprehēnsa sint vōs,
quī et ignōrātis et expectātis, scīre possītis. Prīncipiō, ut
Catilīna paucīs ante diēbus ērūpit ex urbe, cum scelēris suī
sociōs, huiusce nefārīi bellī ācerrimōs ducēs Rōmae reliquisset,
semper vigilāvī et prōvidī, Quirītēs, quem ad modum in tantīs 25
et tam abscondītis insidiīs salvī esse possēmus.

NARRATIO

The Allobroges Helped Us

II. Nam tum cum ex urbe Catilīnam ēiciēbam — nōn enim
iam vereor huius verbī invidiam, cum illa magis sit timenda,
quod vīvus exierit — sed tum cum illum exterminārī volēbam,
aut reliquam coniūrātōrum manum simul exitūram aut eōs quī 30
restitissent infirmōs sine illō ac dēbilēs fore putābam. Atque
ego, ut vidī, quōs maximō furōre et scelere esse inflammātōs
sciēbam, eōs nōbīscum esse et Rōmae remānsisse, in eō omnēs
diēs noctēsque cōsūmpsī ut quid agerent, quid mōlīrentur
sentīrem ac vidērem, ut, quoniam auribus vestrīs propter 35

16-20 **īdemque**: and also. **dēiēcimus**: we have struck down. **quanta** = "quantae
rēs."

21-25 **ut**: ever since. **paucīs ante diēbus**: almost four weeks, as Catiline left
Rome on the night of November 8. **ducēs**: as leaders.

26-30 **tum cum ēiciēbam**: at the time when I sought to drive out. **huius verbī
invidiam**: unpopularity caused by this word (the word "ēiciō"). Catiline had de-
clared his true colors and could not pose as victim of injustice. **illa**: supply
"invidia." **exierit**: because (as people will say) he departed; subjunctive in implied
indirect discourse. App. 248.

31-35 **in eō**: with this object, explained by the "ut vidērem" clause.

inerēdibilem magnitudinem sceleris minōrem fidem faceret
ōrātiō mea, rem ita comprehenderem ut tum dēmum animīs
salūtī vestrae prōvidērētis cum oculīs maleficium ipsum
vidērētis.

- 40 Itaque, ut comperī lēgātōs Allobrogum bellī Trānsalpīnī et
tumultūs Galliē excitandī causā ā P. Lentulō esse sollicitātōs,
eōsque in Galliam ad suōs cīvēs eōdemque itinere cum litterīs
mandātisque ad Catilīnam esse missōs, comitemque eīs
45 adiūnetum esse T. Volturcium, atque huic esse ad Catilīnam
datās litterās, facultātem mihi oblātam putāvī ut, quod erat
difficillimum quodque ego semper optābam ab dīs immortalibus,
tōta rēs nōn solum ā mē sed etiam ā senātū et ā vōbīs mani-
festō dēprēnderētur. Itaque hesternō diē L. Flaccum et C.
Pomptīnum praetōrēs, fortissimōs atque amantissimōs rei
50 pūblicae virōs, ad mē vocāvī, rem exposuī, quid fierī placēret
ostendī. Illī autem, quī omnia dē rē pūblicā praeclāra atque
ēgregia sentīrent, sine recūsātiōne ac sine ūllā morā negōtium
suscepērunt et, cum advesperāsceret, occultē ad pontem
Mulvium pervēnērunt atque ibi in proximīs villīs ita bipertitō
55 fuērunt ut Tiberis inter eōs et pōns interesset. Eōdem autem

36-40 **minōrem . . . mea**: my words would fail to convince. **ut rem . . . comprehenderem**: to present the facts in such a way. **oculīs**: notice the emphatic position given to "oculīs, animīs, auribus," none of which is strictly necessary; but the speech was meant to be heard, not read silently. **Allobrogum**: the Allobroges, incorporated into the province of Gallia Narbonensis in 121 B.C., resented their loss of independence. Their representatives had come to Rome to air their grievances.

41-45 **P. Lentulō**: Publius Cornelius Lentulus. He had been consul in 71 B.C. The following year he had been expelled from the senate because of scandalous behavior, and was now starting his career all over again. He was an orator of distinction whose ambitions Cicero reports more fully later in the speech.

46-50 **hesternō diē**: December 2. **praetōrēs**: next to the consuls in line of office, the praetors possessed the "imperium," i.e. the right to command troops.

51-55 **quī . . . sentīrent**: clause of characteristic. Translate freely. Cicero goes out of his way to commend Flaccus and Pomptinus warmly; such publicity would be useful to them in their political career. **pontem Mulvium**: the Mulvian bridge was about two miles north of the city; over it the Via Flaminia led into northern Italy. Foundations still remain in the Ponte Molle.

et ipsī sine cuiusquam suspiciōne multōs fortēs virōs ēdūxerant, et ego ex praefectūrā Reātīnā complūrēs delēctōs adulēscētēs quōrum operā ūtor assiduē in rēi pūblicae praesidiō cum gladiīs mīseram. Interim tertiā ferē vigiliā exāctā, cum iam pontem Mulvium magnō comitātū lēgātī Allobrogēs ingredī inciperent ūnāque Volturcius, fit in eōs impetus; dūcuntur et ab illīs gladii et ā nostrīs. Rēs praetōribus erat nōta sōlis, ignōrābātur ā cēterīs. 60

I Called a Meeting of the Senate

III. Tum interventū Pomptīnī atque Flaccī pugna quae erat commissa sēdātur. Litterae quaecumque erant in eō comitātū integrīs signīs praetōribus trāduntur; ipsī comprehēnsī ad mē, cum iam dilūcēsceret, dēdūcuntur. Atque hōrum omnium scelerum improbissimum māchinātōrem, Cimbrum Gabīnium, statim ad mē, nihil dum suspicantem, vocāvī; deinde item arcessītus est L. Statilius et post eum Cethēgus; tardissimē autem Lentulus vēnit, crēdō quod in litterīs dandīs praeter cōsuētūdinem proximā nocte vigilārat. 65 70

Cum summīs et clārissimīs huius cīvitātis virīs, quī, audītā rē, frequentēs ad mē māne convēnerant, litterās ā mē prius aperīrī quam ad senātum dēferri placēret, nē, sī nihil esset inventum, 75

56-60 **praefectūrā Reātīnā**: Cicero acted as legal representative in Rome for the citizens of Reate, a Sabine town about 40 miles northeast of Rome. Young men from this town acted as his guard of honor. **tertiā . . . exāctā**: when the third watch was almost over (in December about 3 a.m.). Romans divided the night hours, sunset to sunrise, into four watches of equal length.

61-65 **Rēs**: *The purpose*. The soldiers merely obeyed orders.

66-70 **integrīs signīs**: with their seals unbroken; an important detail, showing that the letters had not been tampered with. **Cimbrum Gabīnium**: Gabinius Cimber (Sallust, *Bellum Catilinae*, XLIV) acted as agent of the conspirators in negotiating with the Allobroges. **dum**: as yet. Cf. "nōndum."

71-75 **crēdō**: ironical. The indolence of Lentulus must have been notorious. The letter (chapter V) which Lentulus stayed up late to write consists of 35 words. **summīs clārissimīs**: conventional terms of courtesy; here in dat. with "placēret."

temere ā mē tantus tumultus iniectus cīvitātī vidērētur, negāvī
 mē esse factūrum ut dē periculō publicō nōn ad cōnsilium pūb-
 licum rem integram dēferrem. Etenim, Quirītēs, sī ea quae
 erant ad mē dēlāta reperta nōn essent, tamen ego nōn arbitrā-
 80 bar in tantīs reī publicae periculīs esse mihi nimiam dīligentiam
 pertimēscendam. Senātum frequentem celeriter, ut vīdistis,
 coēgī. Atque intereā statim admonitū Allobrogum C. Sulpi-
 cium praetōrem, fortem virum, mīsī, quī ex aedibus Cethēgī
 sī quid tēlōrum esset efferret; ex quibus ille maximum sicārum
 85 numerum et gladiōrum extulit.

Volturcius Testified Before the Senate

IV. Intrōdūxī Vultureium sine Gallīs; fidem publicam iussū
 senātūs dedī; hortātus sum ut ea quae scīret sine timōre
 indicāret. Tum ille dīxit, cum vix sē ex magnō timōre reereās-
 set, ā P. Lentulō sē habēre ad Catilīnam mandāta et litterās
 90 ut servōrum praesidiō ūterētur, ut ad urbem quam prīmum
 cum exercitū accēderet; id autem eō cōnsiliō ut, cum urbem
 ex omnibus partibus quem ad modum dēscriptum distribūtum-
 que erat incendissent caedemque īfīnītā cīvium fēcissent,
 praestō esset ille, quī et fugientēs exeiperet et sē cum hīs
 95 urbānīs ducibus coniungeret.

Intrōductī autem Galli iūs iūrandum sibi et litterās ā P.
 Lentulō, Cethēgō, Statiliō ad suam gentem datās esse dīxērunt,
 atque ita sibi ab hīs et ā L. Cassiō esse praescriptum ut
 equitātum in Italiam quam prīmum mitterent; pedestrēs sibi
 100 cōpiās nōn dēfutūrās. Lentulum autem sibi cōfirmāsse ex

76-80 **negāvī . . . ut nōn dēferrem:** *I said that I would not fail to present.*

81-85 **Senātum frequentem:** *A full meeting of the senate in the temple of Concord. sī quid: whatever.*

86-90 **fidem publicam:** *lit. a public pledge; an assurance of pardon for turning state's evidence. ut . . . ūterētur: urging that he should employ.* The next clause also depends on the idea of urging or ordering in "mandāta."

91-95 **id:** with "ut faceret" implied, *that he should do this.*

96-100 **ita sibi esse praescriptum:** *that they had been instructed to this effect. L. Cassiō:* perhaps someone had informed Cassius. He did not commit himself in writing (Sallust, *Bellum Catilīnae* XLIV). **sibi:** i.e. the conspirators. **sibi cōfirmāsse:** i.e. the envoys of the Allobroges.

fātīs Sibyllīnīs haruspīcumque respōnsīs sē esse tertium illum
Cornēlium ad quem rēgnū huius urbis atque imperium per-
venīre esset necesse; Cinnam ante sē et Sullam fuisse; eundem-
que dixisse fātālem hunc annum esse ad interitum huius urbis
atque imperī, quī esset annus decimus post virginum abso- 105
lūtīōnem, post Capitōlī autem incēnsīōnem vicēsīmus. Hanc
autem Cethēgō cum cēterīs contrōversiam fuisse dīxērunt quod
Lentulō et aliīs Sātūrnālībus caedem fierī atque urbem incendi
placēret, Cethēgō nimium id longum vidērētur.

The Conspirators Conceded Their Guilt

V. Ac nē longum sit, Quirītēs, tabellās prōferri iussimus 110
quae ā quōque dicēbantur datae. Prīmō ostendimus Cethēgō:
signum cognōvit. Nōs līnum incēdimus; lēgimus. Erat
scrīptum ipsīus manū Allobrogum senātuī et populō sēsē quae
eōrum lēgātīs cōfirmāset factūrum esse; ōrāre ut item illī
facerent quae sibi eōrum lēgātī recēpissent. Tum Cethēgus, 115
quī paulō ante aliquid tamen dē gladiīs ac sicīs quae apud
īpsū erant dēprehēnsa respondisset dīxissetque sē semper
bonōrum ferrāmentōrum studiōsum fuisse, recitātīs litterīs
dēbilitātus atque abiectus cōnscentiā, repente conticuit.
Intrōductus Statilius cognōvit et signum et manum suam. 120

101-105 **fātīs Sibyllīnīs**: The Sibylline books, originally purchased by the Roman king Tarquinius Priscus from a prophetic woman, the Sibyl, were said to contain prophecies relating to the welfare and destiny of Rome. Burned when the temple of Jupiter was destroyed by fire in 83 B.C. they had been replaced by another collection of oracles. **Cinnam Sullam**: Lucius Cornelius Cinna's successive consulships from 87 to 84 B.C., virtually amounted to dictatorship (which is implied in the term "rēgnū"). Lucius Cornelius Sulla dominated Rome from 82 to 79 B.C. (Sallust, *Bellum Catilināe* XLVII). **fātālem**: decreed by fate. **virginum**: supply "Vestālīum." The Vestal Virgins, six in number were priestesses of Vesta, goddess of the hearth. Chosen between the ages of six and ten, they were consecrated to a life of purity. Their term of service lasted for 30 years. We have no further evidence of the incident here mentioned.

106-110 **Sātūrnālībus**: The Saturnalia was an ancient festival in honor of the god Saturn. Festivities began on December 17 and continued for several days. It was an occasion for "open house" and merrymaking. Conditions would be ideal for an insurrection. **nē longum sit**: parenthetical, to make a long story short.

111-115 **cognōvit**: he acknowledged. **līnum**: the thread which went round the wax tablets and was then sealed with the ring of the writer. The seal revealed the writer's identity. **ipsīus**: i.e. "Cethēgī." **sibi recēpissent**: had undertaken.

116-120 **tamen**: in spite of the evidence. **studiōsum**: keen on, a collector of. Cethēgus had tried to make a nice distinction between "tēla" and "ferrāmenta" in order to explain away his armory. **abjectus cōnscentiā**: conscience stricken.

Recitātae sunt tabellae in eandem ferē sententiam; cōfessus est. Tum ostendī tabellās Lentulō et quaesīvī cognōsceretne signum. Adnuī. “Est vērō,” inquam, “nōtum quidem signum, imāgō avī tuī, clārissimī virī, quī amāvit ūnicē patriam et cīvēs
125 suōs; quae quidem tē ā tantō scelere etiam mūta revocāre dēbuit.” Leguntur eādē ratiōne ad senātum Allobrogum populumque litterae. Sī quid dē hīs rēbus dīcere vellet, fēcī potestātem. Atque ille prīmō quidem negāvit; post autem aliquantō, tōtō iam indiciō expositō atque ēditō, surrēxit,
130 quaesivit ā Gallīs quid sibi esset cum eīs, quam ob rem domum suam vēnissent, itemque ā Volturciō. Quī cum illī breviter cōstanterque respondissent per quem ad eum quotiēnsque vēnissent, quaesissentque ab eō nihilne sēcum esset dē fātīs Sibyllinīs locūtus, tum ille subitō, scelere dēmēns, quanta
135 cōscientiae vīs esset ostendit. Nam, cum id posset infitiārī, repente praeter opīniōnem omnium cōfessus est. Ita eum nōn modo ingenium illud et dīcendī exercitātiō, quā semper valuit, sed etiam propter vim sceleris manifestī atque dēprehēnsī impudentia, quā superābat omnēs, improbitāsque dēfēcit.
140 Volturcius vērō subitō litterās prōferri atque aperiri iubet quās sibi ā Lentulō ad Catilinā datās esse dīcēbat. Atque ibi, vehementissimē perturbātus, Lentulus tamen et signum et manum suam cognōvit. Erant autem sine nōmine, sed ita: “Quis sim sciēs ex eō quem ad tē mīsī. Cūrā ut vir sīs, et
145 cōgitā quem in locum sīs prōgressus. Vidē ecquid tibi iam sit

121-125 in eandem sententiam: to the same effect. avī tuī: P. Cornelius Lentulus, consul 162 B.C. and later the grand old man (“princeps senātūs”). mūta revocāre: notice the oxymoron. App. 313.

126-130 fēcī potestātem: I gave the opportunity. quid . . . eis: what business he had with them.

131-135 nihilne esset locūtus: whether he had said nothing.

136-140 dīcendī exercitātiō: practiced skill in oratory.

141-145 manum: handwriting. Quis sim ff: compare the version given in Sallust, *Belum Catilinae* XLIV. Cicero is probably quoting from memory. ecquid: whether something. Lentulus is hinting that it is time to declare war openly.

necesse, et cūrā ut omnium tibi auxilia adiungās, etiam infimōrum.”

Gabīnius deinde intrōductus, cum primō impudenter respondēre coepisset, ad extrēmum nihil ex eīs quae Gallī insimulābant negāvit. Ac mihi quidem, Quirītēs, cum illa certissima vīsa sunt argūmenta atque indicia secleris, tabellae, signa, manūs, dēnique ūnūs cuiusque cōfessiō, tum multō certiora illa, color, oculī, vultūs, taciturnitās. Sic enim obstipuerant, sic terram intuēbantur, sic fūrtim nōn numquam inter sēsē aspiciēbant ut nōn iam ab aliīs indicārī sed indicāre sē ipsī vidērentur.

The Senate Acted upon the Evidence Presented

VI. Indiciīs expositīs atque ēditīs, Quirītēs, senātum cōnsulū dē summā rē publicā quid fierī placēret. Dictae sunt ā prīncipibus ācerrimae ac fortissimae sententiae, quās senātus sine ūllā varietāte est secūtus. Et quoniam nōndum est perscriptum senātūs cōnsultum, ex memoriā vōbīs, Quirītēs, quid senātus cōnsuerit expōnam. Prīmum mihi grātiaē verbīs amplissimīs aguntur, quod virtūte, cōnsiliō, prōvidentiā meā rēs publicā maximīs periculīs sit liberāta. Deinde L. Flaccus et C. Pomptīnus praetōrēs, quod eōrum operā fortī fidēlique ūsus essem, meritō ac iūre laudantur. Atque etiam virō fortī, collēgae meō, laus impertitur, quod eōs quī huius coniūratiōnis participēs fuissent ā suis et ā reī publicae cōnsiliīs remōvisset. Atque ita cōnsuerunt ut P. Lentulus, cum sē praetūrā abdicāset, in custōdiam trāderētur; itemque utī C. Cethēgus,

146-150 **infimōrum**: i.e. slaves.

156-160 **cōnsulū**: as presiding officer Cicero introduces the debate and calls on senators in order of rank. **dē . . . publicā**: regarding the safety of the state, in the emergency. **nōndum . . . perscriptum**: Cicero must have hurried to address the people, and the senate secretaries lacked time to prepare a copy of the formal resolution.

161-165 **verbīs amplissimīs**: in most generous terms. **sit**: because quoted on the authority of the resolution, not as Cicero's assertion; so too in the subordinate clauses that follow, "ūsus essem, fuissent, remōvisset."

166-170 **virō fortī**: lukewarm praise. Cicero's colleague, Gaius Antonius, does not rate an adj. in superl.; earlier he had shown sympathy with the conspirators; and when the battle with Catiline was later fought, Antonius, though commander of the republic's troops, managed to be ill with gout ("pedibus aeger") and left his subordinate in command. **cum . . . abdicāset**: when he had resigned his praetorship. As long as he held office, Lentulus could claim immunity.

L. Statilius, P. Gabīnius, quī omnēs praesentēs erant, in custōdiam trāderentur; atque idem hoc dēcrētum est in L. Cassium, quī sibi prōcūrātiōnem incendendae urbis dēposcerat; in M. Cēpārium, cui ad sollicitandōs pāstōrēs
 175 Āpūliam attribūtā esse erat indicātum; in P. Fūrium, quī est ex eīs colōnīs quōs Faesulās L. Sulla dēdūxit; in Q. Annium Chīlōnem, quī ūnā cum hōc Fūriō semper erat in hāc Allobrogum sollicitātiōne versātus; in P. Umbrēnum, libertīnum hominem, ā quō primum Gallōs ad Gabīnium perductōs esse
 180 cōnstābat. Atque eā lēnitāte senātus est ūsus, Quirītēs, ut, ex tantā coniūrātiōne tantāque hāc multitudīne domesticōrum hostium novem hominum perditissimōrum poenā rē publicā cōservātā, reliquōrum mentēs sārārī posse arbitrārētur.

Atque etiam supplicātiō dīs immortalībus prō singulārī eōrum
 185 meritō meō nōmine dēcrēta est, quod mihi primum post hanc urbem conditam togātō contigit, et hīs dēcrēta verbīs est: ‘quod urbem incendiūs, caede cīvēs, Italiam bellō liberāssem.’ Quae supplicātiō sī cum cēterīs supplicātiōnibus cōferātur, hoc interest, quod cēterae bene gestā, haec ūna cōservātā rē
 190 publicā cōstitutā est.

Atque illud quod faciendum primum fuit factum atque trānsāctum est. Nam P. Lentulus, quamquam patefactīs
 195 iudiciīs, cōfessiōnibus suis, iūdicīō senātūs nōn modo praetōris iūs vērū etiam cīvis amiserat, tamen magistrātū sē abdicāvit, ut, quae religiō C. Mariō, clārissimō virō, nōn fuerat quō

171-175 **erant**: indic. because the explanation is added by Cicero and does not form part of the resolution; so too in other clauses below. **Āpūliam**: extensive areas of Apulia were given over to pasturage. The shepherds were mainly slaves.

176-180 **Faesulās**: at Faesulae in Etruria was one of the many colonies that Sulla had founded to reward his 120,000 demobilized veterans.

181-185 **novem**: five only were later executed; the others, Cassius, Furius, Annius and Umbrenus, made good their escape.

186-190 **hoc interest quod**: there is this difference, namely that. **bene gestā**: supply “rē publicā,” because affairs of state were well conducted.

191-195 **quae . . . Mariō nōn fuerat**: the religious scruple that Gaius Marius had not felt. The person of a magistrate should be sacrosanct. Therefore, Marius was guilty of sacrilege. **quō minus occideret**: to prevent his killing.

minus C. Glauciam, dē quō nihil nōminātim erat dēerētum, praetōrem occideret, eā nōs religiōne in prīvātō P. Lentulō pūniendō liberārēmur.

Catiline Alone Headed This Bold Plot

VII. Nunc quoniam, Quirītēs, cōnscelerātissimī perīculōsissimīque bellī nefariōs ducēs captōs iam et comprehēnsōs 200
tenētis, exīstimāre dēbētis omnēs Catilīnae cōpiās, omnēs spēs
atque opēs, hīs dēpulsīs urbis perīculīs, conceidisse. Quem
quidem ego cum ex urbe pellēbam, hoc prōvidēbam animō,
Quirītēs, remōtō Catilīnā, nōn mihi esse P. Lentulī somnum
nec L. Cassī adipēs nec C. Cethēgī furiōsam temeritātem 205
pertimēscendam. Ille erat ūnus timendus ex istīs omnibus,
sed tam diū dum urbis moenibus continēbātur. Omnia nōrat,
omnium aditūs tenēbat; appellāre, temptāre, sollicitāre poterat,
audēbat. Erat eī cōnsilium ad facinus aptum, cōnsiliō autem
neque lingua neque manus deerat. Iam ad certās rēs cōnfi- 210
ciendās certōs hominēs dēlēctōs ac dēscriptōs habēbat. Neque
vērō, cum aliquid mandārat, cōnfectum putābat: nihil erat
quod nōn ipse obīret, occurreret, vigilāret, labōrāret; frīgus,
sitim, famem ferre poterat. Hunc ego hominem tam āerem,
tam audācem, tam parātum, tam callidum, tam in scelere 215

196-200 **Glauciam**: C. Servilius Glaucia. See *In Catilinam* I, II. **prīvātō**: contrasted with "praetōrem."

201-205 **somnum adipēs temeritātem**: as these men were prominent in public life, their habits and characteristics would be familiar to many in the audience.

206-210 **tam diū dum**: only so long as. **nōrat** = "nōverat." **omnium aditūs tenēbat**: he had ways to get to everyone. **cōnsilium**: resourcefulness. **certās**: specific.

211-215 **dēlēctōs dēscriptōs**: practically synonyms. This is a common feature of Cicero's oratory. Why? The use of "habēre" with past part., which appears from time to time as here, is of interest because it is a forerunner of the use of "avoir, avere, haber" in the Romance languages. **cum**: whenever. **sitim**: the regular form in this word for the acc. See "vim, turrim, febrim." **obīret** . . . **callidum**: notice the nervous vigor of style gained by the use of asyndeton and anaphora as Cicero would utter these words.

vigilantem, tam in perditis rebus diligentem nisi ex domesticis
 insidiis in castrēse latrocinium compulissem — dicam id quod
 sentio, Quirites — non facile hanc tantam molem mali a
 cervicibus vestris depulissem. Non ille nobis Saturnalia
 220 constitueret, neque tanto ante exitum ac fati diem rei publicae
 denunciavisset neque commisisset ut signum, ut litterae suae
 testes manifesti sceleris deprehenderentur. Quae nunc illo
 absente sic gesta sunt ut nullum in privata domo furtum
 umquam sit tam palam inventum quam haec in tota re publica
 225 coniuratio manifeste comprehensa est. Quod si Catilina in
 urbe ad hanc diem remansisset, quamquam, quoad fuit,
 omnibus eius consiliis occurrere atque obstiti, tamen, ut levissime
 dicam, dimicandum nobis cum illo fuisset, neque nos umquam,
 cum ille in urbe hostis esset, tantis periculis rem publicam
 230 tanta pace, tanto otio, tanto silentio liberassemus.

The Gods Protected Our City

VIII. Quamquam haec omnia, Quirites, ita sunt a me
 administrata ut deorum immortalium nutu atque consilio et
 gesta et provisa esse videantur. Idque cum coniectura
 consequi possumus, quod vix videtur humani consilii tantarum
 235 rerum gubernatio esse potuisse, tum vero ita praesentes his

216-220 **compulissem depulissem**: Cicero is fond of the wordplay involved in the use of compound verbs. **Non Saturnalia constitueret**: *He would not have decided on (waited for) the Saturnalia.* **tanto ante**: *so far in advance.* **diem . . . denunciavisset**: *would have threatened the republic with the day.*

221-225 **testes**: *as evidence*; in apposition with "signum" and "litterae." **manifeste comprehensa est**: strictly unnecessary, but added for emphasis. The redundancy would not be noticed when the words were spoken.

226-230 **ut . . . dicam**: *to say the least.* **hostis**: *as a public enemy.*

231-235 **cum**: correlative with "tum vero," *not only . . . but in truth.* **humani consilii**: *a matter for human wisdom*, predicate gen. with "esse." **ita praesentes**: *so evidently.*

temporibus opem et auxilium nōbīs tulērunt ut eōs paene oculīs vidēre possīmus. Nam ut illa omittam, vīsās nocturnō tempore ab occidente facēs ārdōremque caelī, ut fulminum iactūs, ut terrae mōtūs relinquam, ut omittam cētera quae 240
tam multa nōbīs cōsulibus facta sunt ut haec quae nunc
fiunt canere dī immortalēs vidērentur, hoc certē, Quirītēs,
quod sum dietūrus neque praetermittendum neque relinquen-
dum est.

Nam profectō memoriā tenētis, Cottā et Torquātō cōsuli-
bus, complūrēs in Capitoliō rēs dē caelō esse percussās, cum 245
et simulācra deōrum dēpulsā sunt et statuāe veterum hominum
dēiectae et lēgum aera liquefacta et tāctus etiam ille quī
hanc urbem condidit, Rōmulus, quem inaurātum in Capitoliō,
parvum atque lactantem, ūberibus lupīnīs inbiantem fuisse
meministis. Quō quidem tempore cum haruspīcēs ex tōtā 250
Etrūriā convēnissent, caedēs atque incendia et lēgum interitum
et bellum cīvile ac domesticum et tōtius urbis atque imperī
occāsum appropinquāre dixerunt, nisi dī immortalēs, omnī
ratiōne plācātī, suō nūmine prope fāta ipsa flexissent. Itaque
illōrum respōnsīs tum et lūdī per decem diēs factī sunt neque 255

236-240 **ut . . . omittam ut . . . relinquam ut omittam**: the figure of speech is called "praeteritio." App. 316. Cicero himself did not attach importance to these natural phenomena. But he knew that the people did, and he wished, therefore, to enlist popular superstition for his side. **ab occidente**: in the West, an unlucky quarter in Roman divination. **fulminum iactūs**: thunderbolts.

241-245 **canere**: to predict. **cōsulibus**: consuls in 65 B.C., the year of Catiline's first conspiracy. **dē caelō**: i.e. by lightning. Why does Cicero use this phrase?

246-250 **aera**: the bronze tablets. **Rōmulus**: the bronze wolf (with figures of Romulus and Remus later added) in the Capitoline Museum at Rome is a replica of the statue that Cicero here describes. The scar on one leg may even be meant to suggest the effects of the lightning.

251-255 **Etrūriā**: Roman haruspices derived much of their ritualistic lore from the Etruscans and, as Cicero here reveals, still relied on Etruscan experts in time of emergency. **flexissent**: in dir. disc., this would have been fut. perfect "flexerint;" "fāta flectere" is equivalent to *doing the impossible*. **lūdī factī sunt**: games were held as a religious ceremonial.

rēs ūlla quae ad plācandōs deōs pertinēret praetermissa est. Idemque iussērunt simulācrum Iovis facere maius et in excelsō collocāre et contrā atque antea fuerat ad orientem convertere; ac sē spērāre dīxērunt, sī illud signum quod vidētis sōlis ortum
 260 et forum cūriamque cōspiceret, fore ut ea cōnsilia quae clam essent inita contrā salūtem urbis atque imperī illūstrārentur ut ā senātū populōque Rōmānō perspicī possent. Atque illud signum collocandum cōsulēs illī locāvērunt; sed tanta fuit operis tarditās ut neque superiōribus cōsulibus neque nōbīs
 265 ante hodiernum diem collocārētur.

The Conspirators Would Have Ravaged and Burned All Rome

IX. Hīc quis potest esse tam āversus ā vērō, tam praeceps, tam mente captus, quī neget haec omnia quae vidēmus prae-
 cipuēque hanc urbem deōrum immortalium nūtū ac potestāte
 270 administrārī? Etenim cum esset ita respōsum, caedēs, incendia, interitum reī pūblīcae comparārī, et ea per cīvēs, quae tum propter magnitudinem scelerum nōn nūllis incrēdibilia vidēbantur, ea nōn modo cōgitāta ā nefāriīs cīvibus vērum etiam suscepta esse sēnsistis. Illud vērō nōne ita praesēns est ut nūtū Iovis Optimī Maximī factum esse videātur,
 275 ut, cum hodiernō diē māne per forum meō iussū et coniūrātī

256-260 *pertinēret*: contributed. *contrā . . . fuerat*: contrary to what it had previously been. *fore ut illūstrārentur*: in place of the rarely used fut. inf. pass. App. 257. *quod vidētis*: not part of the answer of the haruspices. Cicero points to the statue which would be visible from the Forum.

261-265 *signum collocandum locāvērunt*: assigned a contract for setting the statue in position. *superiōribus cōsulibus*: for 64 B.C. *nōbīs*: with "cōsulibus" implied.

266-270 *praeceps*: obstinate. *mente captus*: mentally deranged. Notice the climax in the phrasing. *et . . . cīvēs*: and by citizens at that.

271-275 *quae*: the antecedent "ea" actually follows. The speaker would make the reference clear by pausing after "cīvēs." *Illud*: The following fact, referring to "ut statuerētur." *hodiernō diē māne*: this morning.

et eōrum indicēs in aedem Concordiae dūcerentur, eō ipsō tempore signum statuerētur? Quō collocātō atque ad vōs senātumque conversō, omnia et senātus et vōs, quae erant contrā salūtem omnium cōgitāta, illūstrāta et patefacta vīdistis.

Quō etiam maiōre sunt istī odiō suppliciōque dignī quī nōn solum vestrīs domiciliis atque tēctīs sed etiam deōrum templīs atque dēlūbrīs sunt fūnestōs ac nefāriōs ignēs inferre cōnātī. Quibus ego sī mē restitisse dīcam, nimium mihi sūmam et nōn sim ferendus. Ille, ille Iuppiter restitit; ille Capitōlium, ille haec templa, ille cūnetam urbem, ille vōs omnēs salvōs esse voluit. Dīs ego immortalibus ducibus, hanc mentem voluntātemque suscepī atque ad haec tanta indicia pervēnī. 280 285

Iam vērō illa Allobrogum sollicitātiō, iam ab Lentulō cēterisque domesticis hostibus tam dēmenter tantae rēs erēditae et ignōtis et barbaris commissaeque litterae numquam essent profectō, nisi ab dīs immortalibus huic tantae audāciae cōnsilium esset ēreptum. Quid vērō? ut hominēs Gallī ex cīvitāte male pācātā, quae gēns ūna restat quae bellum populō Rōmānō facere posse et nōn nōlle videātur, spem imperī ac rērū maximārum ultrō sibi ā patriciis hominibus oblātam neglegerent, vestramque salūtem suis opibus antepōnerent, id nōn dīvinitus esse factum putātis, praesertim quī nōs nōn pugnandō sed tacendō superāre potuerunt? 290 295

276-280 **aedem Concordiae**: at the north end of the Forum. The senate had just held a long meeting there. **Quō**: For this reason. **maiōre odiō**: abl. depends on "dignī." App. 174. **maiōre . . . nefāriōs**: notice the emphasis in "maiōre, vestrīs, deōrum"; and in the pairings "domiciliis tēctis," "templis dēlūbrīs," "fūnestōs nefāriōs."

281-285 **nōn sim ferendus**: I would be insufferable. **Ille**: notice the effective use of anaphora as Cicero makes a sweeping gesture towards the statue; and the climax (with asyndeton) in "Capitōlium, templa, urbem, vōs omnēs."

286-290 **Iam vērō**: Furthermore. **Ille . . . sollicitātiō**: supply "numquam esset profectō," that egging on of the Allobroges would certainly never have occurred.

291-295 **audāciae**: from these traitors, dat. of separation, abstract for concrete. **Quid vērō**: Then again. **ut . . . Gallī neglegerent . . . salūtem antepōnerent**: that Gauls should scorn . . . and should rank your safety ahead of. These two clauses are summed up in "id" below. **male pācātā**: not properly pacified. **nōn nōlle**: to be quite willing, example of litotes. App. 309.

296-300 **patriciis**: Catiline, Lentulus and Cethegus were patricians. **id . . . putātis**: do you not think that this was the hand of Providence? **prasertim quī**: especially as they; subjunctive. "potuerint" would be the usual construction here.

PERORATIO

We Should Be Proud in Victory

300 X. Quam ob rem, Quirītēs, quoniam ad omnia pulvīnāria
 supplicātiō dēerēta est, celebrātōte illōs diēs cum coniugibus
 ac liberīs vestrīs. Nam multī saepe honōrēs dīs immortalibus
 iūstī habitī sunt ac dēbitī, sed profectō iūstiōrēs numquam.
 305 Ēreptī enim estis ex erūdēlissimō ac miserrimō interitū, ēreptī
 sine caede, sine sanguine, sine exercitū, sine dīmiciātiōne;
 togātī, mē ūnō togātō duce et imperātōre, vīcistis.

Etenim recordāminī, Quirītēs, omnēs cīvīlēs dissēnsiōnēs,
 nōn solum eas quās audistis sed eas quās vōsmet ipsī meministis
 atque vīdistis. L. Sulla P. Sulpiciū oppressit; C. Mariū,
 310 custōdem huius urbis, multōsque fortēs virōs partim ēīcēit ex
 cīvītate, partim interēmit. Cn. Octāviū cōsul armīs expulit
 ex urbe collēgam: omnis hic locus acervīs corporum et cīvium
 sanguine redundāvit. Superāvit postea Cinna cum Mariō:
 tum vērō, clārissimīs virīs interfectīs, lūmina cīvītātis exstīneta
 315 sunt. Ultus est huius victōriae erūdēlītatem postea Sulla: nē

301-305 **celebrātōte**: fut. impera., more impressive than "celebrāte." **iūsti ac dēbitī**: *meet and fitting*.

306-310 **vōsmet**: emphatic form of "vōs." **L. Sulla . . . calamitāte rei pūblicae**: all these events took place in the ten-year period between 88 and 78 B.C. **P. Sulpiciū**: In 88 B.C. as "tribunus plebis" Sulpicius had proposed transferring command of the war in the East against Mithridates from Sulla to Gaius Marius. Sulla marched on Rome. Marius escaped, but Sulpicius and many of his supporters were slain.

311-315 **collēgam**: L. Cornelius Cinna in 87 B.C. He supported Marius against Octavius. **hic locus**: the Forum. Ten thousand Romans were said to have met their death in the bloody *day of Octavius*. **redundāvit**: an example of zeugma; the verb goes with "sanguine" as *overflowed* and by extension of meaning with "acervīs" as *was choked*. App. 328. **Cinna cum Mariō**: in that same year, 87 B.C., Marius returned from exile. The butchery of the Optimates went on for five days and nights; hence the reference to *putting out the lights of the state*. **postea**: when Sulla returned from the East in 83 B.C.

dīcī quidem opus est quantā dēminūtiōne cīvium et quantā calamitatē reī pūblicae. Dissēnsit M. Lepidus ā clārissimō et fortissimō virō Q. Catulō: attulit nōn tam ipsīus interitus reī pūblicae lūctum quam eēterōrum. Atque illae tamen omnēs dissēnsiōnēs erant eius modī quae nōn ad dēlendā sed ad 320 commūtandā rem pūblicā pertinērent. Nōn illī nūllam esse rem pūblicā, sed in eā quae esset sē esse prīncipēs, neque hanc urbem cōnflagrāre, sed sē in hāc urbe flōrēre voluērunt. Atque illae tamen omnēs dissēnsiōnēs, quārum nūlla exitium reī pūblicae quae sīvit, eius modī fuērunt ut nōn reconciliātiōne 325 concordiae sed internee cīvium dīūdicātae sint. In hōc autem ūnō post hominum memoriā maximō crūdēlissimōque bellō, quāle bellum nūlla umquam barbaria cum suā gente gessit, quō in bellō lēx haec fuit ā Lentulō, Catilinā, Cethēgō, Cassiō cōstitūta, ut omnēs quī, salvā urbe, salvī esse possent 330 in hostium numerō dūcerentur, ita mē gessi, Quirītēs, ut salvī omnēs cōservārēmini; et, cum hostēs vestrī tantum cīvium superfutūrum putāssent quantum infīnitae caedī restitisset, tantum autem urbis quantum flamma obire nōn potuisset, et urbem et cīvēs integrōs incolumēsque servāvī. 335

Let My Reward Be in Your Memory

XI. Quibus prō tantīs rēbus, Quirītēs, nūllum ego ā vōbīs praemium virtūtis, nūllum īnsigne honōris, nūllum monumentum laudis postulābō praeterquam huius diē memoriā sempiternā. In animīs ego vestrīs omnēs triumphōs meōs, omnia ōrnāmenta honōris, monumenta glōriae, laudis īsignia 340

316-320 **Dissēnsit:** Lepidus and Catulus were consuls in 78 B.C. Lepidus wanted to revive the Marian party, and civil war resulted. **ipsīus:** Lepidus. It was good riddance according to Cicero, but the republic mourned the death of the others. **cēterōrum:** supply "interitus."

326-330 **quāle bellum:** a war such as. **salvī:** financially sound.

331-335 **in . . . dūcerentur:** should be regarded as enemies and therefore killed for their property. **tantum cīvium quantum:** only so many citizens as.

336-340 **memoriā sempiternā:** The words sound ironical in light of Cicero's exile five years later. Cicero has launched into a favorite topic, the true glory he hopes he has earned. Notice in the opening sentences the repeated use of anaphora. App. 290.

condī et collocārī volō. Nihil mē mūtum potest dēlectāre, nihil tacitum, nihil dēnique eius modī quod etiam minus dignī assequī possint. Memoriā vestrā, Quirītēs, nostrae rēs alentur, sermōnibus crēscant, litterārum monumentīs inveterāscant et
 345 corrōborābuntur; eandemque diem intellegō, quam spērō aeternam fore, prōpāgātā esse et ad salūtem urbis et ad memoriā cōsulātūs mei, ūnōque tempore in hāc rē publicā duōs cīvēs exstitisse, quōrum alter finēs vestrī imperī nōn terrae sed caelī regiōnibus termināret, alter huius imperī
 350 domicilium sēdēsque servāret.

Save Me from My Enemies That I May Continue to Serve the Republic Worthily

XII. Sed quoniam eārum rērum quās ego gessi nōn eadem est fortūna atque condiciō quae illōrum quī externa bella gessērunt, quod mihi cum eīs vīvendum est quōs vīcī ac subēgī, illī hostēs aut interfectōs aut oppressōs reliquērunt,
 355 vestrum est, Quirītēs, sī cēterīs facta sua rēctē prōsunt, mihi mea nē quandō obsint prōvidēre. Mentēs enim hominum audācissimōrum scelerātae ac nefāriae nē vōbīs nocēre possent ego prōvidī; nē mihi noceant vestrum est prōvidēre. Quamquam, Quirītēs, mihi quidem ipsī nihil ab istīs iam nocērī
 360 potest. Magnum enim est in bonīs praesidium quod mihi in perpetuum comparātum est; magna in rē publicā dignitās quae mē semper tacita dēfendat; magna vīs cōscientiae quam quī neglegunt, cum mē violāre volent, sē indicābunt. Est enim nōbīs is animus, Quirītēs, ut nōn modo nūllius audāciae
 365 cēdāmus sed etiam omnēs improbōs ultrō semper lacessāmus.

341-345 **eandem diem prōpāgātā esse**: lit. *that the same period is extended*; i.e. *that the span of time is the same*. Cicero is saying that he has saved Rome; that Rome will endure forever; and so too will the memory of his consulship.

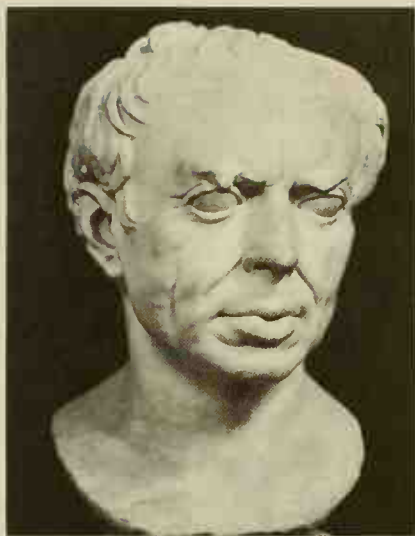
346-350 **duōs cīvēs**: the other being Pompey, who at this time was Rome's greatest living general.

351-355 **vestrum est**: *it is your duty*. **sī . . . prōsunt**: *if other men rightfully benefit from their deeds*.

356-360 **quandō** = "aliquandō." **Mentēs**: *purposes*. **Quamquam**: *And yet*. **mihi . . . potest**: *I at least can no longer be injured*. **in bonīs**: the Optimates, none of whom five years later would lift a finger in Cicero's defense.

361-365 **quam quī neglegunt**: *and those who refuse to heed it*. **Is**: *such*.

C. Marius (157-86 B.C.). His great military victory, over Jugurtha (104 B.C.), was in part assisted by his political and military successor L. Cornelius Sulla. Marius died in the early days of his seventh consulship.



Alinari

Quod sī omnis impetus domesticōrum hostium dēpulsus ā
vōbīs sē in mē ūnum converterit, vōbīs erit videndum, Quirītēs,
quā condiciōne posthāc eōs esse velitis quī sē prō salūte vestrā
obtulerint invidiae periculisque omnibus: mihi quidem ipsī
quid est quod iam ad vītae fructum possit acquīrī, cum prae- 370
sertim neque in honōre vestrō neque in glōriā virtūtis quid-
quam videam altius quō mihi libeat ascendere? Illud perficiam
profectō, Quirītēs, ut ea quae gessī in cōsulātū prīvātus tuear
atque ōrnem, ut, sī qua est invidia in cōservandā rē publicā
suscepta, laedat invidōs, mihi valeat ad glōriam. Dēnique 375
ita mē in rē publicā trāctābō ut meminerim semper quae
gesserim, cūremque ut ea virtūte, nōn cāsū gesta esse videantur.

Vōs, Quirītēs, quoniam iam est nox, venerātī Iovem illum,
custōdem huius urbis ac vestrum, in vestra tēcta discēdite et
ea, quamquam iam est periculum dēpulsum, tamen aequē ac 380
priōre nocte custōdiīs vigiliisque dēfendite. Id nē vōbīs
diūtius faciendum sit atque ut in perpetuā pāce esse possītis
prōvidēbō, Quirītēs.

371-375 in honōre vestrō: in the honor which you have bestowed in electing
Cicero to the consulship. quō . . . ascendere: to which I wish to climb. Illud:
This, explained by "ut tuear . . . ōrnem": safeguard and give fresh luster to.

376-383 Ita . . . trāctābō: I shall so conduct myself in public life. aequē . . .
nocte: just as you did last night.

THE DEFENSE OF ARCHIAS

Cicero's client Archias was a Greek poet born in the last quarter of the second century at Antioch, the capital city of Syria. Cicero tells us that Archias' family was distinguished in this ancient center of learning and culture and that their son early received recognition throughout the other parts of Asia and Greece. Archias came to Italy before the end of the century and was warmly received by many noble Romans, especially the Luculli through whose patronage he acquired Roman citizenship. However, the political enemies of Lucius Lucullus were able through legal manipulation to contest the poet's claim to authentic citizenship. And thus in 62 B.C., Cicero's earliest tutor was accused of improperly usurping Roman citizenship twenty-seven years earlier.

The charge was brought more to annoy Archias' patron than to expel an undesirable alien. Cicero defended the poet, quickly disposed of the charge and established the fact that for many years Archias had been a Roman citizen.

The presiding judge was Cicero's brother, Quintus; the jury was composed of prominent Romans keenly interested in literature. In the latter half of his speech Cicero took advantage of this situation to pronounce a panegyric which has been famous ever since as a classic expression of the value of literature and as testimony to Cicero's own lifelong devotion to literary pursuits. This portion of the speech is given here.

The burden of Cicero's argument is that poets confer a public service and that Archias, even if he were not a Roman citizen, would deserve citizenship.

PRO A. LICINIO ARCHIA POETA ORATIO AD IUDICES

REFUTATIO

Cicero First States What Literature Has Meant to Him

VI. Quaerēs ā nōbīs, Grattī, cūr tantō opere hōc homine dēlectēmur. Quia suppetitat nōbīs ubi et animus ex hōc forēnsī strepitū reficiātur et aurēs convīciō dēfessae conquiēs-
cant. An tū exīstimās aut suppetere nōbīs posse quod cotīdiē
dicāmus in tantā varietāte rērum, nisi animōs nostrōs doctrīnā
excolāmus, aut ferre animōs tantam posse contentiōnem, nisi
eōs doctrīnā eādem relaxēmus? Ego vērō fateor mē hīs studiīs
esse dēditum. Cēterōs pudeat, sī quī ita sē litterīs abdidērunt
ut nihil possint ex eīs neque ad commūnem afferre frūctum,
neque in aspectum lūcemque prōferre. Mē autem quid pudeat,
quī tot annōs ita vīvō, iūdicēs, ut ā nūllūs umquam mē
tempore aut commodō aut ōtium meum abstrāxerit aut volup-
tās āvoeārit aut dēnique somnus retardārit?

Quā rē quis tandem mē reprehendat, aut quis mihi iūre
suseñseat, sī, quantum cēterīs ad suās rēs obeundās, quantum

1-5 **Grattī:** Grattius, otherwise unknown, was the formal accuser. **ubi:** the means by which. **suppetere:** be available. **quod:** supply "id" as antecedent. The phrase means material for speeches every day.

6-10 **contentiōnem:** strain. The metaphor continues in "relaxēmus." **Cēterōs pudeat:** Let others be ashamed. App. 200. **litterīs:** in literature. **neque:** strengthening the negative "nihil." **ad commūnem frūctum:** as a public service, whereas the light of publicity, "aspectum lūcemque" (hendiadys) refers to literary works. App. 304. **Me autem quid pudeat:** But why should I be ashamed?

11-15 **tempore** = "periculō," need in a criminal action, in contrast to advantage in a civil case. **āvoeārit:** has distracted. **reprehendat:** would criticize, potential subjunctive. App. 204. **sī:** the verb is "sūmpserō." The intervening clauses are held together by the anaphora with "quantum." App. 290. **quantum:** with "temporum;" "tantum" below is correlative, as much time as.

ad fēstōs diēs lūdōrum celebrandōs, quantum ad aliās volup-
tātēs et ad ipsam requiem animī et corporis concēditur tem-
porum, quantum aliī tribuunt tempestīvīs convīviīs, quantum
dēnique alveolō, quantum pilae, tantum mihi egomet ad haec
20 studia recolenda sūmpserō? Atque hoc ideō mihi concēdendum
est magis, quod ex hīs studiīs haec quoque crēscit ōrātiō et
facultās, quae, quantacumque in mē est, numquam amīcōrum
periculīs dēfuit. Quae sī cui levior vidētur, illa quidem certē
quae summa sunt, ex quō fonte hauriam sentiō. Nam, nisi
25 multōrum praeceptīs multisque litterīs mihi ab adulēcentiā
suāsissem nihil esse in vitā magnō opere expetendum nisi
laudem atque honestātem, in eā autem persequendā omnēs
cruciātūs corporis, omnia pericula mortis atque exsilī parvī
esse dūcenda, numquam mē prō salūte vestrā in tot ac tantās
30 dīnicātiōnēs atque in hōs prōfligātōrum hominum cotidiānōs
impetūs obiēcissem. Sed plēnī omnēs sunt librī, plēnae
sapientium vōcēs, plēna exemplōrum vetustās: quae iacērent
in tenebrīs omnia, nisi litterārum lūmen accēderet.

Quam multās nōbīs imāginēs nōn solum ad intuendum,
35 vērū etiam ad imitandum fortissimōrum virōrum expressās
scrīptōrēs et Graeci et Latīnī reliquērunt! Quās ego mihi
semper in administrandā rē publicā prōpōnēns, animum et
mentem meam ipsā cōgitātiōne hominum excellentium cōn-
fōrmābam.

The Value of Education

40 VII. Quaeret quispiam: "Quid? illī ipsī summī virī quōrum

16-20 *ad . . . celebrandōs*: for celebrating the holidays with their games. *tempestivis*: prolonged, lit. early. The dinner parties began early in order to last longer. *alveolō*: to gambling, contrasted with the more innocent pastime, playing ball ("pilae"). *ad . . . recolenda*: for renewing these interests.

21-25 *ōrātiō et facultās*: oratorical ability, as hendiadys. *quantacumque in mē est*: added to avoid giving the impression of arrogance. *illa*: those ideals, obj. of "hauriam." *multisque litteris*: and by wide reading.

26-30 *parvī esse dūcenda*: should be held of little account; "parvī," gen. of value. App. 123. *numquam . . . obiēcissem*: Cicero had been chiefly responsible for suppressing the Catilinarian conspiracy just a year before. Sympathizers were now making life difficult for him.

31-35 *exemplōrum*: of examples from the lives of great men. *expressās*: with "imāginēs," characters vividly portrayed.

36-40 *Quid*: Well now?

virtūtēs litterīs prōditae sunt, istāne doctrīnā quam tū effers laudibus, ērudītī fuērunt?"

Difficile est hoc dē omnibus cōfirmāre, sed tamen est certum quid respondeam. Ego multōs hominēs excellentī animō ac virtūte fuisse sine doctrīnā, et nātūrae ipsius habitū prope 46
dīvīnō per sē ipsōs et moderātōs et gravēs exstitisse fateor. Etiam illud adiungō, saepius ad laudem atque virtutem nātūram sine doctrīnā quam sine nātūrā valuisse doctrīnam. Atque idem ego hoc contendō, cum ad nātūram eximiam et illūstre accesserit ratiō quaedam cōfōrmātiōque doctrīnae, tum illud 50
nesciō quid praeclārū ac singulāre solēre exsistere.

Ex hōc esse hunc numerō quem patrēs nostrī vīdērunt, dīvīnum hominem Āfricānum, ex hōc C. Laelium, L. Fūrium, moderātissimōs hominēs et continentissimōs, ex hōc fortissimum virum et illīs temporibus doctissimum, M. Catōnem 55
illum senem; quī profectō sī nihil ad percipiendam colendamque virtutem litterīs adiuvārentur, numquam sē ad eārū studium contulissent.

Quod sī nōn hic tantus fructus ostenderētur, et sī ex hīs studiīs dēlectātiō sōla peterētur, tamen, ut opīnor, hanc animī 60
remissiōnem hūmānissimā ac liberālissimā iudicārētis. Nam cēterae neque temporum sunt neque aetātum omnium neque locōrum; at haec studia adulēscēntiam alunt, senectutem oblectant, secundās rēs ōnant, adversīs perfugium ac sōlācium praebent, dēlectant domī, nōn impediunt forīs, pernoctant 65

41-45 *doctrīnā*: learning, education. *est . . . respondeam*: my answer is definite. *habitū*: by a quality.

46-50 *quam*: than. *valuisse*: has been effective. *idem ego*: lit. I the same person; i.e. I also (maintain). *ratiō . . . cōfōrmātiōque*: a training and molding force. *illud . . . singulāre*: something indefinable, brilliant and unique.

51-55 *Ex . . . numerō*: the acc. with inf. construction depends on "contendō" of the previous sentence. *Āfricānum*: Scipio the younger, leader of the so-called Scipionic circle, whose members, including Laelius and Furius, were keenly interested in Greek culture.

56-60 *illum*: the famous. *nihil*: emphatic for "nōn." *ad percipiendam*: in appreciating. *Quod sī*: But if.

61-65 *cēterae*: supply "remissiōnēs." *temporum aetātum omnium*: suited to all times and ages. *adversīs*: supply "rēbus," adversity.

nōbīscum, peregrīnantur, rūsticantur. Quod sī ipsī haec neque attingere neque sēnsū nostrō gustāre possēmus, tamen ea mīrārī dēbērēmus etiam cum in aliīs vidērēmus.

Archias Therefore Deserves Our Admiration

VIII. Quis nostrum tam animō agrestī ac dūrō fuit ut
70 Rōscī morte nūper nōn commovērētur? Quī cum esset senex mortuus, tamen propter excellentem artem ac venustātem vidēbātur omnīnō morī nōn dēbuisse. Ergō ille corporis mōtū tantum amōrem sibi conciliārat ā nōbīs omnibus: nōs animōrum incrēdibilēs mōtūs celeritātemque ingeniōrum
75 neglegēmus?

Quotiēns ego hunc Archiam vīdī, iūdicēs — ūtar enim vestrā benignitāte, quoniam mē in hōc novō genere dīcendī tam dīligenter attenditis — quotiēns ego hunc vīdī, cum litteram scripsisset nūllam, magnum numerum optimōrum versuum
80 dē eīs ipsīs rēbus quae tum agerentur dīcere ex tempore! quotiēns revocātum eandem rem dīcere, commūtātīs verbīs atque sententiīs! Quae vērō accūrātē cōgitātēque scripsisset, ea sīc vīdī probārī ut ad veterum scrīptōrum laudem pervenīret. Hunc ego nōn dīligam, nōn admīrer, nōn omnī ratiōne dē-
85 fendendum putem?

Atque sīc ā summīs hominibus ērudītissimīsque accēpimus, cēterārum rērum studia ex doctrīnā et praeceptīs et arte cōnstāre, poētā nātūrā ipsā valēre, et mentis vīribus excitārī, et quasi dīvīnō quōdam spīritū īnflārī. Quā rē suō iūre noster
90 ille Ennius “sānetōs” appellat poētās, quod quasi deōrum

66-70 **Rōscī**: Roscius, a famous actor in Roman comedy, had evidently died not long before this speech was delivered.

71-75 **venustātem**: grace, charm.

76-80 **cum . . . nūllam**: without having written a single letter. **eīs . . . agerentur**: those very events that were then happening. **ex tempore**: extemporaneously or as one word extempore.

81-85 **revocātum**: when called back (to give an encore). **commūtātīs . . . sententiīs**: completely changing words and ideas. **ad . . . pervenīret**: he matched the renown of the ancient authors. Greek Classical authors are meant. Cicero's praise is rather generous.

86-90 **quasi . . . īnflārī**: is inbreathed as it were with a divine spirit. The divine inspiration of poets is remarked by Plato in his *Apology*. **suō iūre**: Romans regarded Ennius (239-169 B.C.) as a founder of their literature. His most famous work, the *Annālēs*, was a history of Rome down to his own time. It was the first Roman poem written in the epic hexameter verses.

aliquō dōnō atque mūnere commendātī nōbīs esse videantur.

Sit igitur, iūdicēs, sānetum apud vōs, hūmānissimōs hominēs, hoc poētae nōmen, quod nūlla umquam barbaria violāvit. Saxa et sōlitūdīnēs vōcī respondent, bēstiae saepe immānēs cantū fleetuntur atque cōsistunt: nōs, īstitutī rēbus optimīs, nōn poētārum vōce moveāmur? Homērum Colophōnī cīvem esse dīcunt suum, Chiī suum vindicant, Salamīnī repetunt, Smyrnaei vērō suum esse cōfirmant, itaque etiam dēlūbrum eius in oppidō dēdicāvērunt; permultī aliī praetereā pugnant inter sē atque contendunt.

95

100

Great Men Have Always Honored Poets for Their Services

IX. Ergō illī aliēnum, quia poēta fuit, post mortem etiam expetunt: nōs hunc vīvum, quī et voluntāte et lēgibus noster est, repudiābimus, praesertim cum omne ōlīm studium atque omne ingenium contulerit Archiās ad populī Rōmānī glōriam laudemque celebrandam? Nam et Cimbricās rēs adulēscēns attigit et ipsī illī C. Mariō, quī dūrior ad haec studia vidēbātur, iūcundus fuit. Neque enim quisquam est tam āversus ā Mūsīs, quī nōn mandārī versibus aeternum suōrum labōrum facile praecōnium patiātur.

105

Themistoclem illum, summum Athēnīs virum, dīxisse aiunt, cum ex eō quaererētur quod acroāma aut cuius vōcem libentissimē audiret: "eius ā quō sua virtūs optimē praedicārētur." Itaque ille Marius item eximiē L. Plōtium dīlēxit, cuius ingenio putābat ea quae gesserat posse celebrārī.

110

Mithridāticum vērō bellum, magnum atque difficile et in

115

96-100 **Colophōnī**: first in a series — the people of Colophon — the Chians, etc. Seven cities are listed as claimants in the hexameter line:

Smyrna, Chios, Colophon, Salamis, Rhodes, Argos, Athenae.

101-105 **Cimbricās rēs**: the war with the Cimbri, who, attempting to invade Italy, were defeated by Marius in 101 B.C.

106-110 **dūrior**: rather unsympathetic. **praecōnium**: heralding, proclamation; "facile" is adv., readily.

111-115 **acroāma**: pleasant sound, entertainment; a Greek word, lit. something heard. **eius . . . praedicārētur**: indirect discourse, spoken like a true politician. **L. Plōtium**: a poet and teacher of rhetoric in Cicero's youth. **Mithridāticum**: against Mithridates, king of Pontus, Rome carried on war intermittently for 20 years until he was finally defeated by Pompey in 66 B.C.

multā varietāte terrā marīque versātum, tōtum ab hōc expressum est; quī librī nōn modo L. Lūcullum, fortissimum et clārissimum virum, vērū etiam populī Rōmānī nōmen illūstrant. Populus enim Rōmānus aperuit, Lūcullō imperante, 120 Pontum, et rēgiīs quondam opibus et ipsā nātūrā et regiōne vāllātum; populī Rōmānī exercitus, eōdem duce, nōn maximā manū innumerābilēs Armeniōrum cōpiās fūdit; populī Rōmānī laus est urbem amīcissimam Cyzicēnōrum eiusdem cōnsiliō ex omnī impetū rēgiō atque ē tōtīus bellī ōre ac faucibus creptam 125 esse atque servātā; nostra semper ferētur et praedicābitur, L. Lūcullō dīmicante, cum, interfectīs ducibus, dēpressa hostium classis est, incrēdibilis apud Tenedum pugna illa nāvālis; nostra sunt tropaea, nostra monumenta, nostrī triumphī. Quae quōrum ingeniīs efferuntur, ab eīs populī 130 Rōmānī fāma celebrātur.

Cārus fuit Āfricānō superiōrī noster Ennius, itaque etiam in sepulchrō Scīpiōnum putātur is esse cōstitūtus ex marmore. At eīs laudibus certē nōn solum ipse quī laudātur sed etiam populī Rōmānī nōmen ōrnātur. In caelum huius proavus Catō 135 tollitur; magnus honōs populī Rōmānī rēbus adiungitur.

116-120 **L. Lūcullum:** Lucullus who commanded against Mithridates (73-69 B.C.) is specially praised because he was the patron of Archias. **nātūrā et regiōne:** by geography.

121-125 **nōn maximā manū . . . fūdit:** the Roman army consisted of 10,000 soldiers against 200,000 Armenians. According to the Armenian king, Tigranes, the Romans were *too many for an embassy, too few for an army*. **Cyzicēnōrum:** of the people of Cyzicus, a town in the Propontis. Mithridates had laid siege to Cyzicus. Lucullus (73 B.C.) forced the king to retire with heavy losses. **nostra:** separated from "pugna" for emphasis and to introduce the anaphora. App. 290, 109. **ferētur:** will be extolled.

126-130 **Tenedum:** "Tenedos, -i" f. *Tenedos*, an island off the coast of Troy. This naval engagement hardly deserves the adj. "incrēdibilis." **Quae:** subj. of "efferuntur"; = "et haec." **Quae . . . eīs:** And by those through whose talents these events are extolled.

131-135 **Āfricānō superiōrī:** to Africanus the Elder, who defeated Hannibal at Zama in 202 B.C. **In . . . tollitur:** evidently the great-grandson, M. Porcius Cato, was one of the "iūdicēs," hence "huius." His famous ancestor, Cato the Censor, was praised for his achievements in Ennius' *Annālēs*.

Omnēs dēnique illī Maximī, Mārcellī, Fulvī nōn sine commūni omnium nostrum laude decorantur.

If Archias Were Not Already a Citizen, He Would Easily Have Won Roman Citizenship

X. Ergō illum quī haec fēcerat, Rudīnum hominem, maiōrēs nostrī in cīvitātem recēpērunt: nōs hunc Hēracliēnsem, multīs cīvitātibus expetītum, in hāc autem lēgibus cōstitūtum, dē nostrā cīvitāte ēieiēmus? Nam, sī quis minōrem glōriae frūctum putat ex Graecīs versibus percipī quam ex Latīnīs, vehementer errat, proptereā quod Graeca leguntur in omnibus ferē gentibus, Latīna suīs fīnibus, exiguis sānē, continentur. Quā rē, sī rēs eae quās gessimus, orbis terrae regiōnibus dēfīniuntur, cupere dēbēmus, quō manuum nostrārum tēla pervēnerint, eōdem glōriam fāmamque penetrāre; quod cum ipsīs populīs dē quōrum rēbus scribitur, haec ampla sunt, tum eīs certē quī dē vitā glōriae causā dīmicant, hoc maximum et periculōrum incitāmentum est et labōrum.

Quam multōs scriptōrēs rērum suārum magnus ille Alexander sēcum habuisse dīcitur! Atque is tamen, cum in Sigēō ad Achillis tumulum astitisset, “Ō fortunāte,” inquit, “adulēscēns, quī tuae virtūtis Homērum praecōnem invēneris!” Et vērē. Nam, nisi Īlias illa exstitisset, idem tumulus quī corpus eius

136-140 illi Maximī: the names in the pl. mean *men like Maximus*, etc. Quintus Fabius Maximus early in the war against Hannibal won fame for his defensive policy, refusing to do battle with Hannibal. Rudīnum: from *Rudiae*, a small town in Calabria, territory partly Oscan, partly Greek. Hēracliēnsem: from *Heraclea*, in Lucania, near the gulf of Tarentum. Ergō . . . ēieiēmus: Note the balance and contrast in this sentence.

141-145 Nam . . . continentur: Greek colonization and the conquests of Alexander the Great had helped to spread knowledge of Greek over the civilized world. exiguis sānē: *very restricted*. Latin was limited to parts of Italy, and to Roman colonies, chiefly in southern Gaul and Spain.

146-150 quō: correlative with “eōdem,” *where . . . there also*. cum: correlative with “tum,” *not only . . . but also*. dē . . . scribitur: *whose achievements are recorded*. dē vitā: *at the risk of their lives*.

151-155 magnus ille Alexander: Alexander the Great (356-323 B.C.), king of Macedonia and one of the greatest generals of all time. Sigēō: *Sigeum*, a promontory at the entrance to the Hellespont. invēneris: causal clause, *since you found*. App. 218. Īlias illa: *the famous Iliad*.

contēxerat nōmen etiam obruisset.

Quid? noster hic Magnus, quī cum virtūte fortūnam adaequāvit, nōne Theophanem Mytilēnaeum, scriptōrem rērum suārum, in cōtiōne militum cīvitāte dōnāvit; et nostrī illī
160 fortēs virī, sed rūstici ac militēs, dulcedine quādam glōriae commōtī, quasi participēs eiusdem laudis, magnō illud clāmōre approbāvērunt?

Itaque, crēdō, sī cīvis Rōmānus Archiās lōgibus nōn esset, ut ab aliquō imperātōre cīvitāte dōnārētur perficere nōn
165 potuit. Sulla, cum Hispānōs et Gallōs dōnāret, crēdō, hunc petentem repudiāset; quem nōs in cōtiōne vīdimus, cum eī libellum malus poēta dē populō subiēcisset, quod epigramma in eum fēcisset, tantum modo alternīs versibus longiusculīs, statim ex eīs rēbus quās tum vēndēbat, iubēre eī praemium
170 tribuī, sed eā condiciōne, nē quid postea scriberet. Quī sēdulitatem malī poētae dūxerit aliquō tamen praemiō dignam, huius ingenium et virtūtem in scribendō et cōpiam nōn expetisset?

Quid? ā Q. Metellō Piō, familiārissimō suō, quī cīvitāte
175 multōs dōnāvit, neque per sē neque per Lūcullōs impetrāvisset?

156-160 **Quid**: which meaning fits this sentence? **noster hic Magnus**: Pompey the Great now at the height of his fame. **Theophanem Mytilēnaeum**: *Theophanes of Mytilene*, a town on the island of Lesbos. Theophanes was a publicity man for Pompey and evidently wrote in Greek, as did Archias.

161-165 **crēdō**: to add a touch of irony. **sī . . . esset**: the condition implies that he is a citizen. App. 214.

166-170 **eī malus poēta subiēcisset**: an inferior, obscure poet had handed up to him. Sulla was on his tribunal, supervising the auction of captured spoils. **quod . . . fēcisset**: an epigram which he had written in his honor. Though attracted into the rel. clause, "epigramma" may be taken in apposition with "libellum." **tantum . . . longiusculīs**: merely with alternate verses a little longer, i.e. in elegiac meter, hexameter alternating with pentameter (cf. Intro. to Catullus, p. 236). **Quī . . . dūxerit**: since he considered the industry, rel. causal clause. App. 218.

171-175 **cōpiam**: the fluency.

Quī praesertim usque eō dē suīs rēbus scribī euperet, ut etiam Cordubae nātis poētīs, pingue quiddam sonantibus atque peregrīnum, tamen aurēs suās dēderet.

Fame Is the Spur That the Clear Spirit Doth Raise

XI. Neque enim est hoc dissimulandum, quod obscurārī nōn potest, sed prae nobīs ferendum: trahimur omnēs studiō laudis, et optimus quisque maximē gloriā dūcitur. Ipsī illī philosophī etiam in eīs libellis quōs dē contemnendā gloriā scribunt, nōmen suum inscribunt; in eō ipsō in quō praedicātiōnem nobilitātemque dēspiciunt, praedicārī dē sē ae nominārī volunt. 180 185

Decimus quidem Brūtus, summus vir et imperātor, Accī, amīcissimī suī, carminibus templōrum ae monumentōrum aditūs exornāvit suōrum. Iam vērō, ille quī cum Aetōlis, Enniō comite, bellāvit Fulvius nōn dubitāvit Mārtis manubiās Mūsīs cōsecrāre. Quā rē, in quā urbe imperātōrēs prope armātī poētārum nōmen et Mūsārum delūbra coluerunt, in eā nōn debent togātī iudicēs ā Mūsārum honōre et ā poētārum salūte abhorrēre. 190

Atque ut id libentius faciātis, iam mē vōbīs, iudicēs, indicābō, et dē meō quōdam amōre glōriae, nimis aerī fortasse, 195

176-180 *Quī . . . cuperet: Especially since he was so eager for his own achievements to be recorded. Cordubae: at Corduba in southern Spain. pingue . . . peregrīnum: though they have a thick foreign accent. Cicero is thinking of how the poems would sound when read aloud. prae nobīs ferendum: must be openly admitted.*

181-185 *optimus quisque maximē: translate as though comparatives, the better the man, the more strongly (is he attracted.) praedicārī . . . nominārī: to assert and name themselves, the infinitives are used impersonally.*

186-190 *Decimus Brūtus: consul in 138 B.C. who subjugated Lusitania in western Spain. Accī: Accius, famous as a tragic poet, evidently wrote verses to celebrate his patron's military victories. Fulvius: Fulvius, who defeated the Aetolians in northwest Greece when consul in 189 B.C., had Ennius as a member of his entourage. Mārtis manubiās: the spoils of war.*

191-195 *togātī: lit. clad in the toga, i.e. civilian. abhorrēre: be indifferent to. mē vōbīs indicābō: I shall reveal myself to you.*

vērūm tamen honestō vōbīs cōfītebor. Nam quās rēs nōs in cōsulātū nostrō vōbīseum simul prō salūte huius urbis atque imperī et prō vītā cīvium prōque ūniversā rē pūblicā gessimus, attigit hic versibus atque incohāvit. Quibus audītīs, quod
200 mihi magna rēs et iūcunda vīsa est, hunc ad perficiendum adhortātus sum. Nūllam enim virtūs aliam mercēdem labōrum periculōrumque dēsīderat praeter hanc laudis et glōriae; quā quidem dētrāctā, iūdicēs, quid est quod in hōc tam exiguō vītāe curriculō et tam brevī tantīs nōs in labōribus exerceāmus?
205 Certē sī nihil animus praesentīret in posterum, et sī, quibus regiōnibus vītāe spatium circumscrip̄tum est, eīsdem omnēs cōgītatiōnēs termināret suās, nec tantīs sē labōribus frangeret neque tot cūrīs vigiliisque angerētur nec totiēns dē ipsā vītā dīmicāret. Nunc īnsidet quaedam in optimō quōque virtūs,
210 quae noctēs ac diēs animum glōriae stimulīs concitat atque admonet nōn cum vītāe tempore esse dīmīttendam commemorātiōnem nōminis nostrī, sed cum omnī posteritātē adaequandam.

**The Spur to Great Action Is the Hope of Fame
Literature Can Bestow This Fame
Protect Archias as a Roman Citizen**

XII. An vērō tam parvī animī videāmur esse omnēs quī in rē pūblicā atque in hīs vītāe periculīs labōribusque versāmur
215 ut, cum usque ad extrēmum spatium nūllum tranquillum atque

196-200 quās rēs = "eās rēs quās." vōbīscum: the jurors were men who supported Cicero in putting down the Catilinarian conspiracy, unless Cicero is merely complimenting them. attigit versibus atque incohāvit: has alluded to in verses and made a beginning.

201-205 hanc: supply "mereēdem." exerceāmus: with "quid est quod," why is it that we exert ourselves? Certē: compare the thought in this passage with Dē Senectūte, XXIII, p. 148. quibus regiōnibus eīsdem: by the same limits by which the span of life is circumscribed.

206-210 Nunc: As matters stand. glōriae stimulīs: with the spur of fame.

211-215 cum . . . adaequandam: ought to be equated with all posterity. An: with "videāmur," Are we to appear? tam parvī animī: gen. of quality, so mean spirited. App. 122. in rē pūblicā: in political life. ad extrēmum spatium: to the final stretch.

ōtiōsum spīritum dūxerīmus, nōbīseum simul moritūra omnia arbitrēmur? An statuās et imāginēs, nōn animōrum simulācra sed corporum, studiōsē multī summī hominēs reliquērunt; cōnsiliōrum relinquere ac vīrtūtum nostrārum effigiem nōne multō malle dēbēmus, summīs ingeniīs expressam et politam? 220

Ego vērō omnia quae gerēbam, iam tum in gerendō, spargere mē ac dissēmināre arbitrābar in orbis terrae memoriam sempiternam. Haec vērō sive ā meō sēnsū post mortem āfutūra est, sive, ut sapientissimī hominēs putāvērunt, ad aliquam animī meī partem pertinēbit, nunc quidem certē cōgitātiōne quādam spēque dēlector. 225

Quā rē cōservāte, iūdicēs, hominem pudōre eō, quem amīcōrum vidētis comprobārī cum dignitāte tum etiam vetustāte, ingeniō autem tantō quantum id convenit exīstimārī, quod summōrum hominum ingeniīs expetītum esse videātis, causā vērō eius modī, quae beneficiō lēgis, auctōritāte mūnicipī, testimoniō Lūcullī, tabulīs Metellī comprobētur. 230

PERORATIO

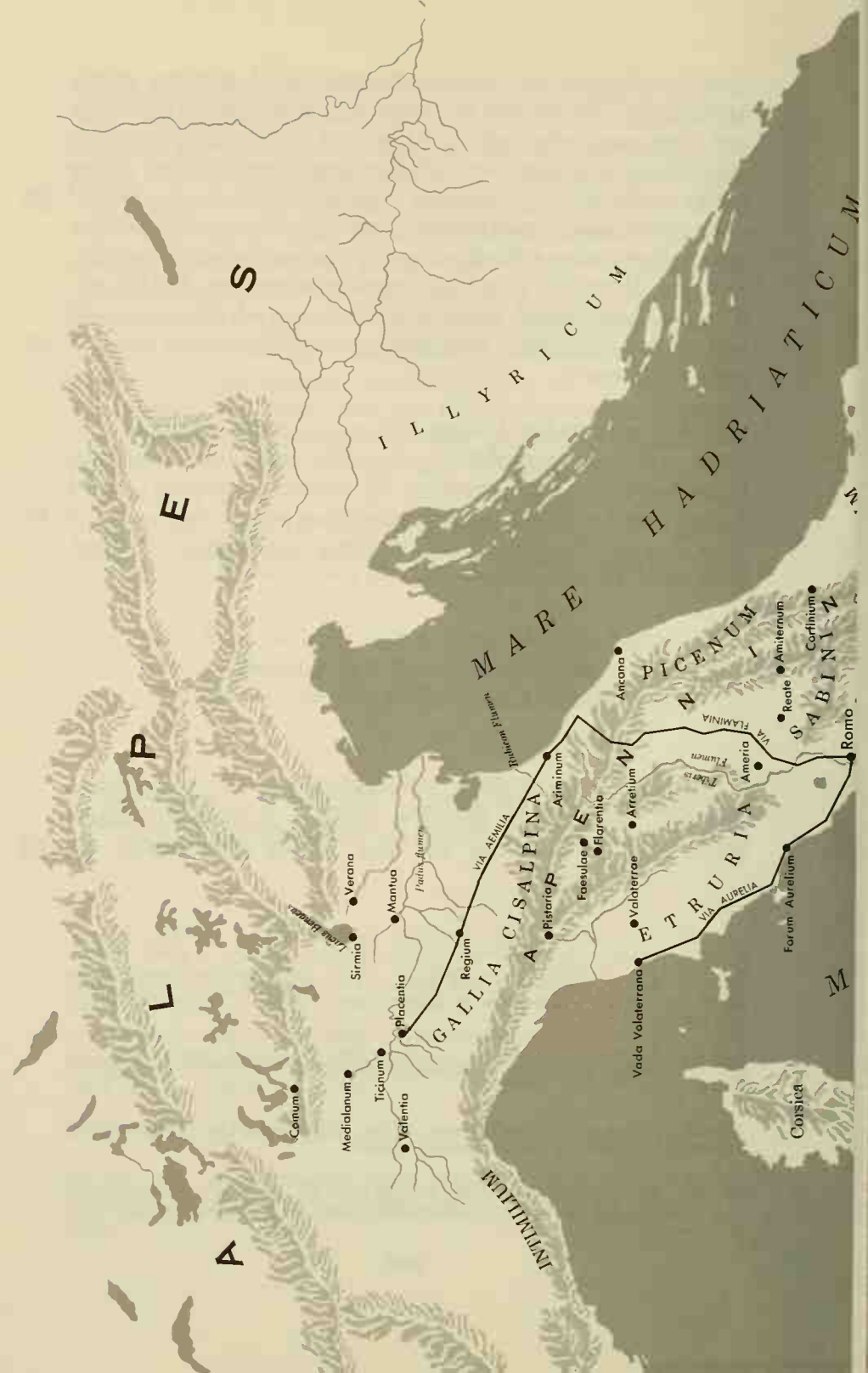
Quae cum ita sint, petimus ā vōbīs, iūdicēs, sī qua nōn modo hūmāna, vērū etiam dīvīna in tantīs ingeniīs commendātiō dēbet esse, ut eum quī vōs, quī vestrōs imperātōrēs, quī 235

216-220 **An . . . reliquērunt**: this question contrasts with the later one introduced by "nōne." **expressam et politam**: with "effigiem," a likeness wrought and polished.

221-225 **Haec**: i.e. "memoria." **sapientissimī hominēs**: philosophers, especially Plato. **pertinēbit**: will belong to.

226-230 **pudōre eō**: of such honor, abl. of description. App. 172. **convenit**: impers., lit. it is fitting that that (talent) be valued.

231-235 **Metellī**: Metellus was the praetor in 89 B.C. on whose records Archias was registered for citizenship. **commendātiō**: basis for commendation. **eum**: obj. of "accipiātis" below.







Depiction of a Rhapsode in the Homeric age reciting heroic poetry. This fragment of a fifth century B.C. Greek amphora was found in Etruria.

240

populī Rōmānī rēs gestās semper ōrnāvit, quī etiam hīs recentibus nostrīs vestrisque domesticīs periculīs aeternum sē
testimōnium laudis datūrum esse profitētur, estque ex eō
numerō quī semper apud omnēs sānctī sunt habitī itaque dictī,
sic in vestram accipiātis fidem ut hūmānitāte vestrā levātus
potius quam acerbitāte violātus esse videātur.

245

Quae dē causā prō meā cōnsuētūdine breviter simpliciterque
dixī, iūdicēs, ea cōnfidō probāta esse omnibus; quae ā
forēnsī aliēna iūdicīālīque cōnsuētūdine et dē hominis ingenīō
et commūniter dē ipsīus studiō locūtus sum, ea, iūdicēs, ā
vōbīs spērō esse in bonam partem accepta; ab eō quī iūdicium
exercet, certō sciō.

236-240 hīs . . . periculīs: again a reference to the Catilinarian conspiracy.
ex eō numerō = "ex eīs," one of those who. itaque dictī: and have been so termed.
in vestram fidem: under your protection.

241-245 esse videātur: note the ending, which is a favorite with Cicero. dē
causā: regarding the case. ā . . . cōnsuētūdine: foreign to the custom of the forum
and the law court. commūniter: in general.

246-247 in bonam partem: hence our similar phrase, in good part. ab . . . exercet:
Cicero's brother Quintus was the praetor who presided. He too was a man of
letters.

CICERO'S WORKS ON PHILOSOPHY

In February 45 B.C. Cicero's beloved daughter Tullia died. He turned for comfort to Greek philosophy, which had been a lifelong interest, and sought to gather in his *Dē Cōnsōlātiōne* (a work now lost) all that philosophy could offer on bearing bereavement with fortitude. As Julius Caesar was now dictator, Cicero could find no scope for his own ideals of what the Roman Republic should be. He had therefore retired from active political life.

Earlier (54-51 B.C.) he had written a dialogue, *Dē Rē Pūblicā*, and had begun another, *Dē Lēgibus*, on laws and justice in an ideal republic, both modeled to some extent on Plato's dialogues of the same name. During his enforced leisure the idea grew in his mind that he could construct for his countrymen in their own language a sort of philosophical encyclopedia, which would include political science, logic, ethics and philosophy of religion.

In general he adopted the standpoint of the New Academy, a cardinal principle of which was to avoid dogmatism and, where certain knowledge was not attainable, to suspend judgment, or to favor the more probable view. He therefore felt free to choose from the various systems of philosophy the views that to him appeared most tenable. There was an obvious risk of inconsistency in this policy, but the task appealed strongly to Cicero's legal mind, for he was thus offered the opportunity to argue skilfully both sides of any problem.

Between February, 45 B.C. and November, 44 B.C. Cicero may have written thirty or more books of philosophical works. His method was to follow a Greek source as far as he could and when it failed to draw from another. But he also drew from his own wisdom and experience; illustrations from Roman history and literature abound. It was no easy task to find Latin equivalents for a Greek technical vocabulary which had been refined and enriched over the span of generations, and no small achievement to make available for succeeding generations of his own countrymen this wealth of Greek thought. The following are brief descriptions of Cicero's most important philosophical works.

Hortēnsius—a dialogue dedicated to the memory of his great rival in oratory and modeled on a lost work of Aristotle, it was intended as an introduction and exhortation to philosophy which he defended against the prejudices of practical Romans. Four centuries later Augustine records the powerful influence this work had upon his own thinking. (*Cōfessionēs*, p. 345)

Acadēmica—also a dialogue; considering questions of epistemology: What can we know? How can we know that we do know? The different theories of knowledge are debated with Cicero defending the principle of skepticism and denying the epistemological possibility of absolute knowledge. Considerable portions of the discussion have survived.

Dē Fīnibus Bonōrum et Malōrum—in five books dedicated to Brutus. The Epicurean theory is expounded in the first book, and refuted by Cicero in book two. The Stoic theory is set forth by Cato in the next book for Cicero's criticism in book four. In the final book M. Piso explains the ethical position of Antiochus, who had been Cicero's teacher and head of the Academy at Athens.

Tusculānae Disputātiōnēs—in five books. A student is represented as propounding questions for discussion with the master answering. The work is rhetorical in style, full of anecdotes, quotations from poetry and illustrations from mythology and history. The title is derived from the location of these discussions, Cicero's villa at Tuscum just outside of Rome. The subjects discussed are: book one, whether death is an evil; book two, the bearing of pain; book three, the alleviation of sorrow; book four, other disturbances of the soul; and book five, whether virtue is of itself sufficient for happiness.

Dē Nātūrā Deōrum—a dialogue in three books, concerned with various questions: Do gods exist? What are they like? Are they concerned for mankind? How have they arranged the world? In book one an Epicurean sets forth his own conception of the gods as anthropomorphic beings who are not concerned about the affairs of mankind and live in idyllic inactivity. Then Cotta, at whose home the discussion is supposed to occur, refutes the Epicurean arguments. In book two the Stoic view of a world governed by divine providence is expounded. Cotta again (book three) refutes, and argues for the Academic attitude of suspended judgment. Book two was much used centuries later by Christian writers, since it sets forth the argument for design and planning in the uni-

verse. The theological positions of this work correspond school by school with the ethical theories in *Dē Fīnibus*.

Dē Divīnātiōne—a dialogue in two books, a pendant to *Dē Nātūrā Deōrum*. The participants are Cicero and his brother Quintus. With a wealth of illustrations Quintus offers reasons for the belief that men can know the will of the gods. Marcus rejects this view and argues that either future events are at the mercy of chance, in which case foreknowledge is impossible or that they are ordained by fate, in which case foreknowledge is useless. But he claims that augury should be retained for reasons of political expediency. He quotes the remark of Cato the Elder who wondered that a soothsayer could keep from laughing when he encountered a colleague. Cicero's observation about soothsayers develops from the central point of this work, the differentiation of superstition from religion.

Dē Fātō—a dialogue (preserved only in part) between Cicero and Hirtius on the question that arose in *Dē Divīnātiōne*, whether our actions are determined by fate. A distinction is drawn between determinism and fatalism with Cicero advocating the former position.

Dē Senectūte—a brief discussion of the contents will be found in the introduction to selections from this work given below.

Dē Amīcitiā—an essay on the nature and principles of friendship. The subtitle *Laelius* designates the primary speaker. This and the preceding dialogue are dedicated to Cicero's intimate friend Atticus.

Paradoxa Stoicōrum—written perhaps in 46 B.C., this is a short work intended to show that a trained orator can better discuss difficult Stoic tenets than can the philosopher himself. The paradoxes are: what is morally right is the only good; virtue alone is sufficient for happiness; all sins are equal; all fools are mad; only the wise man is free; and only the wise man is rich.

Dē Officiis, in three books. A brief outline of contents will be found in the introduction to the selections taken from the third book of this work (see p. 150).

ON OLD AGE

Cicero's essay on old age, *Catō Maior* or *Dē Senectūte*, was written in the spring of 44 B.C. Nominally it is a dialogue; but only the introductory setting is actually in dialogue. The remainder is an unbroken discourse by Cato the Elder.



Photo by Jack E. Nida

Mt. Vesuvius and surrounding countryside.

The setting for the work is the year 150 B.C., in the period which Cicero always regarded as the Golden Age of Roman politics, an age he sharply contrasts with his own. Two young men, P. Cornelius Scipio Aemilianus and his friend C. Laelius, are represented as making a call on 83-year-old M. Porcius Cato, the grand old man of Roman politics whose vigor of mind and body even at this advanced age quickly became legendary. There is a brief conversation in which the young men ask what old age is like, what are its problems and compensations. After this Cato sets forth his views without interruption from his listeners. He describes the joys of old age and explains why it is not a burden, but rather provides the best and truest pleasures.

In this work Cicero draws freely from his own knowledge of Greek literature and history, but he is also careful to provide verisimilitude by referring to Cato's own experiences and by drawing illustrations from Roman history.

The setting is ideal for Cicero's purpose; for Cato the Elder, as Romans in later generations looked back, seemed to dominate the life of his times by his sturdy character, his unremitting diligence and devotion to duty. He was eminent as soldier and general, as orator, writer, and statesman, a patriot by conviction, embodying all that was best in the early national image.

CATO MAIOR: DE SENECTUTE

Cato States the Four Criticisms That Are Commonly Made

V. Etenim, cum complector animō, quattuor reperiō causās, cūr senectūs misera videātur: ūnam, quod āvocet ā rēbus gerendīs; alteram, quod corpus faciat infirmius; tertiam, quod prīvet omnibus ferē voluptātibus; quārtam, quod haud procul absit ā morte.

5

Eārum, sī placet, causārum quanta quamque sit iūsta ūna quaeque videāmus.

As to the First Charge — Age Was No Handicap to Appius Claudius, Nor Is It to Me

VI. Ā rēbus gerendīs senectūs abstrahit. Quibus? An eīs quae iuventūte geruntur et vīribus? Nūllaene igitur rēs sunt senilēs quae, vel infirmīs corporibus, animō tamen adminis-
trentur? Ad Appī Claudī senectūtem accēdēbat etiam ut caecus
esset; tamen is, cum sententia senātūs inclināret ad pācem cum
Pyrrhō foedusque faciendum, nōn dubitāvit dīcere illa quae
versibus persecūtus est Ennius:

10

“Quō vōbīs mentēs, rēctae quae stāre solēbant
antehāc, dēmentēs sēsē flexēre viāi?”

15

1-5 āvocet: because (so people say) it calls us away from active life, subjunc. in implied indirect discourse. App. 248. omnibus ferē voluptātibus: abl. of separation. App. 161.

6-10 ūna quaeque: each one, subj. of “sit.” senilēs: suitable for old men. vel infirmīs corporibus: even though our bodies are weak, concessive as “tamen” shows.

11-15 Ad: In addition to. Appī Claudī: censor and twice consul (307 and 296 B.C.), famous for patriotism and for the Via Appia. cum . . . faciendum: in 280 B.C. Pyrrhus, king of Epirus, invaded Italy and won his first Pyrrhic victory. persecūtus est Ennius: Ennius has set forth. Cicero likes to quote the “Annālēs,” which Ennius (239-169 B.C.) wrote in hexameter verse.

Nōtum enim vōbīs carmen est, et tamen ipsīus Appī exstat
 ōrātiō. Atque haec ille ēgīt septimō decimō annō post alterum
 cōsulātum, cum inter duōs cōsulātūs annī decem inter-
 20 fuissent, cēnsorque ante cōsulātum superiōrem fuisset; ex
 quō intellegitur Pyrrhī bellō grandem sālē fuisse, et tamen
 sic ā patribus accēpimus.

Old Age Has Its Compensations

Nihil igitur afferunt, quī in rē gerendā versārī senectūtem
 negant, similēsque sunt ut sī quī gubernātōrem in nāvigandō
 25 nihil agere dīcant, cum aliī mālōs scandant, aliī per forōs
 cursent, aliī sentīnam exhauriant, ille autem clāvum tenēns,
 quiētus sedeat in puppī. Nōn facit ea quae iuvenēs; at vērō
 multō maiōra et meliōra facit.

Nōn vīribus aut vėlōcitāte aut celeritāte corporum rēs
 30 magnae geruntur, sed cōsiliō, auctōritāte, sententiā; quibus
 nōn modo nōn orbārī sed etiam augērī senectūs solet; nisi
 forte ego vōbīs, quī et mīles et tribūnus et lēgātus et cōsul
 versātus sum in variō genere bellōrum, cessāre nunc videor,
 cum bella nōn gerō. At senātuī quae sint gerenda praescribō,
 35 et quō modō; Carthāginī male iam diū cōgitantī bellum multō

16-20 *antehāc* = "anteā." *dēmentēs*: with "mentēs," *mindless minds*.
flexēre = "flexērunt." *viāi*: old gen. ending; with "Quō," *In what direction?*
tamen: i.e. if you do not know the poem, the speech is available.

21-25 *grandem sālē fuisse*: supply "eum," *that he was certainly advanced in*
years. Appius was perhaps 75 years old at the time. *Nihil igitur afferunt*: *They*
therefore bring no argument. *similēs ut sī quī* = "similēs eīs quī," *like people*
who. *mālōs*: "mālus" a *mast*. *forōs*: "forus" *gangway*.

26-30 *sentīnam*: *the bulge water*. *clāvum*: "clāvus" *tiller*. *quibus . . . solet*:
freely; so far from being deprived of these attributes, old age usually possesses more
of them.

31-35 *tribūnus*: a military tribune. There were six such officers in each legion.
senātuī praescribō: *I lay down for the senate*, dat. with compound verb. App. 135.
cōgitantī: dat. with "Carthāginī," *Carthage who has long been treacherous*. Cato
 was so concerned at this period about the danger from Carthage that he is said
 to have ended his speeches, whatever the topic, with the words "Dēlenda est
 Carthāgō."

ante dēnūntiō, dē quā verērī nōn ante dēsīnam quam illam
excīsam esse cognōverō.

**It Is Objected That One's Memory Fails with the Years.
But Old Men Remember What They Care to Remember**

VII. At memoria minuitur. Crēdō, nisi eam exerceās aut
etiam sī sīs nātūrā tardior. Themistoclēs omnium cīvium
percēperat nōmina. Num igitur cēnsētis eum, cum aetāte 40
prōcessisset, quī Aristidēs esset, Lysimachum salūtāre solitum?

Manent ingenia senibus, modo permaneat studium et in-
dustria, neque ea solum in clārīs et honōrātīs virīs sed in vītā
etiam privātā et quiētā. Sophoclēs ad summam senectutem
tragoediās fēcīt; quod propter studium cum rem negligere 45
familiārem vidērētur, ā filiīs in iūdicium vocātus est ut, quem
ad modum nostrō mōre male rem gerentibus patribus bonīs
interdicī solet, sic illum quasi dēsipientem ā rē familiārī
removērent iūdicēs. Tum senex dīcitur eam fābulam quam in
manibus habēbat et proximē scrīpserat, Oedipum Colōnēum, 50

36-40 **quam:** with "ante," until. **excīsam esse:** from "excīdō" ("ex + caedō")
cut out, destroy utterly. **At:** Yes, but the memory is impaired, of an objection raised.
exerceās: unless one trains it, indef. second person. **Themistoclēs:** famous fifth
century Athenian who put his remarkable memory to good political use.

41-45 **Aristidēs:** Aristides, son of Lysimachus, was Themistocles' great rival in
political life. Themistocles would not confuse him with his father. **ingenia:**
mental faculties. **modo:** provided that. **honōrātīs:** who had held public office.
Sophoclēs: famous Athenian poet (496-405 B.C.); seven of his tragedies have
survived.

46-50 **quem . . . solet:** just as by our custom fathers who are bad at business are
usually restrained from managing their estate; "interdicō" with dat. ("patribus")
and abl. of separation ("bonīs," n. pl.). **quasi dēsipientem:** as if in his dotage.
in manibus habēbat: he had on hand. **Oedipum Colōnēum:** Oedipus at Colonus.

recitāsse iūdicibus quaesīsseque, num illud carmen dēsipientis vidērētur. Quō recitātō, sentiētiīs iūdicum est liberātus.

An Old Man Should Have More to Offer Than Sheer Brute Strength

IX. Nē nunc quidem vīrēs dēsiderō adulēscētis — is enim erat locus alter dē vitiīs senectūtis — nōn plūs quam adulēscēns
65 taurī aut elephantī dēsiderābam. Quod est, eō decet ūtī et quidquid agās agere prō vīribus. Quae enim vōx potest esse contemptior quam Milōnis Crotōniātae? Quī, cum iam senex esset āthlētāsque sē exercentēs in curriculō vidēret, aspexisse lacertōs suōs dīcitur illacrimānsque dīxisse: “At hī quidem
80 mortuī iam sunt!” Nōn vērō tam istī quam tū ipse, nūgātor! Neque enim ex tē umquam es nōbilitātus, sed ex lateribus et lacertīs tuīs.

X. Vidētisne ut apud Homērum saepissimē Nestōr dē virtūtibus suīs praedicet? Tertiam enim iam aetātem hominum
65 vidēbat, nec erat eī verendum nē, vērā praedicāns dē sē, nimis vidērētur aut insolēns aut loquāx. Etenim, ut ait Homērus, “ex eius linguā melle dulcior fluēbat ōrātiō”; quam ad suāvitātem nūllīs egēbat corporis vīribus. Et tamen dux ille Graeciae nūquam optat ut Āiācis similēs habeat decem, at ut Nestoris;
70 quod sī sibi acciderit, nōn dubitat quīn brevī sit Trōia peritūra.

51-55 sentiētiīs . . . liberātus; he was acquitted by the votes of the jury. locus: point, topic. taurī: supply “vīrēs,” the strength of a bull. Quod est: with implied “tibi,” What you have.

56-60 prō vīribus: lit. in proportion to your strength, i.e. as best you can. Milōnis Crotōniātae: Milo of Croton on the Gulf of Tarentum was a famous athlete and Olympic victor in the sixth century. He here represents brawn, not brain. illacrimānsque: and weeping as he did so. At . . . sunt: Yes, but mine are dead. nūgātor: you good for nothing!

61-65 ut apud Homērum: how in Homer. In several passages Nestor speaks at length of his prowess, e.g. *Iliad* 1. 259 ff., 4.317 ff. and 9.104. tertiam . . . aetātem: in the *Iliad* Nestor, king of Pylos, had lived more than twice the life span of ordinary mortals.

66-70 insolēns: arrogant. ex . . . ōrātiō: a translation of *Iliad* 1.249. dux ille Graeciae: the famous leader of Greece, Agamemnon. Āiācis: gen. with “similēs,” like Ajax, a Homeric hero taken to represent brute strength. App. 126. nōn dubitat quīn: he does not doubt that.

Which Do You Prefer, a Centurion's Brute Strength Or the Mental Power of Pythagoras?

At minus habeo virium quam vestrum utervis. Ne vos quidem T. Pontii centurionis vires habetis. Num ideo est ille praestantior? Moderatio modo virium adsit et tantum quantum potest quisque nitatur: nae ille non magno desiderio tenebitur virium. Olympiae per stadium ingressus esse Milo dicitur cum umeris sustineret bovem vivum. Utrum igitur has corporis an Pythagorae tibi malis vires ingeni dari? Denique isto bono utare dum adsit; cum absit, ne requiras, nisi forte adulescentes pueritiam, paulum aetate progressi adulescentiam debent requirere. Cursus est certus aetatis et una via naturae eaque simplex, suaque cuique parti aetatis tempestivitas est data, ut et infirmitas puerorum et ferocitas iuvenum et gravitas iam constantis aetatis et senectutis maturitas naturae quiddam habeat quod suo tempore percipi debeat.

Old Age Does Not Require Physical Strength

XI. Non sunt in senectute vires. Ne postulantur quidem vires a senectute. Ergo et legibus et institutis vacat aetas nostra munieribus eis quae non possunt sine viribus sustineri. Itaque non modo quod non possumus sed ne quantum quidem possumus cogimur.

Septimus mihi liber Originum est in manibus; omnia anti-

71-75 *vestrum utervis*: either of you two. *T. Pontii centurionis*: a Samnite, Pontius was famed for size and strength. *adsit*: let there be present. *nae*: indeed. *Olympiae*: at Olympia in the northwest of the Peloponnese, where the famous Olympic games were held every fourth year from 776 B.C. to A.D. 393.

76-80 *Pythagorae*: of Pythagoras. Pythagoras, a Greek philosopher and mathematician (early sixth century) had founded a society in southern Italy. Among other rules his followers were instructed to engage in critical self-examination: three times at evening they were to ask themselves: What wrong did I do today? What did I accomplish? What duty did I neglect? *Denique . . . utare*: In short, you are to enjoy that blessing, subjunctive. ("utare") is used in place of imperative. *ne requiras* = "noli requirere," you are not to pine for it.

81-85 *suaque . . . data*: and to each stage of life has been given its own seasonableness. *gravitas . . . aetatis*: the serious purpose of middle age. *percipi*: be harvested.

86-90 *institutis*: by established customs. *munieribus eis*: from those duties, abl. of separation. *non modo* = "non modo non." *cogimur*: supply "facere." *Originum*: of the "Origins." Cato wrote in seven books a history of Rome from early times down to his own age. He titled it *Originēs*.

quītātis monumenta colligō; causārum illūstriū, quāscumque
dēfendī, nunc cum maximē cōficiō ōrātiōnēs; ius aūgurium,
pontificium, cīvile trāctō; multum etiam Graecīs litterīs ūtor;
96 Pythagoreōrumque mōre exercendae memoriae grātiā, quid
quōque diē dixerim, audierim, ēgerim commemorō vesperī.
Hae sunt exercitātiōnēs ingenī, haec curricula mentis, in hīs
dēsūdāns atque ēlabōrāns, corporis virēs nōn magnō opere
dēsiderō. Adsum amicīs, veniō in senātum frequēns, ultrōque
100 afferō rēs multum et diū cōgitātās easque tueor animī, nōn
corporis vīribus. Semper enim in hīs studiīs laboribusque
vīventī nōn intellegitur quandō obrēpat senectūs. Ita sēnsim
sine sēnsū aetās senēscit nec subitō frangitur, sed diūturnitāte
exstinguitur.

As to the Third Charge — Consider the Evils that Spring from Love of Sensual Pleasure

XII. Sequitur tertia vituperātiō senectūtis, quod eam
105 carēre dīcunt voluptātibus. Ō praeclārum mūnus aetātis, sī
quidem id aufert ā nōbīs quod est in adulēscentiā vitiōsissimum!
Accipite enim, optimī adulēscētēs, veterem ōrātiōnem Archy-
tae Tarentinī, magnī in primīs et praeclārī virī, quae mihi
trādita est cum essem adulēscēs Tarentī cum Q. Maximō.
110 Nūllam capitālīorem pestem quam voluptātem corporis

91-95 **cum maximē**: especially. **iūs . . . cīvile**: augural, pontifical and civil law. **multum . . . ūtor**: Cato had long despised Greek culture, but finally in his old age turned to the study of Greek literature.

96-100 **dēsūdāns atque ēlabōrāns**: the metaphor continues in *sweating and toiling*. **Adsum amicīs**: *I appear for my friends*, as counsel or witness.

101-105 **vīventī**: dat. with "obrépat," *the man who lives*. App. 135. **obrépat**: "obrépō, -ere, -rēpsī, -rēptum," *creep up on, steal on*. **sēnsim**: *by degrees*. Notice the softness of sound and alliteration. **vituperātiō senectūtis**: *abusive charge against old age*.

106-110 **vitiōsissimum**: *most vicious*. **Archytae Tarentinī**: of Archytas of Tarentum, a Greek philosopher of the Pythagorean school, fourth century B.C. **cum Q. Maximō**: when Fabius Maximus recaptured Tarentum in 209 B.C. from the Carthaginians, Cato was 25 years old. **Nūllam capitālīorem pestem**: *No more deadly plague*. The speech is given in indirect discourse as it purports to be no more than a summary of what Archytas may have said.

hominibus dicēbat ā Nātūrā datam, cuius voluptātis avidae libidinēs temere et effrēnātē ad potiendum incitārentur. Hinc patriae prōditionēs, hinc rērum pūblicārum ēversionēs, hinc cum hostibus clandestīna colloquia nāscī; nūllum dēnique seelus, nūllum malum facinus esse ad quod suscipiendum nōn libidō voluptātis impelleret; stupra vērō et adulteria et omne tāle flāgitium nūllis excitārī aliīs illecebris nisi voluptātis; cumque hominī sive Nātūra sive quis deus nihil mente praestābilius dedisset, huic dīvinō mūnerī ac dōnō nihil esse tam inimicum quam voluptātem; nec enim, libidine dominante, temperantiae locum esse, neque omnīnō in voluptātis rēgnō virtutem posse cōsistere.

Quōrsus haec? Ut intellexerētis, sī voluptātem aspernārī ratiōne et sapientiā nōn possēmus, magnam habendam senectūtī grātiā, quae efficeret ut id nōn libēret quod nōn oporteret.

Invītus fēcī ut fortissimī virī T. Flāminīnī frātre L. Flāminīnum ē senātū ēicerem septem annīs postquam cōsul fuisset; sed notandam putāvī libidinem. Ille enim cum esset cōsul, in Galliā exōrātus in convīviō ā scortō est ut secūrī ferīret aliquem eōrum quī in vinculis essent, damnātī rei capitālis. Hic, Titō

111-115 **cuius . . . incitārentur**: and lusts greedily for this pleasure were spurred on recklessly and without control to enjoy it. **clandestīna colloquia**: secret conferences, i.e. acts of treason.

116-120 **impelleret**: implied obj. is "hominem." **nūllis . . . voluptātis**: were prompted solely by the enticements of pleasure, lit. by no other enticements than of pleasure. **mente praestābilius**: more excellent than mind.

121-125 **Quōrsus haec**: What is the point of this? "quōrsus," adv. whither? for what purpose? from "quō" and "versus." **aspernārī**: to despise. **magnam**: separated from "grātiā" for emphasis, deep is the gratitude we must feel toward old age.

126-130 **fortissimī . . . fuisset**: T. Flamininus, a contemporary of Cato, was distinguished as statesman and general. **L. Flāminīnum**: Lucius Flamininus was elected consul in 192 B.C., thanks chiefly to his distinguished brother. **notandam putāvī libidinem**: I thought that lust should be censured. The censors reviewing the list of senators, could affix a mark ("nota") against the name of any member whom they deemed unworthy. Such names were omitted in the revised list. **scortō**: "scortum," a prostitute. **secūrī ferīret**: to behead; lit. strike with an axe. **damnātī rei capitālis**: condemned on a capital offense.

frātre suō cēnsōre quī proximus ante mē fuerat, elāpsus est. Mihi vērō et Flaccō neutiūquam probārī potuit tam flāgitīōsa et tam perdita libīdō, quae cum probrō prīvātō coniungeret imperī dēdecus.

Farm Life Is a Constant Source of Genuine Pleasure

135 XV. Veniō nunc ad voluptātēs agricolārum, quibus ego inērēdibiliter dēlector, quae nec ūlla impediuntur senectūte et mihi ad sapientis vītā proximē videntur accēdere. Habent enim ratiōnem cum terrā, quae numquam recūsāt imperium
140 nec umquam sine ūsūrā reddit quod accēpit, sed aliās minōre, plērumque maiōre cum faenore; quamquam mē quidem nōn frūctus modo sed etiam ipsius terrae vīs ac nātūra dēlectat.

The Great Men of Early Rome Were Farmers

XVI. Possum persequī permulta oblectāmenta rērum rūsticārum; sed ea ipsa quae dīxī sentiō fuisse longiōra. Ignōs-
cētis autem, nam et studiō rūsticārum rērum prōvectus sum,
145 et senectūs est nātūrā loquācior, nē ab omnibus eam vitīis videar vindicāre.

Ergō in hāc vītā M'. Cūrius, cum dē Samnītibus, dē Sabīnīs, dē Pyrrhō triumphāset, cōsūmpsīt extrēmum tempus aetātis; cuius quidem ego villam contemplāns, abest enim nōn longē
150 ā mē, admīrārī satis nōn possum vel hominis ipsius conti-

131-135 Flaccō: Flaccus was a close friend and colleague of Cato in the censorship of 184 B.C. *neutiūquam*: adv. *by no means*.

136-140 *Habent ratiōnem*: They have an account. *ūsūrā faenore*: "ūsūra" and "faenus" are synonyms, *interest, usury, profit*. *aliās*: *at times*.

141-145 *frūctus*: the yield. *oblectāmenta*: delights. In the omitted sections of ch. XV Cato dwelt at length on the satisfactions derived from farm life. *nē . . . vindicāre*: (I make this admission) so that I may not seem to claim that it is free from all faults.

146-150 M'. Cūrius: Manius Curius, a hardy, frugal patriot of the third century, celebrated triumphs over the Samnites, the Sabines and Pyrrhus in his 3 consulships, 290, 275 and 274 B.C.

nentiam vel temporum disciplinam. Cūriō ad foeum sedentī magnum aurī pondus Samnītēs cum attulissent, repudiātī sunt; nōn enim aurum habēre praeclārum sibi vidērī dīxit, sed eīs quī habērent aurum, imperāre. Poteratne tantus animus, nōn efficere iūcundam senectūtem? 155

Ā villā in senātum arcessēbantur et Cūrius et cēterī senēs; ex quō quī eōs arcessēbant, viātōrēs nōminātī sunt. Num igitur hōrum senectūs miserābilis fuit, quī sē agrī cultiōne oblectābant? Meā quidem sentiētiā haud sciō an nūlla beātiōr possit esse, neque solum officiō, quod hominum generī ūniversō cultūra 160 agrōrum est salūtāris, sed et dēlectātiōne quam dīxī, et saturitātē cōpiāque rērum omnium, quae ad vīctum hominum, ad cultum etiam deōrum pertinent, ut, quoniam haec quīdam dēsīderant, in grātiā iam cum voluptāte redeāmus.

Semper enim bonī assiduūque dominī referta cella vīnāria, 165 oleāria, etiam penāria est; villaque tōta locuplēs est; abundat porcō, haedō, agnō, gallīnā, lacte, cāseō, melle.

But the Best Rewards of Old Age Are Gained from a Youth Well Spent

XVIII. Sed in omni ōrātiōne mementōte eam mē senectūtem laudāre quae fundāmentīs adulēscēntiae cōstitūta sit. Nōn cānī nec rūgae repente auctōritātem arripere possunt; sed 170

151-155 Cūriō: dat. with the compound verb "attulissent," had brought Curius a great weight. Plutarch's *Life of Cato*, ch. 2 also relates this incident. nōn efficere: fail to bring about.

156-160 ex quō: and from this fact. viātōrēs: lit. travelers, wayfarers. haud sciō an: idiomatic in Cicero for I am inclined to think. officiō: in service rendered. The "quod" clause explains what is meant.

161-165 saturitātē: in the fullness. ut, in . . . redeāmus: so that we may return to favor with "pleasure." In ch. XII Cato had criticized pleasure severely. vīnāria oleāria, penāria: the adjs. are formed from "vinum," "oleum" oil and "penus," food.

166-170 mementōte: remember, impera. of "meminī." cānī: supply "capillī," grey hairs. rūgae: wrinkles. arripere: lay claim to.

honestē ācta superior aetās fructūs capit auctōritātis extrēmōs. Haec enim ipsa sunt honōrābilia quae videntur levia atque commūnia — salūtārī, appetī, dēcēdī, assurgī, dēdūcī, redūcī, cōnsulī — quae et apud nōs et in aliīs cīvitātibus, ut quaeque
 175 optimē mōrāta est, ita dīligentissimē observantur.

Lysandrum Lacedaemonium dīcere aiunt solitum, Lacedaemonem esse honestissimum domicilium senectūtis: nūsq̄am enim tantum tribuitur aetātī, nūsq̄am est senectūs honōrātior. Quīn etiam memoriae prōditum est: Cum Athēnīs lūdīs
 180 quīdam in theātrum grandis nātū vēnisset, magnō cōnsessū locum nūsq̄am eī datum ā suīs cīvibus; cum autem ad Lacedaemoniōs accessisset, quī, lēgātī cum essent, certō in locō cōnsēderant, cōnsurrēxisse omnēs illī dīcuntur et senem sessum recēpisse; quibus cum ā cūctō cōnsessū plausus esset multiplex
 185 datus, dīxisse ex eīs quendam, Athēniēnsēs scīre quae rēcta essent, sed facere nōlle.

As to the Fourth Charge, the Nearness of Death, What Is There to Fear?

XIX. Quārta restat causa quae maximē angere atque sollicitam habēre nostram aetātem vidētur, appropinquātiō mortis, quae certē ā senectūte nōn potest longē abesse.
 190 Ō miserum senem, quī mortem contemnendam esse in tam

171-175 dēcēdī: being given precedence, one of several passive infinitives. assurgī: having people rise as one approaches. cōnsulī: being asked for advice. mōrāta: endowed with morals, characterized, cf. "mōs, mōris," masculine. quaeque . . . observantur: freely, states with the highest level of conduct are the most scrupulous in observing these customs.

176-180 Lysandrum Lacedaemonium: Lysander the Lacedaemonian, the admiral who defeated the Athenians at sea and after a blockade captured Athens in 404 B.C. solitum: supply "esse," was accustomed. Quīn . . . est: Furthermore, a story has been passed down. lūdīs: at the dramatic festivals, at the plays. Cicero is probably thinking of the Panathenaea, celebrated in honor of the goddess Athena. magnō cōnsessū: in the great audience.

181-185 certō in locō: in a reserved section. cōnsurrēxisse: from "cōnsurgō," rise up together. sessum: (welcomed the old man) to sit down, supine to express purpose. App. 276.

186-190 angō, -ere, ānxī, ānctum: distress, trouble.

longā aetāte nōn viderit! Quae aut plānē neglegenda est, sī omnīnō exstinguit animum, aut etiam optanda, sī aliquō eum dēdūcit, ubi sit futūrus aeternus. Atquī tertium certē nihil invenīrī potest.

Quid igitur timeam, sī aut nōn miser post mortem aut beātus etiam futūrus sum? Quamquam quis est tam stultus, quamvīs sit adulēscēns, cui sit explorātum sē ad vesperum esse victūrum? Quīn etiam aetās illa multō plūrēs quam nostra mortis cāsūs habet; facilius in morbōs incidunt adulēscētēs, gravius aegrōtant, trīstius cūrantur. Itaque paucī veniunt ad senectūtem. Quod nī ita accideret, et melius et prūdentius vīverētur; mēns enim et ratiō et cōnsilium in senibus est; quī sī nullī fuissent, nullae omnīnō cīvitatēs fuissent.

Sed redeō ad mortem impendentem. Quod est illud crīmen senectūtis, cum id eī videātis cum adulēscentiā esse commūne? Sēnsī ego in optimō filiō, tū in expectātis ad amplissimam dignitātem frātribus, Scīpiō, mortem omnī aetātī esse commūnem.

At spērat adulēscēns diū sē victūrum, quod spērāre idem senex nōn potest. Īnsipienter spērat. Quid enim stultius quam incerta prō certis habēre, falsa prō verīs? At senex nē quod spēret quidem habet. At est eō meliōre condiciōne quam adulēscēns, cum id quod ille spērat, hic cōsecūtus est: ille vult diū vīvere, hic diū vīxit.

Quamquam, Ō dī bonī! quid est in hominis vitā diū?

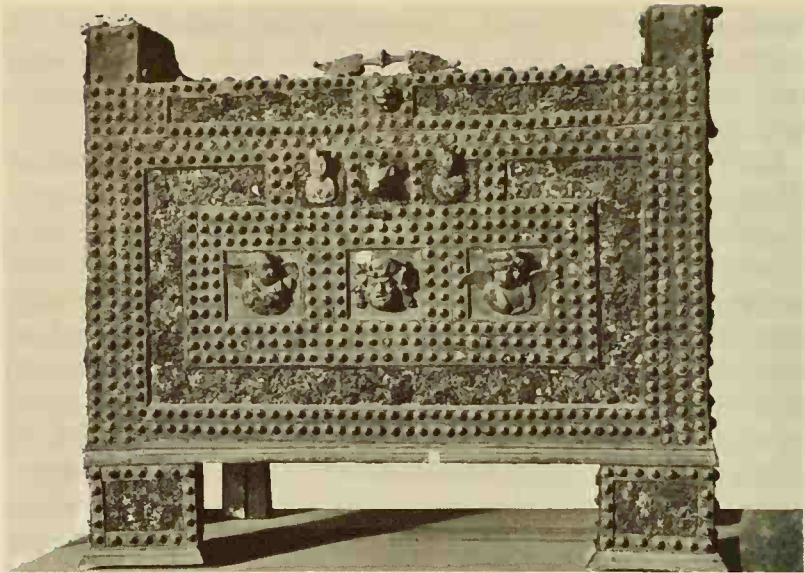
191-195 *viderit*: Unhappy old man not to have seen, subjunctive, of characteristic. App. 236. *aliquō*: adv. to some place. *Atquī*: And yet. *aut nōn miser*: either not unhappy.

196-200 *cui sit explorātum*: that he feels certain. *mortis cāsūs*: chances of death. *gravius aegrōtant*: their illnesses are more serious. *trīstius cūrantur*: they are harder to treat.

201-205 *crīmen senectūtis*: charge against old age.

206-210 *optimō filiō*: Cato's oldest son had died in the prime of manhood two years earlier. *expectātis . . . dignitātem*: who were expected to reach highest rank. Scipio's two younger brothers had died in their teens. *idem*: neuter with "quod," have this same hope. *Īnsipienter*: opposite of "sapienter."

211-215 *nē . . . habet*: has nothing even to hope for. *eō*: on that account. *hic*: i.e. "senex." *diū*: what does "for a long time" mean in human life?



Alinari

Heavy iron-studded safe from Pompeii, used for the deposit of important documents.

220 Dā enim suprēmum tempus: expectēmus Tartessiōrum rēgis aetātem. Fuit enim, ut scrīptum videō, Arganthōnius quīdam Gādibus, quī octōgintā rēgnāvit annōs, centum et vīgintī vīxerat. Sed mihi nē diūturnum quidem quidquam vidētur in quō est aliquid extrēmum; cum enim id advēnit, tum illud quod praeteriit efflūxit; tantum remanet quod virtūte et rēctē factīs cōsecūtus sīs.

A Short Life Is Long Enough for a Good Life Old Age Is the Harvest Time of Life

225 Hōrae quidem cēdunt et diēs et mēnsēs et annī, nec praeteritum tempus umquam revertitur, nec quid sequātur scīrī potest. Quod cuique temporis ad vīvendum datur, eō debet

216-220 **Tartessiōrum:** *of the Tartessians, a tribe in Spain. Gādibus:* "Gādēs, -ium," f. pl., at *Gades*, modern Cadiz. **tantum:** with "quod," *only what*.

221-225 **Hōrae . . . memoria ēt cōpia:** a beautiful passage, worth committing to memory. **Quōd temporis datur:** *With that span of time that is given.* "temporis" is partitive gen. with "quod," for which "eō" is antecedent. App. 121.

esse contentus. Neque enim histriōnī, ut placeat, peragenda fābula est, modo in quōcumque fuerit āctū, probētur; neque sapientī usque ad “Plaudite” veniendum est. Breve enim tempus aetātis satis longum est ad bene honestēque vīvendum; sīn prōcesserit longius, nōn magis dolendum est quam agricolae 230 dolent, praeteritā vērnī temporis suāvitāte, aestātem autumnumque vēnisse. Reliqua autem tempora dēmetendīs fructibus et percipiendīs accommodāta sunt. Fructus autem senectūtis est, ut saepe dīxī, ante partōrum bonōrum memoria et cōpia. 235

Death in Old Age Is a Natural and Normal Process

XX. Senectūtis autem nūllus est certus terminus, rēctēque in eā vīvitur, quoad mūnus officiī exsequī et tuērī possīs mortemque contemnere. Ex quō fit ut animōsior etiam senectūs sit quam adulēscētia et fortior. Hoc illud est quod Pisistratō tyrannō ā Solōne respōnsum est, cum illī quaerentī, quā 240 tandem rē frētus sibi tam audācter obsisteret, respondisse dīcitur: “Senectūte.”

Sed vīvendī est fīnis optimus, cum, integrā mente cēterisque sēnsibus, opus ipsa suum eadem quae coagmentāvit nātūra dissolvit. Ut nāvem, ut aedificium idem dēstruit facillimō, 245 quī cōstrūxit, sīc hominem eadem optimē quae conglutināvit nātūra dissolvit. Iam omnis conglutinātiō recēns aegrē, inveterāta facile dīvellitur.

Ita fit ut illud breve vītae reliquum nec avidē appetendum senibus nec sine causā dēserendum sit; vetatque Pŷthagorās in- 250

226-230 *modo: provided that. Plaudite:* Latin plays usually ended with an appeal for applause.

231-235 *vērnī: of springtime; “vērnus” formed from “vēr.” dēmetendīs: “dēmetō, -ere, -messū, -messum” reap. partōrum: part. of “pariō.”*

236-240 *quoad: as long as. mūnus officiī exsequī: discharge the burden of duty. Pisistratō . . . Solōne:* Pisistratus, tyrant of Athens 560-527 B.C., was twice expelled and twice restored to power. Solon, the famous Athenian lawgiver, died c. 559 B.C. and was nearly 80 years old at the time of this incident. *Hoc . . . respōnsum est: This is the meaning of that famous answer.*

241-245 *obsisteret = “resisteret.” coagmentāvit: “coagmentō” (1) glue (join) together.*

246-250 *conglutināvit: “conglutinō,” (1) glue together. reliquum: as noun, remainder. iniussū: without an order from. Pythagoras ordered his followers not to take their own lives.*

iussū imperātōris, id est, deī, dē praesidiō et statīōne vītae
decēdere.

Death Need Not Be the Cause of Sorrow

Solōnis quidem sapientis ēlogium est, quō sē negat velle
suam mortem dolōre amīcōrum et lāmentīs vacāre. Vult,
255 crēdō, sē esse cārum suīs; sed haud sciō an melius Ennius:

“Nēmō mē lacrimīs decoret, neque fūnera flētū
fāxit.”

Nōn cēnset lūgendam esse mortem, quam immortalitās
cōsequātur.

260 Iam sēns moriendī aliquis esse potest, isque ad exiguum
tempus, praesertim senī. Post mortem quidem sēns aut
optandus aut nūllus est. Sed hoc meditātum ab adulōscentiā
dēbet esse, mortem ut neglegāmus; sine quā meditātiōne
tranquillō esse animō nēmō potest. Moriendum enim certē
265 est, et incertum an hōc ipsō diē. Mortem igitur omnibus
hōrīs impendentem timēns, quī poterit animō cōsistere?

Great Patriots and Common Soldiers Have Calmly Faced the Prospect of Death

Dē quā nōn ita longā disputātiōne opus esse vidētur, cum
recorder nōn L. Brūtum, quī in liberandā patriā est inter-
fectus, nōn duōs Deciōs, quī ad voluntāriam mortem cursum
270 equōrum incitāvērunt, nōn M. Atīlium, quī ad supplicium est

251-255 ēlogium, -ī, n. an epigram. haud . . . Ennius: supply “dixerit,” *I am inclined to think that Ennius has expressed it better.*

256-260 fāxit: old form, = “fēcerit.” The quotation comes from the epitaph that Ennius provided for himself. ad exiguum tempus: *only for a short time.*

265-270 quī: adverbial, *how*. The implied subj. is “quisquam,” *how will anyone, if he fears death . . . be able?* cum recorder: *when I call to mind*. L. Brūtum: L. Junius Brutus, who drove out the Tarquins and, according to legend, died resisting their return to power. duōs Deciōs: father and son; each was named P. Decius Mus, each died a hero's death, sacrificing himself for the success of Roman arms. M. Atīlium: the famous M. Atilius Regulus, cf. *Dē Officiis*, ch. XXVI.

profectus ut fidem hostī datam cōservāret, nōn duōs Scī-
piōnēs, quī iter Poenīs vel corporibus suis obstruere voluērunt,
nōn avum tuum L. Paullum, quī morte luit collēgae in Cannēnsī
ignōminiā temeritātem, nōn M. Mārcellum, cuius interitum 275
nē crūdēlissimus quidem hostis honōre sepultūrae carēre
passus est, sed legiōnēs nostrās — quod scrīpsī in Orīginibus —
in eum locum saepe profectās alacri animō et ērētō, unde sē
numquam reditūrās arbitrārentur. Quod igitur adulēscētēs,
et eī quidem nōn solum indoctī sed etiam rūstici, contemunt,
id doctī senēs extimēscunt? 280

I Believe That Great Men Live On

XXI. Equidem nōn videō, cūr, quid ipse sentiam dē morte,
nōn audeam vōbīs dīcere, quod eō mihi melius cernere videor,
quō ab eā propius absum. Ego vestrōs patrēs, P. Scīpiō tūque,
C. Laelī, virōs clārissimōs mihiq̄ue amīcissimōs vīvere arbitror,
et eam quidem vītā, quae est sōla vīta nōminanda. Nam, 285
dum sumus inclūsī in hīs compāgibus corporis, mūnere quōdam
necessitātis et gravī opere perfungimur. Est enim animus
caelestis ex altissimō domiciliō dēpressus et quasi dēmersus
in terram, locum dīvīnae nātūrae aeternitātique contrārium.
Sed crēdō deōs immortālēs sparsisse animōs in corpora hūmāna, 290

271-275 **duōs Scīpiōnēs**: P. Cornelius Scīpio, defeated by Hannibal in the early years of the war, and his more famous son of the same name, who defeated Hannibal and was given the cognomen *Āfricānus*. **L. Paullum**: L. Aemilius Paullus, who fell in battle at Cannae. The rashness of his colleague, C. Terentius Varro, was at least in part responsible for Hannibal's great victory. **in Cannēnsī ignōminiā**: in the disgrace of Cannae. **M. Mārcellum**: Marcellus was killed in a skirmish with Hannibal's forces in 208 B.C. **crūdēlissimus quidem hostis**: Hannibal, from an enemy point of view.

280-285 **eō melius quō propius**: all the better, the nearer.

286-290 **compāgibus**: "compāges, -is," f. *framework, structure*.

ut essent quī terrās tuērentur, quīque, caelestium ōrdinem contemplantēs, imitārentur eum vītae modō atque cōstantiā. Nec mē sōlum ratiō ac disputātiō impulit ut ita crēderem, sed nōbilitās etiam summōrum philosophōrum et auctōritās.

Accordingly Men Cheerfully Face Hardships in This Life to Perform Great Deeds

295 XXIII. Nēmō umquam mihi, Scīpiō, persuādēbit aut patrem tuum Paullum, aut duōs avōs Paullum et Āfricānum, aut Āfricānī patrem, aut patruum, aut multōs praestantēs virōs, quōs ēnumerāre nōn est necesse, tanta esse cōnātōs quae ad posteritātis memoriam pertinērent, nisi animō cernerent posteritātem ad sē pertinēre. An cēnsēs — ut dē mē ipsō aliquid 300 mōre senum glōrier — mē tantōs labōrēs diurnōs nocturnōsque domī militiaeque susceptūrum fuisse, sī eīsdem fīnibus glōriam meam, quibus vītam essem terminātūrus? Nōnne melius multō fuisset ōtiōsam aetātem et quiētam sine ūllō labōre aut 305 contentiōne trādūcere? Sed nesciō quō modō animus ērigēns sē posteritātem ita semper prōspiciēbat quasi, cum excessisset ē vītā, tum dēnique vīetūrus esset. Quod quidem nisi ita sē habēret ut animī immortalēs essent, haud optimī cuiusque animus maximē ad immortalitātem glōriae nīteretur.

These, Then, Are My Views

310 Hīs mihi rēbus, Scīpiō — id enim tē cum Laeliō admīrārī

291-295 ut . . . tuērentur: in order that there would be people to care for the world. vītae modō atque cōstantiā: in the ordered pattern of their lives, as hendiadys. App. 304. summōrum philosophōrum: Cato, i.e. Cicero, draws for this passage chiefly from Plato and the Stoics.

296-300 Paullum: L. Aemilius Paullus, consul in 168 B.C. when he defeated the Macedonians at Pydna; his father was grandfather of the Scipio of this dialogue. Āfricānum: the older son of Scipio Africanus had adopted the Scipio of the dialogue whose name then became Publius Cornelius Scipio Aemilianus. patruum: uncle. ad sē pertinēre: concerned them. ut aliquid glōrier: to boast slightly.

301-305 trādūcere: to spend. nesciō quō modō: somehow or other.

306-310 ērigēns: elevating. nisi . . . ut: if it were not true that.



Roman forum. Left: remains of Temple of Deified Caesar; right: Temple of Castor and Pollux. Former completed by Augustus after Battle of Actium (31 B.C.); latter received its final form from Tiberius in 6 B.C.

solēre dīxistī — levis est senectūs, nec solum nōn molesta sed etiam iūcunda. Quod sī in hōc errō, quī animōs hominum immortalēs esse crēdam, libenter errō, nec mihi hunc errōrem quō dēlector, dum vīvō, extorquērī volō; sīn mortuus, ut quīdam minūtī philosophī cēsent, nihil sentiam, nōn vereor 315 nē hunc errōrem meum philosophī mortuī irrīdeant. Quod sī nōn sumus immortalēs futūrī, tamen exstinguī hominī suō tempore optābile est; nam habet nātūra, ut aliārum omnium rerum, sic vīvendī modum. Senectūs autem aetātis est peractiō tamquam fābulae, cuius dēfatīgatiōnem fugere dē- 320 bēmus, praesertim adiūctā satietāte.

Haec habuī dē senectūte quae dīcerem; ad quam utinam perveniātis, ut ea, quae ex mē audīstis, rē expertī probāre possītis!

311-315 mihi: dat. of separation. minūtī: petty.

316-323 aetātis peractiō . . . fābulae: the final act, as it were, in the play of life.

ON DUTIES

Cicero dedicated this handbook of ethics to his son Marcus, who was then a student at Athens. The first book discusses the four cardinal virtues: wisdom, justice, courage and temperance; the individual's duties as a member of the social order; and his duties to humanity generally. The second and third books are concerned with the application of these principles, and with problems that arise when expediency and duty are, or appear to be, in conflict. Cicero adopts an uncompromising Stoic position, and maintains that there can be no real conflict between integrity and expediency, since no material or personal advantage can compensate for loss of integrity.

As he wrote he had vividly before him his own bitter political experience of recent years; and his convictions were supported by his belief that Caesar, with his great natural gifts of statesmanship and magnanimity, had satisfied personal ambition at the republic's expense. "Corruptiō optimī corruptiō pessima" is implied rather than expressed.

Dē Officiis served as the model for an important work of Ambrose (A.D. 340-397) on the duties of priests, *Dē Officiis Ministrorum*, which became a great handbook for Christians. Petrarch (cf. p. 378), the Italian humanist and poet, later praised *Dē Officiis* highly: "Interdum nōn pāgānum philosophum sed apostolum loquī putēs." And it has been described more recently as a primary source for European notions on the qualities of a gentleman.

The selections presented below are taken from the third book. The discussion is concerned with the question how men should behave when there is a conflict between honor and expediency. The burden of his argument is that such conflicts are more apparent than real.

DE OFFICIIS AD MARCUM FILIUM

LIBER TERTIUS

Circumstances Alter Cases

IV. Saepe enim tempore fit ut quod turpe plerumque haberi soleat, inveniatur non esse turpe. Exempli causa ponatur aliquid quod pateat latius. Quod potest maius esse scelus quam non modo hominem, sed etiam familiarem hominem occidere? Num igitur se astrinxit scelere, si quis tyrannum occidit quamvis familiarem? Populo quidem Romano non videtur, qui ex omnibus praeclaris factis illud pulcherrimum existimat. 5

Vicit ergo utilitas honestatem? Immo vero, honestas utilitatem secuta est. 10

Itaque, ut sine ulla errore diiudicare possimus, si quando cum illo, quod honestum intellegimus, pugnare id videbitur, quod appellamus utile, formula quaedam constituenda est, quam si sequemur in comparatione rerum, ab officio nunquam recedemus. Erit autem haec formula Stoicorum rationi 15

1-5 *tempore: in course of time. quod: supply "id" as antecedent. quod pateat latius: clause of characteristic, lit. which extends more widely, i.e. which admits of wider application. App. 236. Num . . . scelere: Surely he has not bound himself with (i.e. become guilty of) crime? Cicero is thinking of the assassination of Julius Caesar which had occurred just a few months before. He argues that it is not wrong to kill a tyrant. Marcus Brutus was a friend of Caesar, but thought it his duty to kill him.*

6-10 *Populo . . . videtur: The Roman people at least does not think so. Immo vero: correcting, On the contrary. utilitatem: "utilitas," and the neuter adj. "utile" will be used frequently for expediency. Similarly "honestas -atis" and "honestum" will be used as synonyms for integrity, honor, moral rectitude.*

11-15 *si quando: if ever. "quando" = "aliquando." formula: rule, principle, formula. ab . . . recedemus: we shall never fall short of our duty. Stoicorum: of the Stoics. Stoicism took its name from the Stoa (porch) where Zeno (c. 335-263 B.C.) and his successors used to teach in Athens. They believed that virtue was based on knowledge; therefore only the "sapiens" is good; that it is the aim of the wise man to live in harmony with Nature, i.e. in accordance with reason, the guiding principle in Nature; that to be virtuous is the only good; all else is secondary.*

disciplīnaeque maximē cōnsentānea, quam quidem hīs librīs sequimur: quidquid honestum est, idem ūtile vidētur, nec ūtile quidquam, quod nōn honestum.

To Wrong Another Man for One's Own Selfish Purposes Is A Multiple Offense

V. Dētrahere igitur alterī aliquid et hominem hominis
20 incommodō suum commodum augēre magis est contrā nātū-
ram quam mors, quam paupertās, quam dolor, quam cētera
quae possunt aut corporī accidere aut rēbus externīs. Nam
prīncipiō tollit convīctum hūmānum et societātem. Sī enim
sīc erimus affectī, ut propter suum quisque ēmolumentum
25 spoliēt aut violet alterum, disrumpī necesse est eam, quae
maximē est secundum nātūram, hūmānī generis societātem.
Ut, sī ūnum quodque membrum sēnsu hunc habēret ut posse
putāret sē valēre, sī proximī membrī valētūdinem ad sē
trādūxisset, dēbilitārī et interīre tōtum corpus necesse esset,
30 sīc, sī ūnus quisque nostrum ad sē rapiat commoda aliōrum
dētrahatque quod cuique possit ēmolumentī suī grātiā, societās
hominum et communitās ēvertātur necesse est. Nam sibi ut
quisque mālit quod ad ūsum vītae pertineat quam alterī
acquirere, concessum est, nōn repugnante nātūrā. Illud nātūra
35 nōn patitur, ut aliōrum spoliīs nostrās facultātēs, cōpiās, opēs
augeāmus.

16-20 cōnsentānea: with dat.; in keeping with, suited to. alterī: dat. of separation with "dētrahere," to take something from another.

21-25 tollit: subj. is the inf. phrase "dētrahere . . . augēre," in the first place it removes human relationship. propter . . . ēmolumentum: each for his own advantage. disrumpī: compound of "rumpō"; acc. subject is "eam societātem," it is necessary for that partnership to be severed.

26-30 secundum nātūram: in accordance with nature. Ut: Just as, correlative with "sīc," in the same way. ad sē trādūxisset: it had drawn to itself.

31-35 quod cuique possit: supply "dētrahere," what it can take away from each. ut quisque mālit: dependent on "concessum est," it has been granted that each prefers. Illud: The following . . . namely that, explained by the "ut" clause.

Neque vērō hoc solum nātūrā, id est iure gentium, sed etiam lēgibus populōrum, quibus in singulis cīvitātibus rēs pūblica continētur, eōdem modō cōstitūtum est, ut nōn liceat suī commodī causā nocēre alterī. Hoc enim spectant lēgēs, hoc volunt, incolumem esse cīvium coniūctiōnem; quam quī dirimunt, eōs morte, exiliō, vinculis, damnō coercent. 40

Atque hoc multō magis efficit ipsa nātūrae ratiō, quae est lēx dīvīna et hūmāna. Cui pārere quī velit — omnēs autem pārēbunt, quī secundum nātūrā volent vīvere — numquam committet ut aliēnum appetat et id quod alterī detrāxerit sibi assūmat. Etenim multō magis est secundum nātūrā excelsitās animī et magnitūdō itemque cōmitās, iūstitia, liberālitās quam voluptās, quam vīta, quam dīvitiae; quae quidem contemnere et prō nihilō dūcere comparantem cum ūtilitāte assūmat. Etenim multō magis est secundum nātūrā excelsitās animī et magnitūdō itemque cōmitās, iūstitia, liberālitās quam voluptās, quam vīta, quam dīvitiae; quae quidem contemnere et prō nihilō dūcere comparantem cum ūtilitāte commūnī, magnī animī et excelsī est. 50

The Story of Gyges and His Ring Will Illustrate the Truth of This Assertion

IX. Hinc ille Gygēs indūcitur ā Platōne, quī, cum terra discessisset magnīs quibusdam imbris, dēscendit in illum hiātum, aēneumque equum, ut ferunt fābulae, animadvertit, cuius in lateribus forēs essent. Quibus apertīs, corpus hominis 55

36-40 suī commodī causā = "ēmolumentī suī grātiā" (l. 31) above.

41-45 incolumem esse coniūctiōnem: the inf. phrase explains "hoc." eōs: antecedent for "quī," those who destroy this. nātūrae ratiō: the rational principle in nature.

46-50 excelsitās: loftiness, nobility. cōmitās: courtesy, consideration for others. comparantem: in agreement with the indef. subj. of the inf., to despise and consider these of no importance, when a man compares them to.

51-55 magnī... animī: pred. gen., is the mark of a great and noble spirit. App. 119. Platōne: Plato, famous Athenian philosopher (427-347 B.C.). The story is told in the *Republic*, Bk. 2. Gyges was a shepherd of King Candaules in Lydia. He killed the king, seized the throne, and established a new dynasty. discessisset: had opened. hiātus, -ūs: m. gap, chasm, formed from "hiō" (1). essent: subjunctive, because influenced by "ut fābulae ferunt," as the stories go.

mortuū vīdit magnitūdine inūsītātā, ānulumque aureum in digitō; quem ut dētrāxit, ipse induit, — erat autem rēgius pāstor — tum in concilium sē pāstōrum recēpit.

Ibi cum pālam eius ānulī ad palmam converterat, ā nūllō
60 vidēbātur, ipse autem omnia vidēbat. Īdem rūsus vidēbātur, cum in locum ānulum inverterat. Itaque hāc opportūnitāte ānulī ūsus, rēgīnae stuprum intulit, eāque adiūtrīce, rēgem dominum interēmit, sustulit quōs obstāre arbitrābātur, nec in hīs eum facinoribus quisquam potuit vidēre. Sic repente
65 ānulī beneficiō rēx exortus est Lȳdiae.

Hunc igitur ipsum ānulum sī habeat sapiēns, nihilō plūs sibi licēre putet peccāre, quā sī nōn habēret. Honesta enim bonīs virīs, nōn occulta quaeruntur.

Instances Occur in Which Apparent Political Expediency Is Refused Because It Conflicts with Honor

XI. Tanta vīs est honestī ut speciem ūtilitātis obseūret.
70 Athēniēnsēs cum Persārum impetum nūllō modō possent sustinēre statuerentque ut, urbe relietā, coniugibus et liberīs Troezēne dēpositīs, nāvēs cōscenderent libertātemque Graeciae classe dēfenderent, Cyrsilum quendam suādentem ut in urbe manērent Xerxemque reciperent, lapidibus cooperuērunt.
75 Atque ille ūtilitātem sequī vidēbātur, sed ea nūlla erat, repugnante honestāte.

56-60 **pālam**: the bezel, part of the ring which holds the stone. **Īdem**: variation for "ipse."

61-65 **rēgīnae stuprum intulit**: he seduced the queen. **eā- adiūtrīce**: with her as supporter, abl. abs. App. 175.

66-70 **sī habeat sapiēns**: in a less vivid fut. cond. if a wise man were to have. App. 213. **bonīs virīs**: in place of "ā bonīs virīs," dat. of agent. **speciem**: semblance, appearance. **Athēniēnsēs . . . sustinēre**: in the second Persian invasion, 480 B.C.

71-75 **Troezēne**: abl. of "Troezēn, -is" f. *Troezen*, an ancient town on the east coast of the Peloponnese.

Themistoclēs post victōriam eius bellī, quod cum Persīs fuit, dixit in cōtiōne sē habēre cōsiliū rei pūblicae salūtāre, sed id seīrī nōn opus esse. Postulāvit ut aliquem populus daret, quicum communicāret. Datus est Aristīdēs. Huic ille classem Lacedaemoniōrum, quae esset subducta ad Gythēum, clam incendiī posse; quō factō, frangī Lacedaemoniōrum opēs necesse esset. Quod Aristīdēs cum audisset, in cōtiōnem magnā expectātiōne vēnit dixitque perūtīle esse cōsiliū, quod Themistoclēs afferret, sed minimē honestum. Itaque Athēniēsēs quod honestum nōn esset, id nē ūtile quidem putāvērunt, tōtamque eam rem, quam nē audierant quidem, auctōre Aristīde, repudiāvērunt.

Can Sharp Business Practices Be Reconciled with Honor?

Sed incidunt, ut suprà dīxī, saepe causae, cum repugnāre ūtilitās honestātī videātur, ut animadvertendum sit, repugnetne an possit cum honestāte coniungī.

XIII. Vēdat aedēs vir bonus propter aliqua vitia, quae ipse nōrit, cēterī ignōrent; pestilentēs sint et habeantur salūbrēs, ignōrētur in omnibus cubiculīs appārere serpentēs, sint male māteriātae, ruīnōsae; sed hoc praeter dominum

76-80 **victōriam**: at Salamis. It was Themistocles who persuaded his fellow Athenians three years earlier to build a powerful navy. **salūtāre**: beneficial. **sed . . . esse**: but there was no need for it to be known. **quicum** = "quōcum." **Aristīdēs**: Aristides, political rival of Themistocles, was famed for his justice. **ille**: supply "communicāvit."

81-85 **esset Gythēum**: had been drawn ashore at Gytheum, the naval base of the Lacedaemonians. **magnā expectātiōne**: amid great expectancy.

86-90 **auctōre Aristīde**: on the recommendation of Aristides, abl. abs. **honestātī**: dat. with "repugnāre," to conflict with honor. **repugnetne**: "ne" = "utrum," whether; here introducing a double indirect question. App. 246.

91-95 **Vēdat**: subjunc. of concession, so too "sint, habeantur," etc. *Suppose a man is selling a house.* **nōrit** = "nōverit," perf. subjunc., "which he himself knows." **male māteriātae**: badly timbered.

nēmō sciat. Quærō, sī haec ēmptōribus vënditor nōn dīxerit aedēsque vëndiderit plūris multō quam sē vënditūrum putārit, num id iniūstē aut improbē fēcerit.

100 ‘Ille vērō,’ inquit Antipater. ‘Quid est enim aliud errantī viam nōn mōnstrāre, quod Athēnīs exsecrātiōnibus pūblicīs sānetum est, sī hoc nōn est, ēmptōrem patī ruere et per errōrem in maximam fraudem incurrere? Plūs etiam est quam viam nōn mōnstrāre; nam est scientem in errōrem alterum indūcere.’

105 Diogenēs contrā: ‘Num tē emere coēgit, quī nē hortātus quidem est? Ille, quod nōn placēbat, prōserīpsit. Tū, quod placēbat, ēmistī. Quod sī quī prōserībunt: VĪLLAM BONAM BENEQUE AEDIFICĀTAM, nōn exīstimantur fefellisse, etiam sī illa nec bona est nec aedificāta ratiōne, multō minus
110 quī domum nōn laudāverunt. Ubi enim iūdicium ēmptōris est, ibi fraus vënditoris quae potest esse? Sīn autem dictum nōn omne praestandum est, quod dictum nōn est, id praestandum putās? Quid vērō est stultius quam vënditōrem eius rei quam vëndat vitia nārrāre? Quid autem tam absurdum quam sī
115 dominī iussū ita praecō praedicet: Domum pestilentem vëndō?’

Sic ergō in quibusdam causīs dubiīs ex alterā parte dēfenditur honestās, ex alterā ita dē ūtilitāte dīcitur, ut id quod ūtile videātur nōn modo facere honestum sit, sed etiam nōn facere turpe. Haec est illa quae vidētur ūtilium fierī cum
120 honestīs saepe dissēnsiō. Quae dīiūdicanda est; nōn enim, ut

96-100 **plūris multō**: for far more, gen. of price. App. 123. **Ille vērō**: supply “fēcit,” Yes, he has. Antipater and Diogenes were Greek philosophers of the second century B.C. Antipater based his argument on moral law, Diogenes on commercial law. **Quid . . . aliud**: What else. **quod . . . est**: which was prohibited at Athens on pain of being publicly cursed.

101-105 **ruere**: to act hostilely. **est . . . indūcere**: it is knowingly to lead the other astray.

106-110 **prōserīpsit**: supply “id” as antecedent for “quod,” He advertised what. **multō minus**: supply “exīstimantur fefellisse.”

111-115 **dictum . . . praestandum est**: not every word needs to be guaranteed. **praecō praedicet**: the auctioneer were to announce.

116-120 **dē ūtilitāte dīcitur**: impers. the case for expediency is argued. **illa**: with “dissēnsiō,” the well-known contradiction.

quaererēmus, exposuimus, sed ut explicārēmus. Nōn igitur vidētur hic aedūm vēnditor cēlāre ēmptōrēs dēbuisse. Hoc autem cēlandī genus quāle sit et cuius hominis, quis nōn videt? Certē nōn apertī; nōn simplicis, nōn ingenuī, nōn iūstī, nōn virī bonī, versūtī potius, obscurī, astūtī, fallācis, malitiōsī, 125 veterātōris, vafri.

Misrepresentation and Falsehood in a Business Transaction

XIV. C. Canius, eques Rōmānus nec īnfacētus et satis litterātus, cum sē Syracūsās ōtiandī, ut ipse dicere solēbat, nōn negōtiandī causā contulisset, dictitābat sē hortulōs aliquōs emere velle, quō invītāre amīcōs et ubi sē oblectāre 130 sine interpellātōribus posset. Quod cum percerēbruisset, Pŷthius eī quīdam dīxit, quī argentāriam faceret Syracūsīs, vēnālēs quidem sē hortōs nōn habēre, sed licēre ūtī Caniō, sī vellet, ut suīs, et simul ad cēnam hominem in hortōs invītāvit in posterum diem. 135

Cum ille prōmīsisset, tum Pŷthius, quī esset ut argentārius apud omnēs ōrdinēs grātiōsus, piscātōrēs ad sē vocāvit et ab eīs petīvit ut ante suōs hortulōs postrīdiē piscārentur, dīxitque, quid eōs facere vellet. Ad cēnam temporī vēnit Canius. Opiparē ā Pŷthiō apparātum convīvium; cumbārum ante 140

121-125 *ut explicārēmus*: that we might offer a solution. *cēlāre ēmptōrēs dēbuisse*: ought to have hidden the facts from the buyers. *versūtī potius*: but rather the mark of a shifty person, in the series of predicate genitives. App. 119. *astūtī*: wily. *malitiōsī*: malicious.

126-130 *nec . . . litterātus*: quite shrewd and well-educated. *ōtiandī*: gerund with "causā," on vacation. *dictitābat*: said repeatedly, frequentative. App. 17. *hortulōs aliquōs*: a country place. "hortulus," dimin. of "hortus."

131-135 *interpellātōribus*: interrupters, people to bother him. *qui argentāriam faceret*: causal, since he was a banker. With "argentāriam" supply "rem," a banking business. App. 218. *licēre ūtī Caniō ut suīs*: supply "hortīs," that Canius was allowed to use the country place as his own.

136-140 *quī esset*: causal, since he was. *temporī*: adv. on time, punctually. *Opiparē*: adv. sumptuously, lavishly.

oculōs multitudō; prō sē quisque quod cēperat, afferēbat; ante pedēs Pŷthī piscēs abiciēbantur. Tum Canius: "Quaesō," inquit, "quid est hoc, Pŷthī? Tantumne piscium? Tantumne eumbārum?" Et ille: "Quid mīrum?" inquit, "hōc locō est
 145 Syrācūsīs quidquid est piscium; hīc aquātiō; hāc villā istī carēre nōn possunt."

Incēsus Canius cupiditāte contendit ā Pŷthiō ut vēnderet. Gravātē ille prīmō. Quid multa? Impetrat. Ēmit homō cupidus et locuplēs tantī quantī Pŷthius voluit, et ēmit in-
 150 strūctōs. Nōmina facit, negōtium cōnficit.

Invitat Canius postrīdiē familiārēs suōs, venit ipse mātūrē; scalmum nūllum videt. Quærit ex proximō vicinō num fēriæ quaedam piscātōrum essent, quod eos nūllōs vidēret. "Nūllae, quod sciam," ille inquit, "sed hīc piscārī nūllī solent. Itaque
 155 herī mīrābar, quid accidisset."

Stomachārī Canius; sed quid faceret? Nōndum enim C. Aquilius, collēga et familiāris meus prōtulerat dē dolō malō fōrmulās; in quibus ipsīs, cum ex eō quaererētur, quid esset dolus malus, respondēbat, cum esset aliud simulātum, aliud
 160 āctum.

Ergō et Pŷthius et omnēs aliud agentēs, aliud simulantēs perfidī, improbī, malitiōsī. Nūllum igitur eōrum factum potest ūtile esse cum sit tot vitīis inquinātum.

XV. Quod sī Aquiliāna dēfīnitiō vēra est, ex omnī vitā
 165 simulātiō dissimulātiōque tollenda est. Ita, nec ut emat melius

141-145 prō sē quisque: each in turn. hīc aquātiō: supply "est," here's water for real fishing.

146-150 carēre: stay away from. contendit ā Pŷthiō: urged Pythius. Gravātē: adv. Supply "ēgit," He acted reluctantly. tantī quantī: gen. of price. App. 123. instrūctōs: supply "hortōs," fully equipped. scalmum: "scalmus" an oarlock.

151-155 nūllōs vidēret: "nūllōs" is emphatic for "nōn," in ind. discourse. quod sciam: as far as I know, limiting subjunctive.

156-160 Stomachārī: was furious, hist. infinitive. App. 255. C. Aquilius: he was Cicero's colleague in the praetorship, 66 B.C. prōtulerat . . . fōrmulās: had introduced definitions of criminal fraud.

161-165 perfidī: supply "sunt," are treacherous. inquinātum: defiled. Aquiliāna dēfīnitiō: the definition of Aquilius. simulātiō dissimulātiōque: pretense and concealment.

nee ut vëndat, quidquam simulābit aut dissimulābit vir bonus.

One Cause of Injustice Is the Desire for Money

XVIII. Haec cōsiderēmus, quae faciunt eī, quī habentur bonī. L. Minūcī Basilī, locuplētis hominis falsum testāmentum quīdam ē Graeciā Rōmam attulērunt. Quod quō facilius obtinērent, scrīpsērunt hērēdēs sēcum M. Crassum et Q. Hortēnsium, hominēs eiusdem aetātis potentissimōs. Quī cum illud falsum esse suspiciārentur, sibi autem nūllius essent cōseīi culpa, aliēnī facinoris mūnuscūlum nōn repudiāvērunt. Quid ergō? Satin hoc est ut nōn dēlīquisse videantur? Mihi quidem nōn vidētur, quamquam alterum vīvum amāvī, alterum nōn ōdī mortuum. 170 175

Sed cum Basilus M. Satrium, sorōris filium, nōmen suum ferre voluisset eumque fēcisset hērēdem, nōn erat aequum prīncipēs cīvēs rem habēre, ad Satrium nihil praeter nōmen pervenīre. 180

Etenim sī is quī nōn dēfendit iniūriam neque prōpulsat cum potest, iniūstē facit, ut in prīmō librō disseruī, quālis habendus est is quī nōn modo nōn repellit sed etiam adiuvat iniūriam? Mihi quidem etiam vērāe hērēditātēs nōn honestae videntur, sī sunt malitiōsīs blanditiīs, officiōrum nōn vērītate, sed simulātiōne quaesītae. 185

166-170 L. Minūcī Basilī: Lucius Minucius Basilus is not otherwise known. From what follows we gather that he died in Greece and had willed his property to a nephew who was cheated by a forged will. Crassum . . . Hortēnsium: Crassus, triumvir with Pompey and Caesar, was famous for his wealth. In politics he had supported Cicero's enemies, Catiline and Clodius, Hortensius (114-50 B.C.) was Cicero's rival in oratory. (Verrine selections, p. 35). Cicero generously forgave any resentment he had felt towards him.

171-175 mūnuscūlum: a modest share. The dimin. of "mūnus" is used ironically. App. 6. Satin = "Satisne."

176-180 mortuum: Crassus, who was slain by Parthians at Carrhae in 53 B.C. nōmen suum ferre: by being adopted as his heir.

181-185 nōn dēfendit neque prōpulsat: neither wards off nor averts: "prōpulsō" (1) freq. of "prōpellō." App. 17. ut . . . disseruī: where Cicero showed that injustice could be active or passive, i.e. one could act unjustly or acquiesce in the unjust act of another. officiōrum nōn vērītate: not by real services.



Wild animal fresco from a Pompeian villa.

Atquī in tālibus rēbus aliud ūtile interdum, aliud honestum
vidērī solet. Falsō; nam eadem ūtilitātis quae honestātis est
rēgula. Quī hoc nōn perviderit, ab hōc nūlla fraus aberit,
190 nūllum facinus. Sīc enim cōgitāns: 'Est istud quidem hones-
tum, vērūm hoc expedit,' rēs ā nātūrā cōpulātās audēbit
errōre dīvellere quī fōns est fraudium, maleficiōrum, scelerum
omnium.

A Good Man Will Not Be Tempted Merely by the Prospect of Gain

XIX. Itaque, sī vir bonus habeat hanc vim ut, sī digitīs
195 concrepauerit, possit in locuplētium testāmenta nōmen eius
irrēpere, hāc vī nōn ūtātūr, nē sī quidem explōrātum habeat
id omīnō nēmīnem umquam suspiciātūrum. At darēs hanc
vim M. Crassō ut digitōrum percussīōne hērēs possit scrīptus
esse, quī rē vērā nōn esset hērēs, in forō, mihi crēde, saltāret.
200 Homō autem iūstus isque, quem sentīmus virum bonum,

186-190 Atquī: *And yet.* pervideō, -ēre, -vidī, -visum: *see clearly, discern.*

191-195 expedit = "ūtile est." sī digitīs concrepauerit: *if he snaps his fingers.*

196-200 explōrātum habeat: *should hold it as certain.* darēs: *if you gave, equivalent to "sī darēs."* M. Crassō: *typifying unscrupulous greed.* quī . . . hērēs: *although he was not really an heir, concessive.* App. 220. saltāret: *he would dance for joy, indicating to a Roman outrageous behavior.* Cf. Cicero, *Prō Mūrēnā* 6,13, "Nēmō enim ferē saltat sōbrius, nisi forte insānit."

nihil cuiquam, quod in sē trānsferat, dētrahet. Hoc quī admīrātur, is sē, quid sit vir bonus, nescīre fateātur. At vērō, sī quis voluerit animī suī complicātam nōtiōnem ēvolvere, iam sē ipse doceat eum virum bonum esse, quī prōsit quibus possit, noceat nēminī nisi lacessītus iniūriā.

205

The Importance of the Prize Is No Excuse for Wrong Action

XX. At enim, cum permagna praemia sunt, est causa peccandī. C. Marius cum ā spē cōsulātūs longē abesset et iam septimum annum post praetūram iacēret neque petīturus umquam cōsulātum vidērētur, Q. Metellum, cuius lēgātus erat, summum virum et cīvem, cum ab eō, imperātōre suō, Rōmam missus esset, apud populum Rōmānum crīminātus est: bellum illum dūcere; sī sē cōsulem fēcissent, brevī tempore aut vīvum aut mortuum Iugurtham sē in potestātem populī Rōmānī redāctūrum. Itaque factus est ille quidem cōsul, sed ā fidē iūstitiāque discessit, quī optimum et gravissimum cīvem cuius lēgātus esset et ā quō missus esset, in invidiam falsō crīmīne addūxerit.

Sed omniū ūna rēgula est, quam tibi cupiō esse nōtissimam: Aut illud, quod ūtile vidētur, turpe nē sit, aut, sī turpe est, nē videātur esse ūtile. Quid igitur? Possumusne

201-205 quod . . . trānsferat: purpose clause. fateātur: would admit, potential subjunctive. App. 204. animī . . . ēvolvere: to analyze the complex idea in his mind, metaphor of unrolling.

206-210 At enim: Yes but; to introduce an objection. C. Marius: (157-86 B.C.) born as was Cicero at Arpinum, became consul for the first time in 107 B.C. He was elected consul in successive years (104-101 B.C.) to stem the hordes of Germans threatening northern Italy. He forced his election to a seventh consulship in the last days of his life. See *Life of Marius* by Plutarch. iacēret: remained unnoticed.

211-215 bellum illum dūcere: (saying) that he (Metellus) was prolonging the war. Iugurtham: king of Numidia. The war with Jugurtha (111-106 B.C.) was finally ended by Marius who replaced Metellus. quī in invidiam addūxerit: since he had brought into odium, causal.

216-220 nē sit: let it not be.

illum Marium virum bonum iudicāre? Explicā atque excute intellegentiam tuam, ut videās quae sit in eā fōrma et nōtiō virī bonī. Cadit ergō in virum bonum mentīrī ēmolumentī suī causā, crīminārī, praeripere, fallere? Nihil profectō minus.

Integrity Is the Only True Standard

225 XXII. Quamquam id quidem cum saepe aliās, tum Pyrrhī bellō ā C. Fabriciō cōnsule iterum et ā senātū nostrō iudicātum est. Cum enim rēx Pyrrhus populō Rōmānō bellum ultrō intulisset, eumque dē imperiō certāmen esset cum rēge generōsō ac potentī, perfuga ab eō vēnit in castra Fabricī eīque
230 est pollicitus, sī praemium sibi prōposuisset, sē, ut clam vēnisset, sic clam in Pyrrhī castra reditūrum et eum venēnō necātūrum. Hunc Fabricius redūcendum cūrāvit ad Pyrrhum, idque eius factum laudātum ā senātū est.

Atquī, sī speciem ūtilitātis opīniōnemque quaerimus, magnum illud bellum perfuga ūnus et gravem adversūrium imperī sustulisset, sed magnum dēdecus et flāgitium, quicum laudis certāmen fuisset, eum nōn virtūte sed scelere superātum. Utrum igitur ūtilius vel Fabriciō, quī tālis in hāc urbe quālis Aristīdēs Athēnīs fuit, vel senātū nostrō, quī numquam
240 ūtilitatem ā dignitāte scīūxit, armīs cum hoste certāre an

221-225 *Explicā atque excute: Develop and examine, intellegentiam tuam: your power of understanding. Cadit . . . bonum: Does it then fit the idea of a good man? cum: with "tum," not only . . . but also. Pyrrhī bellō: the war with Pyrrhus, king of Epirus in northwest Greece, lasted 280-275 B.C. Although he won the battle of Asculum in 279 B.C., Pyrrhus suffered such great losses that he is said to have exclaimed, "One more such victory and I am lost!" Hence the term Pyrrhic victory.*

226-230 *iterum: for the second time, in 278 B.C. ultrō: on the offensive.*

231-235 *Hunc redūcendum cūrāvit: saw to it that the man was led back. opīniōnemque: and the popular view.*

236-240 *magnum dēdecus: supply "fuisse." quicum = "cum quō"; antecedent is "eum." superātum: supply "esse." Utrum: introducing the question. Omit in English. certāre: subj. for "fuit," was competing with the enemy in arms or in poisons more expedient?*

venēnīs? Sī glōriac causā imperium expetendum est, scelus absit, in quō nōn potest esse glōria; sī ipsae opēs expetuntur quōquō modō, nōn poterunt ūtilēs esse cum infāmiā.

The Greek Philosopher Hecaton Debated Some Ethical Questions

XXIII. Plēnus est sextus liber dē officiīs Hecatōnis tālium quaestiōnum: sitne bonī virī in maximā cāritāte annōnac 245 familiam nōn alere. In utramque partem disputat, sed tamen ad extrēmum ūtilitāte, ut putat, officium dīrigit magis quam hūmānitāte.

Quaerit: sī in marī iactūra facienda sit, equīne pretiōsī potius iacturam faciat an servulī vīlis. Hīc aliō rēs familiāris, 250 aliō dūcit hūmānitās.

“Sī tabulam dē naufragiō stultus arripuerit, extorquēbitne eam sapiēns, sī potuerit?” Negat, quia sit iniūrium.

“Quid? dominus nāvis ēripietne suum?” “Minimē, nōn plūs quam nāvigantem in altō ēicere dē nāvī velit, quia sua 255 sit. Quoad enim perventum est eō, quō sūmpta est nāvis, nōn dominī est nāvis, sed nāvigantium.”

“Quid? sī ūna tabula sit, duo naufragī, eīque sapientēs, sibine neuter rapiat, an alter cēdat alterī?” “Cēdat vērō, 260 sed eī, cuius magis intersit vel suā vel reī publicae causā

241-245 scelus absit: let there be no crime. quōquō modō: by any means whatever, at any price. Hecatōnis: of Hecaton, a Stoic philosopher of Rhodes, from whose work *On Duties* Cicero now translates some problems bordering on casuistry. sitne bonī virī: whether it is the part of a good man. in . . . annōnac: when grain is very dear.

246-250 equīne: “equi,” and enclitic “-ne.”

251-255 tabulam: a plank. iniūrium: wrong, unjust. suum: as neuter substantive, what is his own. in altō: on the sea.

256-260 Quoad . . . est: impers. Until they have arrived. quō . . . nāvis: lit. whither the ship was chartered. cuius: with “intersit,” to whom it is important.

vivere." "Quid, sī haec paria in utrōque?" "Nūllum erit certāmen, sed quasi sorte aut micandō victus, alterī cēdet alter."

265 "Quid? sī pater fāna expilet, cunīculōs agat ad aerārium, indicetne id magistrātibus fīlius?" "Nefās id quidem est; quīn etiam dēfendat patrem, sī arguātur." "Nōn igitur patria praestat omnibus officiīs?" "Immō vērō, sed ipsī patriae condūcit piōs habēre cīvēs in parentēs."

270 "Quid? sī tyrannidem occupāre, sī patriam prōdere cōnābitur pater, silēbitne fīlius?" "Immō vērō, obsecrābit patrem nē id faciat. Sī nihil prōficiet, accūsābit, minābitur etiam; ad extrēmum, sī ad perniciem patriae rēs spectābit, patriae salūtem antepōnet salūtī patris."

Regulus Sacrificed His Life in Order to Keep His Promise

XXVI-XXVIII. M. Atīlius Rēgulus, cum cōnsul iterum
275 in Āfricā ex insidiīs captus esset, iūrātus missus est ad senātum ut, nisi redditī essent Poenīs captīvī nōbilēs quīdam, redīret ipse Carthāginem. Is cum Rōmam vēnisset, ūtilitātis speciem vidēbat sed eam, ut rēs dēclārat, falsam iūdicāvit, quae erat tālis: manēre in patriā, esse domī suae cum uxōre, cum liberīs,
280 quam calamitātem accēpisset in bellō, commūnem fortūnae

261-265 si . . . haec paria: if these were to be equal. micandō: lit. in flashing. The name for a game of odds and evens is said to be "micāre," in which one player quickly shows a certain number of fingers, and at the same instant his opponent tries to match them. cunīculōs . . . aerārium: should drive tunnels to the state treasury.

266-270 quīn etiam dēfendat: why, he would even defend. patria: duty to one's country. Immō vērō: in assent, Yes it does. condūcit = "expedit; utile est." tyrannidem: a tyranny, "tyrannis, -idis" f. (from Greek). Immō vērō: in dissent, No, he won't.

271-275 sī rēs spectābit: if the situation points. M. Atīlius Rēgulus: The story of Regulus became famous in later generations, for it symbolized the high standard of integrity in an age that was not yet corrupted by power and wealth. Others used this incident "to point a moral and adorn a tale." iterum: for the second time, in 256 B.C. during the first Punic War. iūrātus, ut: having taken oath that.

276-280 commūnem fortūnae bellicae: with "calamitātem," which has been drawn into the rel. clause, a disaster common to the fortune of war.

bellicae iudicantem, tenere consularis dignitatis gradum. Quis haec negat esse utilia? Magnitudo animi et fortitudo negat. Num locupletiores quaeris auctores? Harum enim est virtutum proprium nihil extimescere, omnia humana despicere, nihil, quod homini accidere possit, intolerandum putare. 285

Itaque quid fecit? In senatum venit, mandata exposuit, sententiam ne diceret recusavit; quam diu iure iurando hostium teneretur, non esse se senatorem. Reddi captivos negavit esse utile; illos enim adulescentes esse et bonos duces; se iam confectum senectute. Cuius cum valuisset auctoritas, captivi 290 retenti sunt, ipse Carthaginem rediit, neque eum caritas patriae retinuit nec suorum. Neque vero tum ignorabat se ad crudelissimum hostem et ad exquisita supplicia proficisci, sed ius iurandum conservandum putabat. Itaque tum, cum vigilando necabatur, erat in meliore causa, quam si domi senex 295 captivus, periurus consularis mansisset.

At stulte, qui non modo non censuerit captivos remittendos, verum etiam dissuaserit.

Quo modo stulte? Etiamne, si rei publicae conducerebat? Potest autem quod inutile rei publicae sit, id cuiquam civi 300 utile esse?

Pervertunt homines ea quae sunt fundamenta naturae, cum utilitatem ab honestate seiungunt. Omnes enim expetimus utilitatem ad eamque rapimur nec facere aliter ullum modo possumus. Nam quis est qui utilia fugiat? aut quis potius 305

281-285 *locupletiores*: more responsible. *proprium*: characteristic of these virtues.

286-290 *quam diu*: as long as. *Cuius . . . auctoritas*: And when his influence had prevailed; though he spoke not as senator but as prisoner of war.

291-295 *exquisita*: refined, ingenious, from "exquirō." *vigilando*: by being forced to stay awake. His eyelids, according to Valerius Maximus, were cut out, and he was placed on a bed of goads.

296-300 *periurus*: forsworn, having violated an oath. *stulte*: supply "ēgit," he acted foolishly. The "qui censuerit" clause is causal, since he not only did not advise. App. 218.

301-305 *Pervertunt*: overturn.

quī ea nōn studiōsissimē persequātur? Sed quia nūsq̄am possumus nisi in laude, decore, honestāte ūtilia reperīre, propterea illa prīma et summa habēmus, ūtilitātis nōmen nōn tam splendidum quam necessārium dūcimus.

An Oath in the Good Old Days Was Held to Be Inviolable

310 XXXI. Sed ex tōtā hāc laude Rēgulī ūnum illud est admīrātiōne dignum, quod captīvōs retinendōs cēnsuit. Nam quod rediit nobīs nunc mirābile vidētur. Illīs quidem temporibus aliter facere nōn potuit. Itaque ista laus nōn est hominis sed temporum. Nullum enim vinculum ad astringendam fidem iūre iūrāndō maiōrēs artius esse voluerunt.

315 L. Mānliō A.f., cum dictātor fuisset, M. Pompōnius tribūnus plēbis diem dīxit, quod is paucōs sibi diēs ad dictātūrā gerendam addidisset. Crīmīnābātur etiam quod Titum filium, quī postea est Torquātus appellātus, ab hominibus relēgasset et rūrī habitāre iussisset.

320 Quod cum audīvisset adulēscēns filiūs, negōtium exhibērī patrī, accurrisse Rōmā et primā lūce Pompōnī domum vēnisse dicitur. Cui cum esset nūntiātum, quī illum irātum allātūrum ad sē aliquid contrā patrem arbitrārētur, surrexit ē
325 lectulō, remōtisque arbitrīs ad sē adulēscēntem iussit venīre. At ille, ut ingressus est, cōnfestim gladium dēstrīnxī iūrāvitque sē illum statim interfectūrum, nisi iūs iūrāndum sibi dedisset sē patrem missum esse factūrum. Iūrāvit hoc terrōre cōāctus Pompōnius. Rem ad populum dētulit, docuit eūr sibi causā
330 dēsistere necesse esset, Mānlium missum fēcīt. Tantum temporibus illīs iūs iūrāndum valēbat.

306-310 illa . . . summa: n. pl. referring to the abstract nouns, "laus, decus, honestās." dūcimus = "habēmus."

311-315 ad astringendam fidem: for pledging good faith.

316-320 A.f. = "Aulī filiō." He was dictator in 363 B.C. A dictator at this time relinquished his office as soon as he completed his task, and in any event was in office no more than six months. Mānlio diem dīxit: "alicui diem dīcere," to impeach someone. addidisset: subjunc. in indirect disc., so too "relēgasset" and "iussisset." App. 247.

321-325 Quod: explained by the inf. phrase, that his father was being caused trouble. quī . . . arbitrārētur: causal.

326-330 sē . . . factūrum: that he would let his father go.

An Incident from the Hannibalic War Also
Attests the Ancient Roman Discipline

XXXII. Sed, ut laudandus Rēgulus in cōservandō iūre iūrāndō, sic decem illī, quōs post Cannēnsem pugnam iūrātōs ad senātum mīsit Hannibal sē in castra reditūrōs ea, quōrum erant potītī Poenī, nisi dē redimendīs captīvīs impetrāvissent, sī nōn rediērunt, vituperandī. 335

Dē quibus nōn omnēs ūnō modō; nam Polybius, bonus auctor in primīs, ex decem nōbilissimīs, quī tum erant missī, novem revertisse dīcit, ā senātū rē nōn impetrātā; ūnum ex decem, quī paulō postquam erat ēgressus ē castrīs redisset quasi aliquid esset oblītus, Rōmae remānsisse. Reditū enim in castra liberātum sē esse iūre iūrāndō interpretābātur. Nōn rēctē; fraus enim astringit, nōn dissolvit periūrium. Itaque dēcrēvit senātus ut ille veterātor et callidus vīnetus ad Hannibalem dūceretur. 340 345

Sed illud maximum: octō hominum mīlia tenēbat Hannibal, nōn quōs in aciē cēpisset aut quī periculō mortis diffūgissent, sed quī relictī in castrīs fuissent ā Paullō et ā Varrōne cōsulibus. Eōs senātus nōn cēnsuit redimendōs, cum id parvā pecūniā fierī posset, ut īnsitum esset mīlitibus nostrīs aut vincere aut ēmorī. 350

Quā quidem rē audītā frāctum animum Hannibalis scribit idem, quod senātus populusque Rōmānus, rēbus afflētīs, tam excelsō animō fuisset.

C. Acilius autem, quī Graecē scripsit historiam, plūrēs ait fuisse quī in castra revertissent eādē fraude, ut iūre iūrāndō 355

331-335 **laudandus**: supply "est." In the correlative clause supply "sunt" with "vituperandī." **Cannēnsem pugnam**: the battle of Cannae in Apulia where in 216 B.C. Hannibal won one of his greatest victories over the Romans. **sē**: dependent on "iūrātōs."

336-340 **sī non rediērunt**: not part of the oath, if they did not in fact return. **omnēs**: supply "dīcunt." **Polybius**: a Greek historian (c. 203-120 B.C.) writing on Roman history.

346-350 **Sed illud maximum**: Now comes the most important point. **cōsulibus**: Paulus and Varro were in command of the Roman army defeated at Cannae. **īnsitum esset**: from "īnsērō," engraft, implant.

351-355 **īdem**: Polybius. **C. Acilius**: a Roman historian of the early second century B.C.

liberarentur, eōsque ā cēnsōribus omnibus ignōminiīs notātōs.
Sed iam huius locī finis.

Recapitulation

XXXIII. Cōferāmus igitur in pauca. Nam ut ūtilitātem
360 nūllam esse docuimus quae honestātī esset contrāria, sic
omnem voluptātem dīcimus honestātī esse contrāriam. Nōn
recipit istam coniūctiōnem honestās, aspernātur, repellit.
Nec vērō finis bonōrum, quī simplex esse debet, ex dissi-
millimis rēbus miscērī et temperārī potest. Sed dē hōc —
365 magna enim rēs est — aliō locō plūribus. Nunc ad prōpositum.

Quem ad modum igitur, sī quandō ea, quae vidētur ūtilitās,
honestātī repugnat, dīiudicanda rēs sit, satis est suprà dis-
putātum. Sīn autem speciem ūtilitātis etiam voluptās habēre
dicētur, nūlla potest esse eī cum honestāte coniūctiō. Nam,
370 ut tribuāmus aliquid voluptātī, condīmentī fortasse nōnnihil,
ūtilitātis certē nihil habēbit.

Habēs ā patre mūnus, Mārce fili, meā quidem sententiā
magnum, sed perinde erit ut accēperis. Quamquam hī tibi
trēs librī inter Cratippī commentāriōs tamquam hospitēs
375 erunt recipiendī; sed ut, sī ipse vēnissem Athēnās — quod
quidem esset factum, nisi mē ē mediō cursū elāiā vōce patria
revocāset — aliquandō mē quoque audīrēs, sic, quoniam hīs
volūminibus ad tē profecta vōx est mea, tribuēs iīs temporis
quantum poteris, poteris autem quantum volēs. Cum vērō
380 intellēxerō tē hōc scientiae genere gaudēre, tum et praesēns
tēcum propediem, ut spērō, et, dum aberis, absēns loquar.

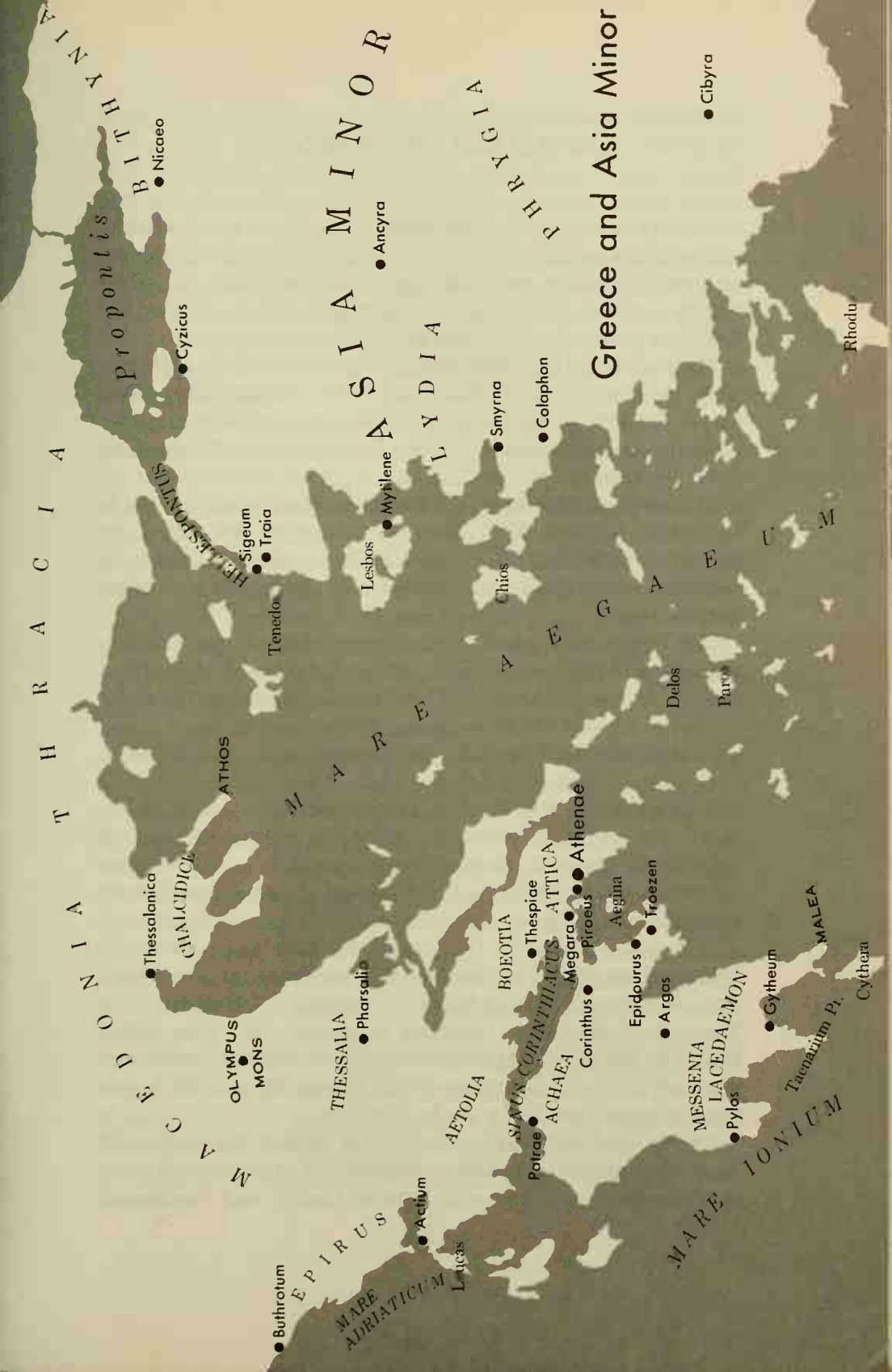
Valē igitur, mī Cicerō, tibi que persuādē esse tē quidem mihi
cārissimum, sed multō fore cārīorem, sī tālibus monitīs prae-
ceptisque laetābere.

356-360 eōsque . . . notātōs: the censors exercised general supervision over the conduct of citizens; in fact "notō" (1) and "nota," are frequently used for *censure*.

361-365 finis: end, aim, as a philosophic term. aliō locō plūribus: supply "verbis diximus." It was discussed in the second book of *Dē Finibus Bonōrum et Malōrum*.

366-370 Quem ad modum: introducing an indirect question. condīmentī: partitive gen. with "nōnnihil," some seasoning.

371-384 perinde: adv. with "ut," exactly as — but it will depend on how you take it. Cratippī: Cratippus was one of young Cicero's teachers at Athens. A distinguished Peripatetic, he held views different from those Cicero expounds in *Dē Officiis*; hence "tamquam hospitēs," as guests. sī . . . Athēnās: in July 44 B.C. Cicero had set out to visit his son Marcus, a student at Athens. But concerned with the course that events were taking in Rome, and especially with the growing power of Antony, Cicero decided to turn back.



LETTERS OF CICERO

Cicero found great joy and solace in the art of letter-writing, and would impulsively set down a note or epistle anywhere, on a senate podium, at a roadside, even upon a banquet table. Cicero would dictate to his secretary Tiro, who took down the letters in a shorthand he had personally developed.

Most of the letters date from the later years of Cicero's life. Their preservation is probably due to the efficient Tiro whom Cicero entrusted with his most intimate correspondence. Tiro probably made duplicate copies of each letter, retaining and filing one copy.

The earliest reference to the letters in later literature is made by Seneca (c. A.D. 64). They may therefore not have been published until long after Cicero's death, especially since the contents were often dangerous or delicate in their political implications.

The letters vary greatly in style according to the occasion, the degree of intimacy, and the personality of the writer. The more formal letters differ little in phrasing from the elaborate periods of the orations.

In marked contrast with the formal letters are those to Atticus, his banker-publisher friend. Since the letters were often written on the spur of the moment, the sentences are short and elliptical, colloquial in phrasing and interspersed with Greek phrases. Such writings constitute a prime source for our knowledge of the spoken language, the *sermō cotidiānus*, of Cicero's day.

It may seem strange that, while we have some 90 letters addressed to Cicero by various friends, there are none from Atticus, Cicero's lifelong friend. Atticus, in accord with the Epicurean principle of avoiding notoriety, may have asked Cicero to destroy all letters received; or if Atticus himself was involved in the preservation of the letters, he may have personally suppressed those he had written.

The friendship between Cicero and Atticus began in boyhood when they were students together. At that time Atticus' chief scholarly interest was Roman history and its related

fields. The cognomen Atticus (his Roman name was Titus Pomponius) resulted from a long stay, probably 86 to 65 B.C., in Athens, chief city of Attica. In politics he was neutral, and somehow managed to be a friend to all men and an enemy to none. His business interests made him a wealthy banker and publisher of books; for a time at least Atticus also invested money in a band of gladiators. His sister Pomponia married Cicero's brother Quintus, but the marriage was not too happy. Cicero found in Atticus a publisher, shrewd critic, wise but cautious counselor, and a friend to whom he could confide his inmost thoughts.

Just as we have formalities in the heading and ending of letters, so Romans had theirs. A typical heading for a letter to Atticus would be **Cicerō Atticō Sal.** in which **Sal.** is an abbreviation for **Salūtem Dicit.** A very formal salutation is **M. Tullius M. F. Cicerō S.D. Cn. Pompeiō Cn. F. Magnō Imperātōrī.** Written in full, this is **Mārcus Tullius Mārcī filius Cicerō salūtem dicit Cnaeō Pompeiō Cnaeī filiō Magnō Imperātōrī.** On occasion a formal greeting may be added such as **S.V.B.E.**, the abbreviation for **Sī valēs, bene est.** Sometimes **E.Q.V.** is added, i.e. **Ego quoque valeō.** Concluding formulae on occasion are **Valē (Farewell)** or **Cūrā ut valeās,** but a closing is quite often absent.

Since the letters were written as private communications and not for publication, they give us a trustworthy and intimate portrait of Cicero as he viewed himself, his friends, and the last years of the Republic.

Thirty-seven books of letters have been preserved. There are four collections. *Ad Familiārēs*, sixteen books of letters, is unclassified except that the thirteenth book consists of letters of introduction, and the sixteenth, of letters addressed to Cicero's private secretary and freedman, Tiro, who modestly puts himself last, since he presumably was the editor of the collection. *Ad Atticum*, also in sixteen books, extends through the years 68-44 B.C. These are the most revealing of all the letters, for Cicero writes to Atticus as an alter ego. *Ad Quīntum Frātrem*, in three books, covers the period 60-54 B.C. *Ad Brūtum*, in two books, spans the months May-July, 43 B.C., when Cicero looked to Brutus, but in vain, as the savior of the republic.

1. Cicero in Rome Writes to Atticus in Epirus.

July, 59 B.C.

Cicero is nervous about the actions and plans of his enemy, P. Clodius Pulcher. In December, 62 B.C. Clodius had appeared, disguised as a woman, at the festival of **Bona Dea** which was for women only. Detected and charged with sacrilege, he was finally acquitted by a bribed jury. But at the trial Cicero had given evidence which destroyed Clodius' alibi, and had thus earned Clodius' implacable hatred. In 59 B.C. Clodius had gone through the process of adoption into a plebian family (changing his name from Claudius to the plebeian form Clodius) in order to be eligible for election as **tribūnus plēbis**. Elected for the year 58 B.C., he was now in a position to plot revenge on Cicero, as this and other letters indicate.

CICERO ATTICO SAL.

Quam vellem Rōmae mānsissēs! Mānsissēs profectō sī haec fore putāssēmus. Nam Pulchellum nostrum facillimē tenērēmus aut certē quid esset factūrus scīre possēmus. Nunc sē rēs sic habet: volitat, furit, nihil habet certī, multīs dēnūntiat; quod fors obtulerit, id āctūrus vidētur.

Cum videt quō sit in odiō status hic rērum, in eōs quī haec ēgērunt, impetum factūrus vidētur. Cum autem rūsus opēs eōrum et exercitūs recordātur, convertit sē in bonōs. Nōbīs autem ipsīs tum vim tum iūdicium minātur. Cum hōc
10 Pompeius ēgit et, ut ad mē ipse referēbat — alium enim habeo

1-5 **Quam . . . mānsissēs**: *How I wish that you had remained!* The imp. subjunctive is used for a wish unfulfilled in pres. time, "mānsissēs = tē mānsisse." **Puchellum**: nickname for Clodius; "Pulchellus" is dimin. of the family name "Pulcher." **sē . . . habet**: *this is the situation*. **multīs dēnūntiat**: *he utters threats against many*.

6-10 **eōs . . . ēgērunt**: the members of the First Triumvirate, Pompey (supplying prestige and military power), Crassus (the wealthiest man in Rome), and Caesar (contributing ideas and political acumen). **opēs**: *the resources*. **bonōs**: i.e. the Optimates. **Nōbīs**: Cicero often uses "nōs" and "noster" in place of "ego" and "meus," in reference to himself alone. In each instance the context will decide. **tum . . . tum**: *now . . . now*. **iūdicium**: *a trial, legal investigation*.

nēminem testem — vehementer ēgit, eum diceret in summā sē perfidiae et sceleris infāmiā fore, sī mihi perīculum creārētur ab eō, quem ipse armāset cum plēbeium fierī passus esset; fidem recēpisse sibi et ipsum et Appium dē mē; hanc sī ille nōn servāret, ita lātūrum ut omnēs intellexerent nihil sibi antīquius 15 amīcitiā nostrā fuisse.

Haec et in eam sententiam cum multa dīxisset, aiēbat illum primō sānē diū multa contrā, ad extrēmum autem manūs dedisse et affirmāsse nihil sē contrā eius voluntātem esse factūrum. Sed postea tamen ille nōn dēstitit dē nōbīs asper- 20 rimē loquī. Quod sī nōn faceret, tamen eī nihil crēderēmus atque omnia, sicut facimus, parārēmus.

Nunc ita nōs gerimus ut in diēs singulōs et studia in nōs hominum et opēs nostrae augeantur. Rem pūblicam nūllā ex parte attingimus; in causīs atque in illā operā nostrā forēnsī, 25 summā industriā, versāmur.

Nunc mihi et cōsiliīs opus est tuīs et amōre et fidē. Quārē advolā. Ūnum illud tibi persuādeās velim, omnia mihi fore explicāta sī tē viderō. Sed tōtum est in eō, sī antequam ille ineat magistrātum. 30

Dē rē pūblicā nihil habeo ad tē scribere nisi summum odium omnium hominum in eōs quī tenent omnia. Mūtātiōnis tamen spēs nūlla. (Ad Att. 2.22)

11-15 *cum diceret: in saying.* The rest of the paragraph reports what Pompey had said. *Appium:* Appius Claudius Pulcher, older brother of Clodius. *ita lātūrum:* supply "sē esse," *he would so act.* *antīquius:* more binding, stronger.

16-20 *in eam sententiam:* to this effect. *illum . . . contrā:* "dīxisse" is implied. *manūs dedisse:* he had yielded.

21-25 *Rem . . . attingimus:* I take no part in politics. *causīs:* only *Prō Flaccō* survives of Cicero's three speeches delivered during this year.

26-30 *velim:* I would like you to persuade, potential subjunctive. App. 204. *sī:* supply "tē viderō." *ineat magistrātum:* the tribune's term of office began on Dec. 10. App. 330.

31-33 *in . . . omnia:* the triumvirs.



Venus in a chariot drawn by elephants. The pillar containing this fresco is at the entrance of a clothing store in Pompeii.

2. Cicero at Dyrrachium to His Wife Terentia at Rome. November 25, 58 B.C.

In March, 58 B.C. Clodius, now **tribūnus plēbis**, had brought forward a retroactive proposal that anyone who had put Roman citizens to death without trial should be exiled. This measure was aimed at Cicero, who had been mainly responsible for the execution of the Catilinarian conspirators. The triumvirs acquiesced. Cicero's friends deserted him.

Realizing that his position was hopeless, Cicero left Italy and remained in exile until August of the following year. He was plunged into utter despair by this calamity and many times wished that he were dead or had at least refused to leave Italy. Cicero regarded his restoration in 57 B.C. as a great personal triumph. Much of what is called Cicero's vanity is largely attributable to his post-exilic impulse for justifying the actions of his consulship. Seneca derides Cicero for **cōsulātum suum nōn sine causā sed sine fine laudātum**. But Cicero felt that his country had done him a grave injustice; hence the many laudatory references to his year as consul.

TULLIUS TERENTIAE SUAE, TULLIOLAE SUAE,
CICERONI SUO S.D.

Et litteris multorum et sermone omnium perfertur ad me
incredibilem tuam virtutem et fortitudinem esse, teque nec
animi neque corporis laboribus defatigari. Me miserum! te
ista virtute, fide, probitate, humanitate in tantis aerumnas
propter me incidisse, Tulliolamque nostram, ex quo patre 5
tantas voluptates capiebat, ex eo tantos percipere luctus!
Nam quid ego de Cicerone dicam? Qui, cum primum sapere
coepit, acerbissimos dolores miseriisque percipit. Quae si,
tu ut scribis, "fato facta" putarem, ferrem paulo facilius; sed
omnia sunt mea culpa commissa, qui ab iis me amari putabam, 10
qui invidabant, eos non sequerbar, qui petebant.

Quod si nostris consiliis tui essemus neque apud nos tantum
valuisset sermo aut stultorum amicorum aut improborum,
beatissimi viveremus. Nunc quoniam sperare nos amicos
iubent, dabo operam ne mea valitudine tuo labori desit. Res 15
quanta sit, intellego, quantoque fuerit facilius manere domi
quam redire; sed tamen si omnes tribunos plebis habemus, si
Lentulum tam studiosum quam videtur, si vero etiam Pom-
peium et Caesarem, non est desperandum.

De familia, quo modo placuisse scribis amicis, faciemus. 20

Title — Tulliolae: diminutive of affection. App. 6. Tullia was now nineteen years old; young Cicero was seven.

1-5 *teque . . . defatigari:* Terentia was asking prominent men to promote her husband's recall. *Me miserum:* acc. of exclamation. App. 155. *incidisse:* with "te," *to think that you have fallen;* inf. with acc. subj. may be used in exclamations. App. 256.

6-10 *percipere:* feel deeply, stronger form of "capere." App. 19. *fato facta:* brought about by fate. Cicero is quoting a phrase from Terentia's letter. *qui:* the antecedent is implied in "mea."

11-15 *qui . . . invidabant:* the leading Optimates, who failed to support him. *eos qui petebant:* the triumvirs and in particular Caesar, who had repeatedly tried to win over Cicero.

16-20 *omnes . . . plebis:* this was important because any tribune could veto the proposals of his nine colleagues. *Lentulum:* consul-elect for 57 B.C. *De familia:* Cicero had proposed to set free his slaves. Friends had advised Terentia on this problem.

Dē locō nunc quidem iam abiit pestilentia, sed quam diū fuit, mē nōn attigit. Plancius, homō officiōsissimus, mē cupit esse sēcum et adhūc retinet. Ego volēbam locō magis dēsertō esse in Ēpīrō, sed adhūc Plancius mē retinet. Spērat posse fieri ut
 25 mēcum in Italiam dēcēdat. Quem ego diem sī viderō, et sī in vestrum complexum vērō ac sī et vōs et mē ipsum reciperārō, satis magnum mihi fructum vidēbor percēpisse et vestrae pietātis et meae.

Pīsōnis hūmānitās, virtūs, amor in omnēs nōs tantus est, ut
 30 nihil suprā possit. Utinam ea rēs eī voluptātī sit! glōriae quidem videō fore. Dē Quīntō frātre nihil ego tē accūsāvī, sed vōs, cum praesertim tam pauca sītis, voluī esse quam coniūctissimōs. Quibus mē voluistī agere grātiās, ēgī, et mē ā tē certiōrem factum esse scrīpsī.

Quod ad mē, mea Terentia, scrībīs tē vīcum vēnditūrā, quid, obsecrō tē, mē miserum! quid futūrum est? Et sī nōs premet eadem fortūna, quid puerō miserō fiet? Nōn quēd reliqua scrībēre; tanta vīs lacrimārum est. Neque tē in eundem flētum addūcam. Tantum scrībō: sī erunt in officiō amīcī,
 40 pecūnia nōn deerit; sī nōn erunt, tū efficere tuā pecūniā nōn poteris. Per fortūnās miserās nostrās, vidē nē puerum perditum perdāmus. Cui sī aliquid erit nē egeat, mediocrī virtūte opus est et mediocrī fortūnā, ut cētera cōsequātur.

Fac valeās et ad mē tabellāriōs mittās, ut sciam quid agātur,
 45 et vōs quid agātis. Tulliōlae et Cicerōnī salūtem dīc. Valēte.

21-25 **Dē . . . attigit**: he reassures Terentia that he has been able to escape the epidemic at Thessalonica. **Plancius**: Plancius was quaestor of Macedonia. **dēcēdat**: often used of an official's formal departure from his province.

26-30 **reciperārō** = "reciperāverō;" from "reciperō" (1) *get back, recover*. **Pīsōnis**: C. Calpurnius Piso, Tullia's husband. He died the following year, before Cicero returned from exile. **ut . . . possit**: supply "esse."

31-35 **Dē . . . coniūctissimōs**: Cicero explains that he had not intended to rebuke Terentia for some quarrel with Quintus. **Quibus grātiās**: friends working for Cicero's recall. Terentia had asked him to thank them. **vīcum**: *the block of houses*. Terentia wanted to sell them and use the money to promote her husband's return. But he is afraid that their son may be left destitute.

36-40 **erunt in officiō**: *are loyal*. **efficere**: i.e. effect my recall.

41-45 **Cui . . . egeat**: *If he has something to keep him from want*. **cētera**: *the other things*, i.e. his prospects for a career. **Fac valeās**: lit. *act so that you are well*; "ut" is implied.

D.a.d.VI Kal. Dec. Dyrrachī.

Dyrrachium vēnī, quod et libera cīvitās est et in mē officiōsa et proxima Italiae. Sed sī offendet mē locī celebritās, aliō mē cōferam; ad tē scrībam. (Ad Fam. 14.1)

3. Cicero in Rome to Atticus in Epirus. September, 57 B.C.

Strong popular opposition to the exile of Cicero, and the initiative of Pompey, who is now allied with Caesar and Crassus in the First Triumvirate, succeed in temporarily restraining the physical opposition of Clodius and his rioting henchmen. Cicero describes his return to the city.

Cum primum Rōmam vēnī fuitque cui rēctē ad tē litterās darem, nihil prius faciendum mihi putāvī quam ut tibi absentī dē reditū nostrō grātulārer . . .

Nunc, etsī omnia aut scrīpta esse ā tuīs arbitror aut etiam nūntiīs ac rūmōre perlāta, tamen ea scrībam brevī, quae tē putō potissimum ex meis litterīs velle cognōscere. 5

Pr. Nōnās Sext. Dyrrachiō sum profectus, ipsō illō diē quō lēx est lāta dē nōbīs. Brundisium vēnī Nōnīs Sextilībus. Ibi mihi Tulliola mea fuit praestō nātālī suō ipsō diē, quī cāsū īdem nātālis erat et Brundisīnae colōniae et tuae vicīnae 10

46-49 D . . . Dec. = "Datum ante diem sextum Kalendās Decembrēs." App. 287. **Dyrrachi:** loc. As a free town, i.e. as a town permitted by charter "suīs lēgibus ūtī," Dyrrachium would be free of interference from Roman authorities. Its crowded condition was due to its being a center for traffic between Italy and the East.

1-5 **Cum . . . vēnī:** In this letter Cicero describes his triumphant return from exile. On August 4 the "comitia centuriata" had voted his recall. That same day he left Greece and set sail for Brundisium. **rēctē:** *safely*. It was not always easy to find a letter-carrier.

6-10 **Pr. Nōnās Sext.** = "Pridiē Nōnās Sextilēs." **mihi:** dat. with "praestō fuit," *met me*. **Brundisīnae . . . Salūtis:** the colony of Brundisium was founded in 244 B.C. The day of its founding was the same as that for the temple of "Salūs." Atticus had a house on the Quirinal near this temple.

Salūtis; quae rēs animadversa ā multitudīne summā Brundisīnōrum grātulātiōne celebrāta est.

Ante diem VI Idūs Sextilēs cognōvī litterīs Quīntī mīrificō studiō omnium aetātum atque ōrdinum, incrēdibilī concursū
15 Italiae, lēgem comitiīs centuriātīs esse perlātā. Inde ā Brundisīnīs honestissimē ōrnātus iter ita fēcī ut undique ad mē cum grātulātiōne lēgātī convēnerint. Ad urbem ita vēnī ut nēmō ūllīus ōrdinis homō nōmenclātōrī nōtus fuerit quī
20 mihi obviam nōn vēnerit, praeter eōs inimicōs quibus id ipsum, sē inimicōs esse, nōn liceret aut dissimulāre aut negāre. Cum vēnissem ad portam Capēnam, gradūs templōrum ab infimā plēbe complētī erant. Ā quā plausū maximō cum esset mihi grātulātiō significāta, similis et frequentia et plausus
25 mē usque ad Capitōlium celebrāvit, in forōque et in ipsō Capitōliō mīranda multitudō fuit.

Postrīdiē in senātū, quī fuit diēs Nōnārum Sept., senātui grātiās ēgimus. (Ad Att. 4.1)

11-15 **Brundisīnōrum**: of the people of Brundisium (modern Brindisi). **Ante . . . Sextilēs**: As Brundisium is about 360 miles away from Rome, the letter from Quintus must have come by very special delivery. **mīrificō . . . perlātā**: citizens rallied from all Italy to support the bill for Cicerō's recall, because only in Rome could they exercise their vote. **comitiīs centuriātīs**: it was the duty of this assembly of the people by centuries to vote on laws proposed by the higher magistrates and approved by the senate.

16-20 **honestissimē ōrnātus**: honored with every mark of respect. **nōmenclātōrī**: lit. name caller, an attendant whose duty it was to know the names of prominent men and to prompt his master when necessary. Such a person was particularly useful at election time. Here Cicerō is saying that everyone of importance came to meet him. **sē inimicōs esse**: explaining "id ipsum," the fact that they were my enemies.

21-25 **portam Capēnam**: by this gate Cicerō entered Rome, returning from Brundisium on the Via Appia. **ab infimā plēbe**: by the common people. **Capitōlium**: Cicerō follows the same route as a Roman general would when celebrating his triumph and ends by offering sacrifice to Jupiter on the Capitol.

26-27 **diēs Nōnārum Sept.**: if Cicerō took 25 days (August 8 to September 4) to travel from Brundisium to Rome, his pace was quite leisurely. App. 287. **Senātui . . . ēgimus**: in an extant speech, *Post Reditum in Senātū*.

4. Cicero in Rome to His Brother Quintus in Sardinia. February 15, 56 B.C.

Cicero's letters reveal that during the period 57 to 52 B.C. there were frequent scenes of mob violence. Clodius, Cicero's enemy, headed a gang of freedmen and slaves. But Clodius found a rival in T. Annius Milo who organized a band of gladiators in support of the Optimates.

An interesting development at this point was Milo's prosecution of Clodius for inciting to violence (*dē vī*), and Clodius' return of the compliment. In 52 B.C. Milo and Clodius met on the Via Appia and in the gang-war that followed Clodius was killed. Cicero defended the victorious hoodlum, Milo, in his speech *Prō Milōne*. Fortunately Milo was condemned and went into exile.

In the extract below Cicero describes what happened when Milo was being prosecuted *dē vī* by Clodius.

A.d. VIII Īd. Febr. Milō adfuit. Dīxit Pompeius sive voluit. Nam ut surrēxit operae Clōdiānae clāmōrem sustulērunt, idque eī perpetuā ōrātiōne contigit, nōn modo ut acclāmātiōne sed ut conviciō et maledictis impedīrētur. Quī ut perōrāvit — nam in eō sālē fortis fuit, nōn est dēterrītus, dīxit omnia atque interdum etiam silentiō — sed ut perōrāvit, surrēxit Clōdius. Eī tantus clāmōr ā nostrīs — placuerat enim referre grātiā — ut neque mente nec linguā nec ōre cōsisteret.

5

Ea rēs ācta est, cum hōrā sextā vix Pompeius perōrāsset,

10

1-5 A . . . Febr. = "ante diem octāvum Īdūs Februāriās." *adfuit*: appeared for trial. The case was evidently heard in an assembly of the people. *sive voluit*: correcting; or rather he wanted to. *operae Clōdiānae*: the Clodian toughs. *perpetuā ōrātiōne*: all through his speech. *acclāmātiōne*: not acclamation, but shouting directed at him, *outrery*.

6-10 *sed ut perōrāvit*: resuming; when, as I say, he finished speaking. *tantus clāmōr*: supply "sublātus est." *cōsisteret*: stood firm, kept control.

usque ad hōram octāvam, cum omnia maledicta, versūs
 dēnique obscēnissimī in Clōdium et Clōdiam dīcerentur. Ille
 furēns et exsanguis interrogābat suōs in clāmōre ipsō, quis
 esset quī plēbem famē necāret. Respondēbant operae “Pom-
 15 peius!” Quis Alexandriām ire euperet? Respondēbant “Pom-
 peius!” Quem ire vellent? Respondēbant “Crassum!” (Is
 aderat tum Milōnī, animō nōn amīcō.)

Hōrā ferē nōnā, quasi signō datō, Clōdiānī nostrōs cōn-
 spūtāre coepērunt. Exārsit dolor. Urgēre illī ut locō nōs
 20 movērēt. Factus est ā nostrīs impetus; fuga operārū;
 ēiectus dē rōstrīs Clōdius ac nōs quoque tum fūgimus, nē
 quid in turbā. A. d. VI Īd. Febr. ad Apollinis templum senātūs
 cōnsultum factum est, ea quae facta essent a.d. VIII Īd. Febr.
 contrā rem pūblicam esse facta. Eō diē Catō vehementer est
 25 in Pompeiū invecus et eum ōrātiōne perpetuā tamquam
 reum accūsāvit. Dē mē multa, mē invītō, cum meā summā
 laude dīxit. Respondit eī vehementer Pompeius Crassumque
 dēscripsit. Itaque magnae mihi rēs iam movērī vidēbantur.
 Nam Pompeius haec intellegit nōbiscumque commūnicat
 30 īnsidiās vitae suae fierī, C. Catōnem ā Crassō sustentārī, Clōdiō
 pecūniā suppedītārī. Itaque sē comparat, hominēs ex
 agrīs arcessit. Operās autem suās Clōdius cōnfirmat. (Ad
 Q. Fr. 2.3)

11-15 **Clōdiam**: sister of Clodius, and the Lesbia of the poems of Catullus.
exsanguis: *deadly pale*. **Alexandriām**: to Alexandria, capital of Egypt, to rein-
 state King Ptolemy. This would be a lucrative commission.

16-20 **animō nōn amīcō**: *reluctantly*. **Urgēre**: *They made an effort*, hist. infinitive.

21-25 **nē . . . quid**: supply “fieret,” *lest something happen in the confusion*. The
 scene is graphically described; hence the omission of several verbs. **Apollinis**
templum: probably because Pompey's house was near the temple of Apollo and
 he could avoid encounter with the followers of Clodius. **est invecus**: *attacked*.
 The Cato mentioned in this paragraph is Gaius Cato who was in this year
 “tribūnus plēbis.” He opposed Pompey who wanted, as did his millionaire rival,
 a commission to restore Ptolemy to the throne. Pompey suspected that Cato
 was in the pay of his rival, Crassus. **tamquam reum**: *as if he were on trial*.

26-33 **dēscripsit**: *alluded to*, without mentioning his name. **magnae rēs**:
 Cicero thinks that if Pompey and Crassus are at odds the triumvirate may be
 dissolved, especially since Pompey is already jealous of Caesar who has gained
 resounding victories in Gaul. **nōbiscumque commūnicat**: *and tells me privately*.

5. Cicero in Rome to M. Marius (at Pompeii).
September or October, 55 B.C.

Cicero writes to his friend, Marius, apparently an invalid, who owned a villa near Cicero's in the neighborhood of Pompeii. On this occasion Pompey had given Rome its first permanent theater. The entertainment ranged from dramatic performances to combat with wild beasts (*vēnātiōnēs*).

M. CICERO S.D.M. MARIO.

Sī tē dolor aliquī corporis aut infirmitās valētūdinis tuae tenuit quōminus ad lūdōs venīrēs, fortūnae magis tribuō quam sapientiae tuae. Sīn haec, quae cēterī mīrantur, contemnenda dūxistī et, cum per valētūdinem possēs, venīre tamen nōluistī, utrumque laetor, et sine dolore corporis tē fuisse, et animō 5
valuisset, cum ea, quae sine causā mīrantur aliī, neglēxerīs.

Omnīnō, sī quaeris, lūdī apparātissimī, sed nōn tuī stomachī; coniectūram enim faciō dē meō. Nam primum honōris causā in scaenam redierant iī, quōs ego honōris causā dē scaenā dēcēsse arbitrabar. Quid tibi ego alia nārrem? Nōstī 10
enim reliquōs lūdōs, quī nē id quidem lepōris habuērunt, quod solent medioerēs lūdī. Apparātūs enim spectātiō tollēbat omnem hilaritātem, quō quidem apparātū nōn dubitō quīn animō acquissimō caruerīs. Quid enim dēlectātiōnis habent sescentī mīlī in "Clytaemnestrā," aut in "Equō Trōiānō" 15

1-5 tē tenuit quōminus: prevented you from. per valētūdinem: as far as your health was concerned.

6-10 lūdī apparātissimī: supply "fuērunt," the plays were magnificently staged. tuī stomachī: to your taste, gen. of quality. honōris causā: Cicero plays on the meaning of the phrase. The actors came back to grace the occasion ("honōris causā"). But since they had reached retirement age, they retired to save their reputations ("honōris causā"). dēcēsse = "dēcēssisse." Nōstī = "Nōvistī."

11-15 lepōris: partitive gen. with "id," that attraction. App. 120. Apparātūs spectātiō: lit. the watching of the elaboration, i.e. the mere sight of the mise-en-scène. quō apparātū: abl. with "caruerīs." App. 161. sescentī: lit. six hundred, but often used of an indefinitely large number; hundreds of mules. Clytaemnestra Equō Trōiānō: titles of two tragedies; the Clytaemnestra was by L. Accius (170-86 B.C.) and the Equus Trōiānus by Livius Andronicus (c. 284-204 B.C.).

crātērārum tria mīlia, aut armātūra varia peditātūs et equitātūs in aliquā pugnā? Quod sī tū per eōs diēs operam dedisti Prōtogenī tuō, dum modo is tibi quidvīs potius quam ōrātiōnēs meās lēgerit, nē tū haud paulō plūs quam quisquam
20 nostrum dēlectātiōnis habuisti.

Nam quid ego tē āthlētās putem dēsiderāre, quī gladiātōrēs contempseris? In quibus ipse Pompeius cōfitētur sē et operam et oleum perdidisse.

Reliquae sunt vēnātiōnēs, bīnae per diēs quīnque, magnificae — nēmō negat — sed quae potest hominī esse politō
25 dēlectātiō, cum aut homō imbēcillus ā valentissimā bēstiā laniātur aut praeclāra bēstia vēnābulō trānsverberātur? Quae tamen, sī videnda sunt, saepe vīdisti; neque nōs, quī haec spectāmus, quidquam novī vīdimus.

30 Extrēmus elephantōrum diēs fuit, in quō admirātiō magna vulgī atque turbae, dēlectātiō nūlla exstitit. Quīn etiam, misericordia quaedam cōsecūta est atque opīniō eius modī, esse quandam illi bēluae cum genere hūmānō societātem.

His ego tamen diēbus, lūdīs scaenicīs, nē forte videar tibi
35 nōn modo beātus sed liber omnīnō fuisse, dīrūpī mē paene in iūdiciō Gallī Canīnī, familiāris tuī. (Ad Fam. 7.1)

6. From Cícero at Minturnae to Atticus in Rome. May, 51 B.C.

The senate decreed that all qualified officials who had not yet governed a province should now do so. Cícero was assigned to Cilicia, succeeding Appius Claudius, brother of Clodius.

Due to Parthian threats upon the peace of Cilicia, Cícero was reluctant to enter his province.

16-20 *crātērārum*: mixing bowls, presumably representing the spoils of war. *Prōtogenī*: Protogenes was a Greek slave whose duty it was to read to his master. *nē*: indeed, certainly; an affirmative particle, preceding a pronoun. *dēlectātiōnis*: partitive gen. with "plūs," more entertainment.

21-25 *operam . . . perdidisse*: has lost effort and oil; a proverbial expression for wasting time and money. *hominī politō*: for a civilized man.

31-36 *eius modī*: to this effect, explained by the acc. with inf. construction. *lūdīs scaenicīs*: during the plays. *dīrūpī mē*: Cícero's speech in defense of Caninius Gallus has not been preserved, but he evidently exerted himself.

Finally consenting, Cicero chooses his brother as lieutenant. While proconsul of Cilicia he constantly reminds his friends in Rome to see to it that his term of office is not extended; one year away from Rome is enough.

En route to his province Cicero wrote to Atticus, describing the behavior of Pomponia, who was married to Cicero's brother Quintus. As Pomponia was also Atticus' sister, it is interesting to observe that Cicero sides with his brother in a family disagreement.

Ego vērō et tuum in discessū vīdī animum et dē meō sum ipse testis. Quō magis erit tibi videndum nē quid novī dēcernātur, ut hoc nostrum dēsīderium nē plūs sit annuum.

Nunc veniō ad trānsversum illum extrēmae epistolae tuae versiculum, in quō mē admonēs dē sorōre. Quae rēs sē sic 5
habet. Ut vēnī in Arpīnās, cum ad mē frāter vēnisset, in prīmīs nōbīs sermō, isque multus dē tē fuit. Ex quō vēnī ad ea quae fuerāmus ego et tū inter nōs dē sorōre in Tusculānō locūtī.

Nihil tam vīdī mīte, nihil tam plācātum quam tum meus 10
frāter erat in sorōrem tuam, ut, etiam sī qua fuerat ex ratiōne sūmptūs offēnsiō, non appāreret. Ille sic diēs.

Postrīdiē ex Arpīnātī profectī sumus. Ut in Arcānō Quīntus manēret, diēs fēcīt, ego Aquīnī, sed prandimus in Arcānō. Nōstī hunc fundum. Quō ut vēnimus, hūmānissimē Quīntus 15

1-5 **ego vērō**: in answer to a query in Atticus' letter, *Yes, I not only saw your feeling for me.* **Quō**: *And therefore.* **Quō . . . annuum**: Cicero wants Atticus to see to it that no move is made to lengthen his term as governor. **hoc nostrum dēsīderium**: *our longing for each other.* **ut . . . nē** = "nē" in a clause of purpose. App. 233. **trānsversum . . . versiculum**: *that line written across at the end of your letter.* Atticus had evidently added a postscript in the margin. **sorōre**: Pomponia. Husband and wife did not live in harmony. Perhaps Pomponia had her faults; Quintus was certainly hot-headed and impulsive.

6-10 **Arpīnās**: adj., of *Arpinum*; supply "praedium," *estate*. **isque multus**: implied is "sermō," and a long conversation too. **fuerāmus locūtī**: unusual for "erāmus locūtī." **Tusculānō**: the Tusculan villa was about 15 miles southeast of Rome. **Nihil**: emphatic for "Nēminem."

11-15 **ex ratiōne sūmptūs**: *on the ground of expenditure.* Quintus, it would seem, had complained that his wife was extravagant. **Ille sic diēs**: supply "fuit" or "actus est," *So that day passed.* **in Arcānō**: implied is "praediō," *on his estate at Arce*, which lay between Arpinum and Aquinum. **diēs fēcīt**: *the day required.* Evidently it was a "diēs festus," and Quintus was expected to entertain the people on his estate. **hūmānissimē**: *very courteously.*



A marble statue in the Villa Albani. Roman comedy took over costumes as well as plots from Greek New comedy. The "servus currens," a frequent role in comedy, is shown here. When masks were worn, actors relied on movement and gesture, instead of facial expression, to reinforce the meaning of their lines.

"Pompōnia," inquit, "tū invītā mulierēs, ego virōs accīverō." Nihil potuit, mihi quidem ut vīsum est, dulcius, idque cum verbīs tum etiam animō ac vultū. At illa audientibus nōbīs
 20 "Ego ipsa sum," inquit, "hīc hospita." Id autem ex eō, ut opīnor, quod antecesserat Statius, ut prandium nōbīs vidēret. Tum Quīntus, "Ēn," inquit mihi, "haec ego patior cotīdiē."

Dīcēs: "Quid, quaesō, istud erat?" Magnum; itaque mē ipsum commōverat; sic absurdē et asperē verbīs vultūque
 25 responderat. Dissimulāvī dolēns. Discubuimus omnēs praeter illam, cui tamen Quīntus dē mēnsā mīsīt. Illa reiēcīt. Quid multa? nihil meō frātre lēnius, nihil asperius tuā sorōre mihi vīsum est; et multa praetereō, quae tum mihi maiōrī stomachō quam ipsī Quīntō fuērunt. (Ad Att. 5.1)

16-20 accīverō: from "accīō" (4), *send for, call in*, the fut. perf. suggests that he will have summoned the men from the fields by the time that Pomponia has done her part. Nihil potuit: supply "esse." hīc hospita: a stranger here. Her ill-temper, Cicero explains, was caused by jealousy toward Quintus' freedman, Statius, who had gone ahead to manage lunch. Id: supply "accidit."

21-25 haec ego patior: this is what I put up with. Quid istud erat: What was there in that? absurdē: tactlessly, rudely. dissimulāvī dolēns: I was vexed, but hid the fact. cui dē mēnsā mīsīt: sent her dinner to her.

26-28 Quid multa: supply "dicam," *In short*. maiōrī stomachō: a source of greater annoyance.

7. Cicero at Laodicea to M. Caelius, Curule Aedile, in Rome. April 4, 50 B.C.

Cicero again expresses hope that his term of office in Cilicia will not be extended, and answers Caelius' request for panthers to be used in shows at Rome.

Seventeen letters from M. Caelius constitute the eighth book of the *Ad Familiārēs* collection, and in the second book there are nine addressed to him from Cicero. A brilliant young man who studied law and oratory under Cicero, Caelius provided his teacher with a lively account of political events in Rome. Six years earlier Cicero had defended Caelius on a charge of attempted murder in a speech still extant, *Prō Caeliō*.

When civil war broke out, Caelius joined Caesar in order, as he cynically admits, to be on the winning side. Late in 48, however, he broke with Caesar and joined Milo to form a revolt in Southern Italy, which Caesar quickly suppressed.

M. CICERO IMP. S.D.M. CAELIO AEDILI CURULI.

Putārēsne umquam accidere posse ut mihi verba deessent, neque solum ista vestra oratoria, sed haec etiam levia nostratia? Desunt autem propter hanc causam, quod mirificum sum sollicitus, quidnam de provinciis discernatur.

Mirum me desiderium tenet urbis, incredibile meorum atque in primis tui, satietas autem provinciae, vel quia videmur eam famam consequi, ut non tam accessio quaerenda quam fortuna metuenda sit, vel quia totum negotium non est dignum viribus nostris, qui maiora onera in re publica sustinere et possim et soleam, vel quia belli magni timor impendet, quod

Title — M. Cicero . . . Curuli: Cicero had been hailed "Imperator" by his troops after a victory over some mountain tribes. As *curule aedile* Caelius was entitled to use the "sella curulis," a chair of carved ivory; and with a colleague he supervised the "ludi Romani" and the "Megalensia." App. 330.

1-5 *Putaresne:* Would you think? Potential subjunctive. *verba ista . . . oratoria:* words such as you orators use. Unlike Caelius, Cicero has no occasion to exercise his ability as orator. *nostratia:* from "nostras, -atis" (derived from "noster"), native, plain, homespun. *de provinciis:* to his great relief Cicero shortly discovered that he could leave his province by July 30.

6-10 *tui:* with "desiderium," objective gen., longing for you. *fortuna:* i.e. a change of fortune. *qui:* antecedent is implied in "nostris" (= "meis"); since I am able. *belli . . . impendet:* nothing came of this rumored Parthian invasion.

vidēmur effugere, sī ad cōstitutam diem dēcēdēmus.

Dē panthērīs per eōs, quī vērārī solent, agitur mandātū meō diligenter; sed mīra paucitās est, et eās, quae sunt, valdē aiunt querī, quod nihil cuiquam īnsidiarum in meā prōvinciā
15 nisi sibi fiat. Itaque cōstituisse dīcuntur in Cāriam ex nostrā prōvinciā dēcēdere. Sed tamen sēdulō fit, et in prīmīs ā Patiscō. Quidquid erit, tibi erit, sed quid esset plānē nesciēbāmus. Mihi mehercule magnae cūrae est aedilitās tua. Ipse diēs mē admonēbat; scripsī enim haec ipsīs Megalēsibus.
20 Tū velim ad mē dē omnī reī publicae statū quam diligentissimē perscribās; ea enim certissima putābō, quae ex tē cognōverō.
(Ad Fam. 2.11)

8. Cicero, en Route to Italy, to Tiro, Left Behind at Patras. November 3, 50 B.C.

Tiro, Cicero's freedman and secretary, fell ill on the return journey from Cilicia, and remained at Patrae (modern Patras) on the Corinthian Gulf until he should be well enough to continue. The twenty-seven letters of the sixteenth book of *Ad Familiārēs* are all addressed to Tiro, and ten of them were written on this journey.

Cicero is eager to have Tiro with him and hopes that he will soon be well.

11-15 dēcēdēmus: regularly used of leaving a province. agitur mandātū meō: action is being taken at my order. quod . . . fiat: subordinate clause in indirect discourse. Through the panthers' lament Cicero is complimenting himself on being an upright governor. App. 247. in Cāriam dēcēdere: in order to be far removed from Cicero.

16-20 Patiscō: a Roman businessman in Cilicia who evidently knew the best sources for panthers. nesciēbāmus: epistolary imp.; so too "admonēbat." ipsīs Megalēsibus: on the Megalesia itself, a festival in honor of the "Magna Mater," Cybele, beginning on April 4.

21-22 perscribās: with "velim," I would like you to write in detail.

TULLIUS TIRONI SUO S.P.D. ET CICERO MEUS
ET FRATER ET FRATRIS F.

Paulō facilius putāvī posse mē ferre dēsīderium tuī, sed plānē nōn ferō et, quamquam magnī ad honōrem nostrum interest quam primum ad urbem mē venīre, tamen peccāsse mihi videor, quī ā tē discesserim; sed quia tua voluntās ea vidēbātur esse, ut prorsus, nisi cōfirmātō corpore, nōllēs 5 nāvigāre, approbāvī tuum cōnsilium, neque nunc mūtō, sī tū in eādē es sententiā; sīn autem, postea quam cibum cēpistī, vidēris tibi posse mē cōsequī, tuum cōnsilium est. Mariōnem ad tē cō mīsī, ut aut tēcum ad mē quam primum venīret aut, sī tū morārēre, statim ad mē redīret. 10

Tū autem hoc tibi persuādē, sī commodō valētūdinis tuae fieri possit, nihil mē malle quam tē esse mēcum; sī autem intellegēs opus esse tē Patrīs convalēscendī causā paulum commorārī, nihil mē malle quam tē valēre. Sī statim nāvigās, nōs Leucade cōsequēre; sīn tē cōfirmāre vīs, et comitēs et 15 tempestātēs et nāvem idōneam ut habeās dīligenter vidēbis. Ūnum illud, mī Tīrō, vidētō, sī mē amās, nē tē Mariōnis adventus et hae litterae moveant. Quod valētūdīnī tuae maximē condūcet, sī fēceris, maximē obtemperāris voluntātī meae. 20

Haec prō tuō ingeniō cōnsiderā. Nōs ita tē dēsīderāmus ut amēmus; amor ut valentem videāmus hortātur, dēsīderium ut quam primum. Illud igitur potius. Cūrā ergō potissimum ut valeās. Dē tuīs innumerābilibus in mē officiīs erit hoc grātissimum. III Nōnās Novembrēs. (Ad Fam. 16.1) 25

Title — S.P.D. = "salūtem plūrimam dicit." F. = "filius." Cicero's brother and their respective sons had spent part of the year in Cilicia.

1-5 **magnī**: with "interest," *it is very important*. **honōrem**: Cicero hoped to be decreed a triumph for his military success in Cilicia. **quī . . . discesserim**: causal clause, *since I*.

6-10 **tuum cōnsilium est**: *it is for you to decide*. **Mariōnem**: Mario was Cicero's slave. **morārēre**: distinguish from "morerēre."

11-15 **commodō valētūdinis tuae**: *without risk to your health*. **Patrīs**: at Patrae. App. 177. **nōs Leucade cōsequēre**: *you will overtake us at Leucas*, an island off the northwest coast of Greece.

16-20 **vidēbis**: *please see to it*, as polite form of imperative. **obtemperāris**: for "obtemperāveris."

21-25 **prō tuō ingeniō**: *in keeping with your good sense*. **ut amēmus**: with "ita;" *that I love you*. **Illud**: *The former* i.e. *The desire to see you well again*.

9. Cicero near Rome to Tiro Ill at Patras.
January 12, 49 B.C.

Cicero was still waiting outside Rome to know whether the senate would vote him a triumphal return to the city, and therefore took no part in the heated debates on January 1 and 7 when Caesar's conditions for his armed or unarmed return to the city were discussed. The day before this letter was written Caesar had crossed the Rubicon, precipitating civil war.

Cicero expresses further concern for Tiro's health, and describes briefly the political situation just before the outbreak of civil war. The senate has decreed that a state of emergency exists.

TULLIUS ET CICERO, TERENTIA, TULLIA,
Q. Q. TIRONI S. PLUR. DIC.

Etsi opportunitatem operae tuae omnibus locis desidero, tamen non tam meam quam tuam causam doleo te non valere; sed quoniam in quartanam conversa vis est morbi — sic enim scribit Curius — spero te diligentiam adhibitam iam firmiorem
5 fore; modo fac, id quod est humanitatis tuae, ne quid aliud cures hoc tempore nisi ut quam commodissime convalescas. Non ignoro quantum ex desiderio labores; sed erunt omnia facilia, si valabis. Festinare te nolo, ne nauseae molestiam suscipias aeger et periculose hieme naviges.

10 Ego ad urbem accessi pr. Non. Ian. Obviam mihi sic est proutum, ut nihil posset fieri ornatus; sed incidit in ipsam

Title — Q.Q. = "Quintique," father and son.

1-5 *opportunitatem operae tuae*: the convenience of your help. *quartanam*: supply "febrim;" *quartan fever*, an intermittent fever with attacks occurring every fourth day. *Curius*: a Roman banker at Patras. Tiro was staying at his house. *humanitatis tuae*: in keeping with your considerate nature.

6-10 *quantum . . . labores*: how much you suffer from homesickness. *ad urbem*: Cicero could not enter the city without forfeiting his right to a triumph. *pr.* *Non Ian.*: = "pridie Nonas Ianuarias." App. 287. *Obviam . . . ornatus*: So many people came out to meet me that I could not have a more complimentary welcome.

flammam cīvilis discordiae vel potius bellī. Cui cum cuperem
 medērī et, ut arbitror, possem, cupiditatēs certōrum hominum
 — nam ex utrāque parte sunt quī pugnāre cupiant — im-
 pedimentō mihi fuērunt. Omnīnō et ipse Caesar, amīcus 15
 noster, minācēs ad senātum et acerbās litterās mīserat et
 erat adhūc impudēns, quī exercitum et prōvinciam invītō
 senātū tenēret, et Cūriō meus illum incitābat. Antōnius
 quidem noster et Q. Cassius nūllā vī expulsī ad Caesarem cum
 Cūriōne profectī erant, postea quam senātus cōsulibus, 20
 praetōribus, tribūnīs plēbis et nōbīs, quī prō cōsulibus
 sumus, negōtium dederat, ut eūrārēmus nē quid rēs pūblica
 dētrimentī caperet. Numquam maiōre in periculō cīvītās
 fuit, numquam improbī cīvēs habuērunt parātiōrem ducem.
 Omnīnō ex hāc quoque parte dīligentissimē comparātur. Id 25
 fit auctōritāte et studiō Pompeī nostrī, quī Caesarem sērō
 coepit timēre.

Nōbīs inter hās turbās senātus tamen frequēns flāgitāvit
 triumphum; sed Lentulus cōsul, quō maius suum beneficium
 faceret, simul atque expedisset quae essent necessariā dē rē 30
 pūblicā, dixit sē relātūrum. Nōs agimus nihil cupidē, cōque
 est nostra plūris auctōritās. Italiae regiōnēs discīptae sunt,
 quam quisque partem tuērētur. Nōs Capuam sūmpsīmus.

Haec tē scire voluī. Tū etiam atque etiam cūrā ut valeās
 litterāsque ad mē mittās, quotiēscumque habēbis cui dēs. 35
 Etiam atque etiam valē. D. pr. Idūs Iān. (Ad Fam. 16.11)

11-15 **Cui:** dat. with "medērī." **certōrum:** *certain*, in the sense that Cicero could name them. **nam . . . cupiant:** Cicero's agony of indecision in the months that followed was caused by his realization that in the civil war there was no right side.

16-20 **mīserat:** epistolary plup. for "mīsīt." So too below "erat" for "est" and "incitābat" for "incitat." **Cūriō:** Curio was "tribūnus plēbis" in 50 B.C. He was bribed by Caesar to support him. **Antōnius:** Antonius is the Mark Antony of history. He and Q. Cassius as "tribūnī plēbis" had vetoed the senate's proposals directed against Caesar.

21-25 **prō cōsulibus:** *former consuls*. **nē . . . caperet:** formula for the emergency decree. See *Bellum Catilinae* ch. XXIX.

26-30 **simul atque expedisset:** *as soon as he had settled*; part of Lentulus' statement, hence the mood.

31-35 **sē relātūrum:** *that he would bring forward a motion*. **plūris:** gen. of value. App. 123. **Italiae . . . tuērētur:** *The districts of Italy have been mapped out (to show) which area each is to defend* ("tuērētur" is epistolary imp.). **cui dēs:** *someone to give it to, a messenger*.

36 **D. . . Iān =** "Datum pridie Idūs Iānuāriās"; from this use of "datum" comes our word date. App. 287.

10. From Cicero at Formiae to Atticus in Rome.

March 1, 49 B.C.

Within a month Cicero resigned command of the Pompeian forces about Capua. From his estate at Formiae he wrote to Atticus daily throughout the month of March and debated incessantly his proper course of action. He was impressed with Caesar's rapid accumulation of support and disgusted with the inactivity of the Republican forces. Pompey had evacuated Rome; refused to relieve the forces under siege at Corfinium, c. 75 miles east of Rome; and was about to abandon Italy. It seemed to Cicero that Pompey wanted to involve the whole Roman empire in war. Cicero was impressed also by the generosity of Caesar who, having taken Corfinium on February 21, allowed the commander Domitius Ahenobarbus and his twenty cohorts to join him or to go where they pleased.

CICERO ATTICO SAL.

Lippitūdinis meae signum tibi sit librārī manus, et eadem causa brevitātis; etsī nunc quidem quod scriberem nihil erat. Omnis expectatiō nostra erat in nūntiīs Brundisīnīs. Sī nactus hic esset Gnaeum nostrum, spēs dubia pācis; sī ille
5 ante trāsmīssisset, exitiōsī bellī metus. Sed vidēsne in quem hominem inciderit rēs pūblica, quam acūtum, quam vigilantem, quam parātum? Sī meherecule nēminem occiderit, nec cuiquam quidquam adēmerit, ab iīs, quī cum maximē timuerant, maximē diligētur.

10 Multum mēcum mūnicipālēs hominēs loquuntur, multum

1-5 **Lippitūdinis**: "Lippitūdō, -dinis" f. *inflammation of the eyes*. In letters of this period Cicero several times complains that his eyes have become inflamed. **manus**: the *handwriting*. Cicero is dictating the letter. Usually he wrote to Atticus in his own hand. **quod . . . erat**: *there is nothing for me to write*. The tenses are epistolary. **Gnaeum nostrum**: Pompey (our Gnaeus) was in Brundisium until March 17, when he crossed over to Greece; "hic" refers to Caesar. in . . . **pūblica**: the *nature of the man into whose power the republic has fallen*.

6-10 **quī . . . timuerant**: the Optimates. Cicero taxes them with selfishness. **mūnicipālēs hominēs**: *people from the country towns*.

Fresco of Mt. Vesuvius before the eruption of A.D. 79. On the left are Bacchus and a panther. The snake in the foreground is a symbol of good fortune. The attire of Bacchus suggests the vineyard then covering Vesuvius.



rūsticānī; nihil prōrsus aliud cūrant nisi agrōs, nisi villulās, nisi nummulōs suōs. Et vidē quam conversa rēs sit; illum, quō antea cōfidēbant, metuunt, hunc amant quem timēbant.

Id quantīs nostrīs peccātīs vitīisque ēvēnerit, nōn possum sine molestiā cōgitāre. Quae autem impendēre putārem, ¹⁵ scripseram ad tē et iam tuās litterās expectābam. (Ad Att. 8.13)

11-17 *rūsticānī*: farm people. *villulās nummulōs*: the diminutives suggest contempt. Cicero is scornful because they are not concerned for issues beyond their own interests. *illum . . . cōfidēbant*: the man on whom they earlier relied is Pompey. *peccātīs vitīisque*: the mistakes and shortcomings of the Optimates. Pompey's supporters were threatening proscriptions and confiscation of property against those who refused to support their cause, whereas Caesar pursued a policy of clemency. *putārem*: epistolary tense for "putem"; so too "scripseram" for "scripsi," and "expectābam" for "expectō." App. 284.

11. Cicero at Formiae to Atticus in Rome.

March 28, 49 B.C.

Returning from Brundisium where Pompey narrowly escaped defeat by flight, Caesar stopped at Formiae to see Cicero. He wanted Cicero to appear at a meeting of the senate and advocate peace. But Cicero with perhaps some regret made it clear that he would express sympathy for Pompey and oppose Caesar's continuing the war in Spain and Greece. To Cicero's honor, he refused to be moved by Caesar's successes and, as he confesses to Atticus, did what he believed to be his duty.

The letter is elliptical, since we are reading, as it were, over Atticus' shoulder. Cicero thus conveys the impression that he was writing in great haste and excitement.

CICERO ATTICO SAL.

Utrumque ex tuō cōnsiliō; nam et ōrātiō fuit ea nostra ut bene potius ille dē nōbīs exīstimāret quam grātiās ageret, et in eō mānsimus, nē ad urbem. Illa fefellērunt, facilem quod putārāmus; nihil vīdī minus. Dammārī sē nostrō iūdiciō,
 5 tardiōrēs fore reliquōs, sī nōs nōn vērērīmus, dīcere. Ego dissimilem illōrum esse causam.

Cum multa, "Venī igitur et age dē pāce." "Meōne," inquam, "arbitrātū?" "An tibi," inquit, "ego praescribam?" "Sīc," inquam, "agam, senātūī nōn placēre in Hispāniās irī
 10 nec exercitūs in Graeciam trānsportārī, multaque," inquam,

1-5 **Utrumque**: supply "fēci." Atticus had evidently advised him to follow the dictates of his conscience and not to attend the senate. **ea** = "tālis," to this effect that. **quam grātiās ageret**: with "potius," rather than thanked me. **nē**: supply "irēmus" (= "irem"), I held to this, that I was not going to Rome. **Illa fefellērunt**: In this I was mistaken. "Illa" is then explained by "quod putārāmus facilem," that I had thought him easy to deal with. **minus**: supply "facile"; "nihil" is emphatic for "nēminem." **reliquōs**: other senators who looked to Cicero for leadership. **dīcere**: hist. inf. for "dixit." **Ego**: supply "dixi."

6-10 **Cum multa**: supply "dicta essent." **age dē pāce**: advocate peace. **Meōne arbitrātū**: As I see fit? **Hispāniās**: the plural is used because Spain formed two provinces, "Hispania Citerior" and "Hispania Ulterior." The legions in these provinces were under Pompey's control. **senātūī . . . trānsportārī**: the kind of motion that Cicero would propose. Note the pass. infinitives to avoid naming Caesar.

“dē Gnacō dēplōrābō.” Tum ille, “Ego vērō ista dīcī nōlō.”
 “Ita putābam;” inquam, “sed ego eō nōlō adesse, quod aut
 sic mihi dīcendum est multaque, quae nullō modō possem
 silēre sī adessem, aut nōn veniendum.”

Summa fuit, ut ille, quasi exitum quaerēns, “ut dēlībērārem.” 15
 Nōn fuit negandum. Ita discessimus. Crēdō igitur hunc mē
 nōn amāre. At ego mē amāvī, quod mihi iam prīdem ūsū
 nōn vēnit. (Ad Att. 9.18)

12. Caesar at Intimilium to Cicero at Cumae.

April 16, 49 B.C.

On his march to Pompey's adherents in Spain,
 Caesar writes to Cicero and asks him to remain
 neutral in the civil war.

CAESAR IMP. SAL. D. CICERONI IMP.

Etsī tē nihil temere, nihil imprūdentē factūrum iūdicāram,
 tamen permōtus hominū fāmā, scribendum ad tē exīstīmāvī et
 prō nostrā benevolentīā petendum, nē quō prōgrederēris,
 prōclīnātā iam rē, quō integrā etiam prōgrediendum tibi nōn
 exīstīmāssēs.

5

Namque et amīctiae graviōrem iniūriam fēcēris et tibi
 minus commodē cōsulueris, sī nōn fortūnae obsecūtus vidē-
 beris — omnia enim secundissima nobīs, adversissima illīs
 accidissee videntur — nec causam secūtus — eadem enim tum
 fuit cum ab eōrum cōsiliīs abesse iūdicāstī — sed meum ali-

10

11-15 multa dē . . . dēplōrābō: I shall express much sympathy for Pompey.
 Summa fuit: The upshot was. With “ut ille” supply “rogāret.” quasi exitum
 quaerēns: as if seeking a way out. ut dēlībērārem: that I should think it over.

16-18 Nōn fuit negandum: I could not say no to that. ego mē . . . amāvī: Cicero
 recovered his self-respect because he had opposed Caesar's wishes. quod . . .
 vēnit: something that has not happened to me for a long time.

1-5 hominū fāmā: by popular gossip, by common talk. nē . . . prōgrederēris:
 that you would not take any step. The adverb of direction is “quō” (short for
 “aliquō”); the correlative “quō” follows, lit., in any direction in which. prōclīnātā
 iam rē: when the situation has already turned. integrā: supply “rē,” when the
 situation was unresolved.

6-10 amīctiae: three times in this letter Caesar appeals to friendship. But a
 veiled threat is also involved. fortūnae: dat. with “obsecūtus,” to have yielded
 to fate. illīs: Pompey and the senatorial party. ab . . . iūdicāstī: you decided to
 stand aloof from their policies. This was not quite accurate since Cicero wanted
 to mediate in the controversy.

quod factum condemnāvisse, quō mihi gravius abs tē nīl accidere potest. Quod nē faciās, prō iūre nostrae amicitiae ā tē petō.

15 Postrēmō, quid virō bonō et quiētō et bonō cīvī magis
convenit quam abesse ā cīvilibus contrōversīs? Quod nōn-
nūllī cum probārent, periculī causā sequī nōn potuerunt. Tū,
explōrātō et vītae meae testimōniō et amicitiae indicīō,
neque tūtius neque honestius reperiēs quidquam quam ab
omnī contentiōne abesse. XV Kal. Maiās ex itinere. (Ad
20 Att. 10.8b)

13. Caelius at Intimilium to Cicero at Cumae.

April 16, 49 B.C.

An impassioned plea is made by M. Caelius Rufus (cf. letter 7, p. 185), who urges Cicero not to support a lost cause.

CAELIUS CICERONI S.

Exanimātus tuīs litterīs, quibus tē nihil nisi trīste cōgitāre ostendistī, neque id quid esset perscripsistī, neque nōn tamen quāle esset quod cōgitārēs aperuistī, hās ad tē ilicō litterās scripsī.

5 Per fortūnās tuās, Cicerō, per liberōs tē ōrō et obsecrō,

11-15 quō . . . potest: and you can inflict on me no heavier blow than this. prō iūre: by the claim. virō . . . cīvī: such was Cicero; but Caesar is less than candid. Was Caesar himself playing the part of a "vir bonus et quiētus et bonus cīvīs"?

16-20 periculī causā: Caesar charges that some senators were intimidated into joining Pompey — just as he is now trying to intimidate Cicero. amicitiae indicīō: the proof of my friendship. ab . . . abesse: again a reference to neutrality as Cicero's proper attitude. ex itinere: probably from Intimilium (modern Ventimiglia) on the Riviera.

1-5 Exanimātus: Frightened to death. id quid esset: what the trouble was. quāle . . . cōgitārēs: i.e. that he supported Pompey. aperuistī: with "neque nōn," you did not fail to reveal. ilicō: at once. Per fortūnās tuās: By all that you hold dear.

nē quid gravius dē salūte et incolumitāte tuā cōsulās; nam deōs hominēsque amicitiamque nostram testificor, mē tibi praedixisse neque temere monuisse, sed postquam Caesarem convēnerim sententiamque eius quālis futūra esset partā victōriā, cognōrim, tē certiōrem fēcisse.

10

Sī exīstimās eandem ratiōnem fore Caesaris in dīmittendīs adversariīs et condiciōnibus ferendīs, errās. Quārē sī tibi tū, sī filius ūnicus, sī domus, sī spēs tuae reliquae tibi cārae sunt, vidē nē, dum pudet tē parum optimātem esse, parum diligenter quid optimum sit eligās.

15

Hoc quod tū nōn dicendō mihi significāstī, Caesar audierat ac, simul atque “Avē” mihi dixit, statim, quid dē tē audisset, exposuit. Negāvī mē scīre, sed tamen ab eō petī, ut ad tē litterās mitteret, quibus maximē ad remanendum commovērī possēs.

20

Mē sēcum in Hispāniam dūcit; nam nisi ita faceret, ego, priusquam ad urbem accēderem, ubicumque essēs, ad tē percurissem et hoc ā tē praesēns contendissem atque omnī vī tē retinuissem.

Etiam atque etiam, Cicerō, cōgitā, nē tē tuōsque omnēs funditus ēvertās, nē tē sciēs prūdēnsque eō dēmittās, unde exitum vidēs nūllum esse. Quod sī tē aut vōcēs optimātium commovent, aut nōnnullōrum hominum insolentiam et iactātiōnem ferre nōn potes, eligās cēnseō aliquod oppidum vacuum ā bellō, dum haec dēcernuntur; quae iam erunt cōnfecta. Id sī feceris, et ego tē sapienter fēcisse iūdicābō et Caesarem nōn offendēs. (Ad Fam. 8.16)

25

30

6-10 nē . . . cōsulās: not to take too drastic a step for your own safety. neque temere monuisse: and that I gave you no idle warning. sententiamque eius: his policy. cognōrim = “cognoverim.” Why subjunctive?

11-15 condiciōnibus ferendīs: in offering terms of peace. dum . . . esse: while you are ashamed at not being loyal to the Optimates. There is an ironical wordplay; “optimātem . . . optimum,” the best party . . . the best policy. eligās: with “parum diligenter,” you choose too carelessly.

16-20 nōn dicendō: in not telling, i.e. without being explicit. Avē: Good morning. ad remanendum: to stay back and not join Pompey in Greece.

21-25 ubicumque essēs: wherever you are. hoc . . . contendissem: I would personally have tried to win this promise from you.

26-32 sciēs prūdēnsque: knowingly and wittingly. insolentiam et iactātiōnem: the arrogance and the boasting, a reference to the haughtier members of the Optimates. eligās: dependent on “cēnseō (ut),” I propose that you choose.

14. From Cicero in Rome to M. Marius, Probably at Pompeii. Summer, 46 B.C.

In this letter Cicero gives his friend Marius (cf. letter 5, p. 181) a formal summary of the reasons why he joined Pompey in the civil war and returned to Italy after Caesar's defeat of Pompey at Pharsalia in the summer of 48 B.C.

M. CICERO S.D.M. MARIO.

Persaepe mihi cōgitantī dē commūnibus miserīis, in quibus
tot annōs versāmur et, ut videō, versābimur, solet in mentem
venīre illīus temporis, quō proximē fuimus ūnā: quīn etiam
ipsum diem memoriā teneō. Nam a.d. IIII Id. Maiās, Lentulō
5 et Mārcellō cōsulibus, cum in Pompeiānum vesperī vēnissem,
tū mihi sollicitō animō praestō fuistī. Sollicitum autem tē
habēbat cōgitatīō cum officiī tum etiam periculī mei. Sī
manērem in Italiā, verēbāre nē officiō deessem. Sī proficiscerer
ad bellum, periculum tē meum commovēbat. Quō tempore
10 vīdistī profectō mē quoque ita conturbātum ut nōn explicārem
quid esset optimū factū.

Pudōrī tamen māluī fāmaeque cēdere quam salūtis meae
ratiōnem dūcere. Cuius mē mei factī paenituit nōn tam
propter periculum meum quam propter vitia multa, quae ibi
15 offendī quō vēneram: prīmum, neque magnās cōpiās neque

1-5 mihi: dat. of reference with "in mentem." App. 137. tot annōs: actually three and a half years. Cicero is in a depressed state of mind; the time therefore seems longer. illius temporis: gen. with "in mentem venīre," which is regarded as an impers. verb of remembering. I customarily recall that occasion. quō . . . ūnā: when we were last together. a . . . Maiās = "ante diem quārtum Idūs Maiās," 49 B.C. in Pompeiānum: to my villa at Pompeii.

6-10 mihi praestō fuistī: you met me. Sī manērem: If (you said) I stayed, subjunc. in implied indirect discourse. App. 248. profectō: adv. certainly, assuredly. ut nōn explicārem: that I did not settle.

11-15 Cuius . . . paenituit: And I repented of this action of mine, impers. verb with acc. of person and gen. of thing. quō vēneram: in Pompey's camp at Dyrrachium.

bellicōsās; deinde, extrā ducem paucōsque praetereā — dē prīncipibus loquor — reliquī prīmum in ipsō bellō rapācēs, deinde in ōrātiōne ita crūdēlēs ut ipsam victōriam horrērem; maximum autem aes aliēnum amplissimōrum virōrum. Quid quaeris? Nihil bonī praeter causam.

20

Quae cum vīdissem, dēspērāns victōriam prīmum coepī suādēre pācem, cuius fueram semper auctor; deinde, cum ab eā sententiā Pompeius valdē abhorreret, suādēre īstituī ut bellum dūceret. Hoc interdum probābat et in eā sententiā vidēbātur fore, et fuisset fortasse, nisi quādam ex pugnā coepisset suīs mīlitibus cōfīdere. Ex eō tempore vir ille summus nūllus imperātor fuit. Signa tīrōne et collēcticiō exercitū cum legiōnibus rōbustissimīs contulit. Victus turpissimē, āmissīs etiam castrīs, sōlus fūgit.

25

Hunc ego mihi bellī finem fēcī, nec putāvī, cum integrī parēs nōn fuissēmus, frāctōs superiōrēs fore. (Ad Fam. 7.3)

30

15. Cicero at Venusia to Terentia in Tusculum.

October 1, 47 B.C.

For eleven months, October, 48 B.C. to September, 47 B.C., Cicero remained at Brundisium, waiting to know the will and pleasure of the conqueror. On September 25, Caesar met Cicero at Brundisium. The meeting is described by Plutarch: "Caesar, as soon as he saw him coming a good way before the rest of the company, came down to meet him, saluted him and, leading the way, conversed with him alone for some furlongs. From that time forward he continued to treat Cicero with honor and respect."

(*Life of Cicero*, 39)

16-20 **reliquī**: supply "fuērunt." **ita crūdēlēs**: members of the senatorial party, as Cicero elsewhere tells us, talked brutally of killing all who remained neutral and of confiscating their property with proscription lists after the Sullan pattern. The victory at which Cicero shuddered never came. **aes . . . virōrum**: because of huge debts they looked to war as a solution. They were not fighting for the republic. **Quid quaeris**: idiomatic for *In short, To sum up*. **Nihil . . . causam**: *Nothing good except the cause*. This summation could be applied to the policy of the Optimates during Cicero's lifetime.

21-25 **ut bellum dūceret**: *that he should prolong the war*. **quādam ex pugnā**: when Pompey broke through Caesar's lines at Dyrrachium. Cf. Caesar, *Dē Bellō Cīvīlī* 3.72.

26-31 **tīrōne . . . exercitū**: *with a motley army of raw recruits*. The word "tīrō" (*recruit*) here used as adjective; "collēcticius," *gathered together hastily* (from "colligō").

The letter below is Cicero's last letter to his wife, Terentia. During his absence from Rome, he repeatedly suspected her of being extravagant and dishonest in financial matters. His daughter Tullia had come to Brundisium in June and stayed with him at least until August. But not Terentia. Soon after this he divorced her. Terentia is said to have lived to the ripe age of one hundred and four and to have been three times married after this divorce. Of this letter it has been remarked that "A gentleman would write a more civil letter to his housekeeper."

TULLIUS S.D. TERENTIAE SUAE.

In Tusculānum nōs ventūrōs putāmus aut Nōnīs aut postrī-
diē. Ibi ut sint omnia parāta. Plūrēs enim fortasse nōbīscum
erunt et, ut arbitror, diūtius ibi commorābimur. Lābrum sī
in balineō nōn est, ut sit; item cētera quae sunt ad vīctum et
5 ad valētūdinem necessāria. Valē. K. Oct. dē Venusinō. (Ad
Fam. 14.20)

16. Servius Sulpicius at Athens to Cicero at Astura. March, 45 B.C.

Attempting to restore order out of the chaos of civil war, Caesar showed himself a strong, efficient and merciful ruler. But his rule was dictatorship. In September, 46 B.C. Caesar pardoned an implacable foe, the haughty aristocrat Marcellus who was living in exile at Mytilene on the island of Lesbos. This act of forgiveness inspired Cicero to break his long silence, and in *Prō Mārcellō* he voiced with enthusiasm his admiration for Caesar and his confidence in his patriotism. With Cicero the wish was father to the thought. He sincerely believed at this time that Caesar would restore

1-6 nōs: the official "nōs." Cicero writes not as husband but as a political personage. ut: implied is some such word as "cūrā," "fac" or "vidē." Note the abruptness. During this year Cicero's letters to Terentia are all short, business-like and devoid of affection. This letter is the most brusque of all. Lābrum: a washbowl. ad vīctum: for food. K. Oct. = "Kalendīs Octobribus." App. 287. Venusinō: supply "agrō," from the area of Venusia. Cicero was travelling home from Brundisium on the Via Appia.

the republic, but he was soon disillusioned. Caesar had no intention whatsoever of relinquishing his autocratic power. He began the year 45 B.C. as dictator and sole consul.

In March of this year Cicero sustained in the death of his daughter Tullia a personal loss which left him inconsolable. The great lawyer Servius Sulpicius Rufus wrote this famous letter of condolence. With loss of freedom, Sulpicius says, life has ceased to be worth living for any Roman. Famous cities have their day and cease to be. Excessive grief is unworthy of Cicero and would cause Tullia sorrow, should she know of it.

SERVIUS CICERONI S.

Posteā quam mihi renūtiātum est dē obitū Tulliae, filiae tuae, s̄anē quam prō eō ac dēbuī graviter molestēque tulī commūnemque eam calamitātem exīstimāvī; quī, sī istīc adfuissem, neque tibi dēfuissem cōramque meum dolōrem tibi dēclārāssem. Etsī genus hoc cōnsōlātiōnis miserum atque 5 acerbum est, proptereā quia, per quōs ea cōnfierī dēbet, propinquōs ac familiārēs, ī ipsī parī molestiā afficiuntur neque sine lacrimīs multīs id cōnārī possunt, utī magis ipsī videantur aliōrum cōnsōlātiōne indigēre quam aliīs posse suum officium praestāre, tamen, quae in praesentia in mentem mihi vērunt, 10 dēcrēvī brevī ad tē perscribere, nōn quō ea tē fugere exīstimem, sed quod forsitan dolōre impedītus minus ea perspicīās.

Quid est quod tantopere tē commoveat tuus dolor intestīnus? Cōgitā, quem ad modum adhūc fortūna nōbīscum ēgerit; ea nōbīs ērepta esse, quae hominibus nōn minus quam liberī 15

1-5 *s̄anē quam*: an adverbial phrase; with "graviter," *very grievously indeed*. *prō . . . dēbuī*: lit. *in accordance as I ought, as I was bound to do*. *istīc*: *where you are*. Servius, though an adherent of Pompey, was appointed governor of Achaia (Greece) by Caesar in 46 B.C. Athens served as his headquarters. *miserum atque acerbum*: *sad and distressing*.

6-10 *cōnfierī* = "cōnfici," *parī molestiā afficiuntur*: lit. *are affected with like distress (are equally grieved)*. *indigēre*: *to need*; "indigeō," like "egeō," takes abl. *suum officium praestāre*: *to do their duty*.

11-15 *brevī*: usually *in a short time*; here *briefly*. *nōn . . . exīstimem*: *not that I think these thoughts escape you*. *nōn quō*: introducing the reason that is rejected; hence subjunctive. *sed quod forsitan minus ea perspicīās*: *but that perhaps you see them less clearly*. *perspicīās*: subjunc. in place of indic. ("perspicis") because of "forsitan." *Quid est quod*: *Why is it that?* *intestīnus*: *private, personal*.



Photo by Jack E. Nida

Flavian Amphitheater or Colosseum dedicated by Emperor Vespasian in A.D. 79.

cāra esse dēbent, patriam, honestātem, dignitātem, honōrēs omnēs. Hōc ūnō incommodō additō, quid ad dolōrem adiungi potuit? Aut quī nōn in illīs rēbus exercitātus animus callēre iam dēbet atque omnia minōris exīstimāre?

20 Quae rēs mihi nōn mediocrem cōsōlātiōnem attulit, volō tibi commemorāre, sī forte eadem rēs tibi dolōrem minuere possit. Ex Asiā rediēns cum ab Aegīnā Megaram versus nāvigārem, coepī regiōnēs circumcīrā prōspicere. Post mē erat Aegīna, ante mē Megara, dextrā Pīraeus, sinistrā Corin-
25 thus, quae oppida quōdam tempore flōrentissima fuērunt, nunc prōstrāta et dīruta ante oculōs iacent.

Coepī egomet mēcum sic cōgitāre: "Hem! nōs homunculi indignāmur, sī quis nostrum interiit aut occisus est, quōrum vīta brevior esse dēbet, cum ūnō locō tot oppidum cadāvera
30 prōiecta iacent? Vīsne tū tē, Servī, cohibēre et meminisse

16-20 **quī**: with "animus," *what heart?* **callēre**: *be hardened, bc proof against blows.* **minōris**: *of less account, gen. of value.* App. 123.

21-25 **Ex Asiā rediēns**: after Caesar's victory at Pharsalia in 48 B.C. Servius had retired to Rhodes off the coast of Asia Minor. He was on his way to the province of Achaea from Rhodes. **Megaram versus**: *in the direction of Megara*; prep. following its accusative. **circumcīrā**: *round about.*

26-30 **prōstrāta et dīruta**: *prostrate and destroyed.* Aegina's power waned after the fifth century. Megara was destroyed in 307 B.C. Corinth was looted and destroyed by the Roman general Mummius in 146 B.C. Pīraeus, chief port of Athens, was destroyed by Sulla in the Mithridatic war in 86 B.C. **egomet**: emphatic form of "ego." **Hem**: interj. *Ah!* **homunculus**: is a dimin. of "homō," suggesting pity, *poor mortals!* App. 6. **oppidum**: contracted form of **oppidūrum**.

hominem tē esse nātum?" Crēde mihi, cōgitātiōne eā nōn mediocriter sum cōfirmātus.

Hoc idem, sī tibi vidētur, fac ante oculōs tibi prōpōnās. Modo ūnō tempore tot virī clārissimī interiērunt, dē imperiō populī Rōmānī tanta dēminūtiō facta est, omnēs prōvinciae conquassātae sunt: in ūnīus mulierculae animulā sī iactūra facta est, tantopere commovēris? Quae sī hōc tempore nōn diem suum obīset, paucīs post annīs tamen eī moriendum fuit, quoniam homō nāta fuerat.

Etiam tū ab hīsce rēbus animum ac cōgitātiōnem tuam āvocā, atque ea potius reminiscere, quae digna tuā persōnā sunt: illam, quam diū eī opus fuerit, vīxisse; ūnā cum rē publicā fuisse; tē patrem suum, praetōrem, cōsulem, augurem vīdisse; adulēscētibz primāriīs nūptam fuisse; omnibus bonīs prope perfūctam esse; cum rēs publica occideret, vitā excessisse. Quid est quod tū aut illa cum fortūnā hōc nōmine querī possītis?

Dēnique nōlī tē oblīvīscī Cicerōnem esse et eum, quī aliīs cōsuērīs praecipere et dare cōsilium, neque imitāre malōs medicōs, quī in aliēnīs morbīs profitentur tenēre sē medicīnae scientiam, ipsī sē cūrāre nōn possunt, sed potius, quae aliīs tūte praecipere solēs, ea tūte tibi subice atque apud animum prōpōne. Nullus dolor est, quem nōn longinquitās temporis minuāt ac molliat. Hoc tē exspectāre tempus tibi turpe est ac nōn eī rei sapientiā tuā tē occurrere.

31-35 **hominem**: a mortal. **nōn mediocriter**: lit. in no ordinary way, i.e. greatly; litotes. App. 309. Cf. "nōn mediocrem" in line 20. **Modo**: Recently; in the battles of the civil war. **dēminūtiō**: with "dē imperiō"; a loss of sovereignty, since the senate had lost its traditional authority, and Caesar had become dictator.

36-40 **conquassātae**: convulsed, shattered. **mulierculae animulā**: the diminutives suggest the idea of human frailty. **dīem suum obīset**: had met her death. The more common phrase is "mortem obīre." **eī moriendum fuit**: she would have had to die. The word "fuit" is put for "fuisset" in the apodosis because of the idea of necessity.

41-45 **reminiscere**: impera. of "reminīscor," call to mind. **ūnā . . . fuisse**: that she died with the republic. **praetōrem cōsulem augurem**: offices in ascending order of importance. Cicero became a member of the college of augurs when Publius Crassus the younger fell in battle at Carrhae in 53 B.C. **adulēscētibz primāriīs**: Tullia's three husbands, all patricians ("primārii"), were Cn. Piso, Furius Crassipes and P. Cornelius Dolabella. **perfūctam esse**: that she had fully experienced, compound of "fungor" with ablative.

46-50 **hōc nōmine**: on this account. **cōsuērīs** = "cōsuēverīs," subjunc. in clause of characteristic. App. 236. **neque imitāre**: and do not imitate.

51-55 **tūte**: emphatic for "tū." **subice**: suggest. **eī rei**: dat. with "occurrere," anticipate this result.

Quod sī quī etiam īnferīs sēnsus est, quī illūs in tē amor fuit pietāsque in omnēs suōs, hoc certē illa tē facere nōn vult. Dā hoc illī mortuae, dā cēterīs amīcīs ac familiāribus, quī tuō dolōre maerent, dā patriae, ut, sī quā in rē opus sit, operā
60 et cōnsiliō tuō ūtī possit.

Dēnique, quoniam in eam fortūnam dēvēnimus ut etiam huic rei nōbīs serviendum sit, nōlī committere ut quisquam tē putet nōn tam filiā quam rei pūblicae tempora et aliōrum vietōriam lūgēre.

65 Plūra mē ad tē dē hāc rē scrībēre pudet, nē videar prūdentiae tuae diffidēre. Quā rē, sī hoc ūnum prōposuerō, fīnem faciam scrībendī. Vidimus aliquotiēns secundam pulcherrimē tē ferre fortūnam, magnamque ex eā rē tē laudem apīscī: fac aliquandō intellegāmus adversam quoque tē aequē ferre posse,
70 neque id maius quam dēbeat tibi onus vidērī, nē ex omnibus virtūtibus haec ūna tibi videātur deesse.

Quod ad mē attinet, cum tē tranquillīorem animō esse cognōrō, de iīs rēbus quae hīc geruntur, quem ad modumque sē prōvincia habeat, certīorem faciam. Valē. (Ad Fam. 4.5)

17. Servius Sulpicius at Athens to Cicero in His Villa at Tuscum. May 31, 45 B.C.

M. Marcellus, the aristocrat who had been pardoned by Caesar, was in no hurry to return to Rome. Six months after his pardon Marcellus began the homeward journey, and at Piraeus, the chief harbor of Athens, he was murdered by a member of his entourage, one P. Magius Cilo. There were those who believed that Caesar had

56-60 **Quod . . . est:** But if the dead have any awareness. **quī . . . fuit:** such was her love for you. **Dā hoc:** Make this concession. **opus:** need. **ut . . . sit:** that we must consider even this. Here "nōbīs," dat. of agent; "huic rei," the dat. which is retained when verbs that require dat. are used passively. App. 134.

61-65 **aliōrum:** of Caesar and his supporters.

66-70 **apīscī:** pres. inf. of "apīscor, aptus sum" (3) *get, obtain*. The compound form "adipīscor" is more commonly used. **aequē:** equally well. **nē . . . deesse:** Servius compliments Cicero in ascribing to him three of the cardinal virtues, wisdom, justice and courage. He asks him to prove that the fourth virtue, moderation, is his also.

71-74 **Quod . . . attinet:** As far as I am concerned. **cognōrō** = "cognōverō."

inspired the murder. Cicero later denies this charge in a letter to Atticus, preferring to believe that Magius acted in a fit of rage. In this letter Sulpicius Rufus informs Cicero of the murder and states that he has given Marcellus decent burial at Athens.

SERVIUS CICERONI SAL. PLURIBUS VERBIS.

Etsi sciō nōn iucundissimum mē nūntium vōbīs allātūrum, tamen, quoniam cāsus et nātūra in nōbīs dominātur, vīsum est faciendum, quōquō modō rēs sē habēret, vōs certiōrēs facere.

A.d. X Kal. Iūn. cum ab Epidaurō Pīraeum nāvī advectus 5
essem, ibi M. Mārcellum, collēgam nostrum, convēnī eumque
diem ibi cōsūmpsī, ut cum eō essem. Posterō diē cum ab
eō dīgressus essem eō cōnsiliō, ut ab Athēnīs in Boeōtiam
īrem reliquamque iūrisdictiōnem absolverem, ille, ut aiēbat,
super Maleās in Italiam versus nāvigātūrus erat. 10

Post diem tertium eius diēi, cum ab Athēnīs proficēseī in
animō habērem, circiter hōrā decimā noctis P. Postumius,
familiāris eius, ad mē vēnit et mihi nūntiāvit M. Mārcellum,
collēgam nostrum, post cēnae tempus ā P. Magiō Cīlōne,
familiāre eius, pugiōne percussum esse et duo vulnera accēpisse, 15
ūnum in stomachō, alterum in capite secundum aurem;
spērāre tamen eum vīvere posse; Magium sē ipsum inter-
fēcisse postea; sē ā Mārcellō ad mē missum esse quī haec
nūntiāret et rogāret utī medicōs eī mitterem.

Itaque medicōs coēgī et ē vēstīgiō eō sum profectus prīmā 20

Title — pluribus verbis: at length, warmly.

1-5 **quōquō . . . habēret:** lit. *however the situation was (however painful it might be).* **A. . . Iūn** = "ante diem decimum Kalendās Iūniās." App. 287. **Epidaurō:** Epidaurus is a coastal town in the northeast of the Peloponnese.

6-10 **M. Mārcellum:** Servius and Marcellus were consuls together in 51 B.C. **Boeōtiam:** Boeotia is an area northwest of Attica. Servius was making an official visit as governor of the province. **reliquam- iūrisdictiōnem:** *the rest of my judicial business.* **super Maleās:** around Malea, the southeastern promontory of the Peloponnese.

11-15 **Post . . . diēi:** on May 26. **circiter . . . noctis:** about 3 a.m. **P. Magiō Cīlōne:** P. Magius Cilo is not otherwise identified.

16-20 **secundum aurem:** just behind the ear. **ē vēstīgiō:** on the spot, straightway.

lūce. Cum nōn longē ā Pīraeō abessem, puer Acidīnī obviam mihi vēnit cum cōdicillīs, in quibus erat serīptum paulō ante lūcem Mārcellum diem suum obīsse. Ita vir clārissimus ab homine dēterrīmō acerbissimā morte est affectus, et, cui inimicī
25 propter dignitātem peperecerant, inventus est amīcus, quī eī mortem offerret.

Ego tamen ad tabernāculum eius perrēxī. Invēnī duōs libertōs et pauculōs servōs; reliquōs aiēbant profūgissee metū perterritōs, quod dominus eōrum ante tabernāculum interfectus
30 esset. Coāctus sum in eādē illā lectīcā, quā ipse dēlātus eram, meisque lectīcariīs in urbem eum referre, ibique prō eā cōpiā, quae Athēnīs erat, fūnus eī satis amplum faciendum cūrāvī.

Ab Athēniēnsibus locum sepultūrae intrā urbem ut darent
35 impetrāre nōn potuī, quod religiōne sē impediri dicerent, neque tamen id antea cuiquam concesserant. Quod proximum fuit, utī in quō vellēmus gymnasiō eum sepelirēmus, nōbīs permīsērunt. Nōs in nōbilissimō orbī terrārum gymnasiō Acadēmia locum dēlēgimus ibique eum combūssimus, posteaque
40 cūrāvimus ut iīdem Athēniēnsēs in eōdem locō monumentum

21-25 **puer Acidīnī**: a slave of Acidinus. Acidinus was a young aristocrat, then studying at Athens. **cum cōdicillīs**: with a note. The "cōdicilli" were thin tablets of wood coated with wax and used for hasty notes. Our word *codicil* is a derivative. **ab homine dēterrīmō**: by the lowest of men. Superl. degree of "dēterior" is "dēterrīmus." **inimicī**: the pl. is used for vagueness. Caesar, of course, is meant, but Servius does not want to mention names. **quī . . . offerret**: to deal him death.

26-30 **tabernāculum**: the tent. As Piraeus still lay in ruins, no suitable accommodation was to be had. **reliquōs . . . perterritōs**: when later the murder would be investigated, torture might be used to extract a confession from the slaves. They would be charged with not trying to prevent the murder.

31-35 **lectīcariīs**: litter-bearers; formed from "lectīca" and the suffix "-ārius." **prō . . . erat**: with such facilities as there were at Athens. **neque . . . concesserant**: and, in fact, they had not hitherto made this concession to anyone. Servius had doubted their statement, but on inquiry found it to be true.

36-40 **Quod proximum fuit**: As the next best thing. **orbī**: said to be a loc. form, in the world. **in nōbilissimō gymnasiō Acadēmia**: in the most famous gymnasium (school), the Academy. "Acadēmia," is gen. of definition. The Academy where Plato founded a school c. 385 B.C. lay in the northern outskirts of Athens. Many generations of young Romans went there for further study until the school was finally dissolved by Justinian in 529 A.D. **combūssimus**: from "combūrō," burn up, cremate. **monumentum . . . locārent**: should call for bids for the erecting of a marble memorial to him.

eī marmoreum faciendum locārent.

Ita, quae nostra officia fuērunt prō collēgiō et prō propinquitāte, et vīvō et mortuō omnia eī praestitimus. Valē.
D. pr. Kal. Iūn. Athēnīs. (Ad Fam. 4.12)

18. Cicero in Rome to Manius Curius at Patras.
January, 44 B.C.

M'. Curius, banker at Patras (mentioned in letter 9, p. 188) had asked Cicero's advice about returning home to Italy. Cicero's reply emphasizes Rome's distressed political state.

Caesar was still dictator. He had been sole consul for the year 45 B.C. until September when, returning from a successful campaign in Spain, he resigned his consulship and appointed as consuls Q. Fabius Maximus and C. Trebonius. But on the last day of December, Fabius died. Cicero writes bitterly of a farcical election to make Caninius Rebilus consul for a day.

CICERO CURIO S.D.

Ego vērō iam tē nec hortor nec rogō ut domum redeās; quīn hinc ipse ēvolāre cupiō et aliquō pervenīre “ubi nec Pelopidārum nōmen nec facta audiam.” Incredibile est quam turpiter mihi facere videar, quī hīs rēbus intersim. Nē tū vidēris multō ante prōvīdisse quid impendēret, tum cum 5

41-44 prō . . . propinquitāte: in keeping with our close association as colleagues and friends.

1-5 Ego . . . hortor: in reply to a question which Curius asked, “No indeed, I do not now urge you.” quīn: interjectory, why, I myself. aliquō pervenīre: reach some place. ubi . . . audiam: quotation from some Roman tragedy. The descendants of Pelops may be taken to symbolize sin and crime. Cicero, of course, has in mind Caesar and his dictatorship. quī . . . intersim: since I am witness to these proceedings. Nē: interjectory particle, Yes, indeed.

hinc profūgistī. Quamquam haec etiam audītū acerba sunt, tamen audīre tolerābilius est quam vidēre.

In Campō certē nōn fuistī cum hōrā secundā comitiīs quaestōriīs institūtīs sella Q. Maximī, quem illī cōnsulem esse dicēbant, posita esset. Quō mortuō nūtiātō, sella sublāta est. Ille autem, quī comitiīs tribūtīs esset auspicātus, centuriāta habuit; cōnsulem hōrā septimā renūntiāvit, quī usque ad Kalendās Iān. esset, quae erant futūrae māne postrīdiē.

Ita Canīniō cōnsule scītō nēminem prandisse. Nihil tamen eō cōnsule malī factum est; fuit enim mīrificā vigilantīā, quī suō tōtō cōnsulatū somnum nōn viderit.

Haec tibi rīdícula videntur — nōn enim ades. Quae sī vidērēs, lacrimās nōn tenērēs. Quid, sī cētera scribam? Sunt enim innumerābilia generis eiusdem; quae quidem ego nōn ferrem, nisi mē in philosophiae portum contulissem, et nisi habērem socium studiōrum meōrum Atticum nostrum. (Ad Fam. 7.30)

6-10 **audītū acerba**: *grievous to hear*, abl. of supine. App. 277. **Campō**: the Campus Martius where the elections were being held. **hōrā secundā**: between 8 and 9 a.m. **comitiīs quaestōriīs institūtīs**: *the election of quaestors being scheduled*. Usually held in summer, these elections were delayed because of Caesar's absence. Maximus, Caesar's nominee, was to preside, but death overtook him. **illī**: Caesar's supporters. Republicans would deny that Maximus was legally consul.

11-15 **Ille**: Caesar. Cicero scornfully refuses to name him. Caesar had no intention of resigning his power or of restoring the republic; and he did nothing to lessen resentment of his arbitrary conduct among die-hard republicans. Two months after this letter was written Caesar was assassinated. **quī . . . auspicātus**: *although it was for the "comitia tributa" that he had taken the auspices*, concessive clause. The business of the day was to have been the election of quaestors. But since the consul Maximus had just died, Caesar decided that a substitute consul or "cōsul suffectus" must be elected. He therefore arbitrarily decided to hold now the "comitia centuriāta," since this was the assembly that elected consuls. **hōrā septimā**: about 1 p.m. **māne postrīdiē**: *the morning of the next day*. Rebilus was consul for some 11 hours, for the election took place on the last day of the year. **scītō**: fut. impera. of "sciō."

16-22 **somnum nōn viderit**: *did not go to sleep*, because his inaugural banquet would certainly last until midnight. **in philosophiae portum**: a metaphor that Cicero uses several times. Debarred from political life, he found some consolation in writing his treatises on philosophy and in his friendship with Atticus.

19. Cicero in Rome to L. Minucius Basilus, One of Caesar's Assassins. Presumably on the Ides of March.

This squeal of delight, it is assumed, was emitted in the hours immediately following the assassination of Caesar. The tyrant was dead, and Cicero falsely believed that tyranny had died with him.

CICERO BASILO SAL.

Tibi grātulor, mihi gaudeō; tē amō; tua tueor; ā tē amārī et quid agās quidque agātur certior fierī volō. (*Ad Fam.* 6.15)

Epilogue

A Passage from the *Second Philippic*

The republic was not restored. Although Brutus and Cassius were praetors, they did not dare to show themselves in Rome. Repeatedly, Cicero appeals in vain to Marcus Brutus to come with his army to Italy and support the cause of the republic. Antony, who had been consul with Caesar, in 44 B.C., regarded himself as the successor to power. Cicero stood forth as the champion of freedom and leader of the opposition to Antony. The fourteen *Philippics* (so named because they resembled the speeches of Demosthenes against Philip of Macedon) dating from September, 44 to April, 43 B.C., bear powerful witness to his uncompromising position.

In October, 43 B.C. Antony formed with Lepidus and young Octavian the Second Triumvirate. The sword proved mightier than the pen; the cause of the republic was lost. Inevitably the name of Cicero appeared on the proscription list, and on December 7, 43 B.C. Cicero was murdered by Antony's agents.

The following passage comes from the *Second Philippic*, a pamphlet which Cicero published late in 44 B.C.

Respice, quaesō, aliquandō rem pūblicam, M. Antōnī;
 quibus ortus sīs, nōn quibuscum vīvās cōsiderā; mēcum, ut
 volēs: redī cum rē pūblicā in grātiā. Sed dē tē tū videris;
 ego dē mē ipse profitēbor. Dēfendī rem pūblicam adulēscēns,
 5 nōn dēseram senex: contempsī Catilīnae gladiōs, nōn pertimē-
 seam tuōs. Quīn etiam corpus libenter obtulerim, sī reprae-
 sentārī morte meā libertās cīvītātis potest, ut aliquandō dolor
 populī Rōmānī pariat quod iam diū parturit. Etenim sī
 abhinc annōs prope vīgintī hōc ipsō in templō negāvī posse
 10 mortem immātūrā esse cōsulārī, quantō vērīus nunc
 negābō senī. Mihi vērō, patrēs cōscriptī, iam etiam optanda
 mors est perfūctō rēbus eīs quās adeptus sum quāsque gessi.
 Duo modo haec optō, ūnum ut moriēns populum Rōmānum
 liberum relinquam — hōc mihi maius ab dīs immortālibus darī
 15 nihil potest — alterum ut ita cuique ēveniat ut dē rē pūblicā
 quisque mereātur. (2.118-119)

1-5 quibuscum vīvās cōsiderā: i.e. think of your patriotic ancestors, not your present associates. mēcum ut volēs: supply "age," deal with me as you wish. dē . . . videris: as for yourself, that will be your lookout, fut. perfect. Dēfendī . . . adulēscēns: Cicero is thinking of the occasion when in his *Prō Rōsciō Amerīnō* he attacked Chrysogonus, favorite of the dictator Sulla.

6-10 obtulerim: I would offer, potential subjunctive. App. 204. repraesentārī: be recovered here and now. quod . . . parturit: what it has now long been eager to bring forth. The verbal suffix "-uriō" indicates a desire to perform the act of the verb; thus "ēsurīō" (formed from "edō") desire to eat, be hungry; "parturiō" (formed from "pariō") desire to give birth to. Etenim . . . cōsulārī: in the second chapter of the fourth oration against Catiline, which was delivered in the temple of Concord. Cicero retains the fiction that the *Second Philippic* is being delivered in the same temple.

11-16 quantō . . . senī: supply "mortem immātūrā esse." perfūctō: in agreement with "mihi," since I have completed. ut . . . mereātur: that every man be rewarded as his political conduct deserves.

Sallust

SALLUST AND THE CONSPIRACY OF CATILINE

Writing perhaps twenty years after the Catilinarian uprising had been suppressed, the Roman historian Sallust in his *Bellum Catilinæ* has given us a work that provides a useful background for the Catilinarian Orations of Cicero. We can also see that the picture Cicero has painted is essentially true to life, despite its vivid coloring.

Sallust (Gaius Sallustius Crispus) was born at Amiternum in Sabine territory in 86 B.C. He was thus twenty years younger than Cicero, and at the time of the conspiracy was twenty-three years old. Embarking on a public career as a **novus homō**, he gained the quaestorship, and in 52 B.C. was tribune of the plebs. Two years later Sallust was expelled from the senate for alleged immorality, but politics may have played a part here. At any rate, in the following year he was restored to honor by Caesar's influence.

During the Civil War Sallust aided Caesar in his African campaign and was rewarded with the governorship of Numidia. After the death of Caesar he retired from public life; and, since he was very wealthy, purchased a sumptuous estate (*horti Sallustiāni*) on the Quirinal. His remaining years were devoted to the study and writing of history until his death about 34 B.C.

Other works of Sallust are *Bellum Iugurthinum*, which, tracing the life and career of the Numidian king Jugurtha, and in particular his war (111-105 B.C.) against the Romans, provides a pageant of Roman graft and mismanagement; and *Historiae*, covering the years 78-67 B.C. Of this work only fragments remain.

Sallust's style is distinctive. He likes to archaize and deliberately strives for terse, pithy expressions. While avoiding hackneyed phrases, he is fond of moralizing. In delineation of character Sallust shows a remarkable gift, as in his description of Catiline below.

The Roman Empire at Its Widest Extent



BELLUM CATILINAE

A Character Sketch of Catiline

V. L. Catilīna, nōbilī genere nātus, fuit magnā vī et animī et corporis, sed ingeniō malō prāvōque. Huic ab adulēscientiā bella intestīna, caedēs, rapīnae, discordia cīvīlis grāta fuēre, ibique iuventūtem suam exereuit.

Corpus patiēns inediae, algōris, vigiliae suprà quam cuiquam 5
crēdibile est. Animus audāx, subdolus, varius; cuius rei libet, simulātor ac dissimulātor; aliēnī appetēns, suī profūsus, ārdēns in cupiditātibus; satis ēloquentiae, sapientiae parum. Vāstus animus immoderāta, incrēdibilia, nimis alta semper cupiēbat. Hunc post dominātiōnem L. Sullae libīdō maxima 10
invāserat rei pūblīcae capiendae, neque, id quibus modīs assequerētur, dum sibi rēgnū parāret, quidquam pēnsī habēbat.

Agitābātur magis magisque in diēs animus ferōx inopiā rei familiāris et cōnsentiā seclerum, quae utraque eīs artibus 15
auxerat, quās suprà memorāvī. Incitābant praetereā corruptī cīvītātis mōrēs, quōs pessima ac dīversa inter sē mala, lūxuria atque avāritia, vexābant.

A List of the Conspirators

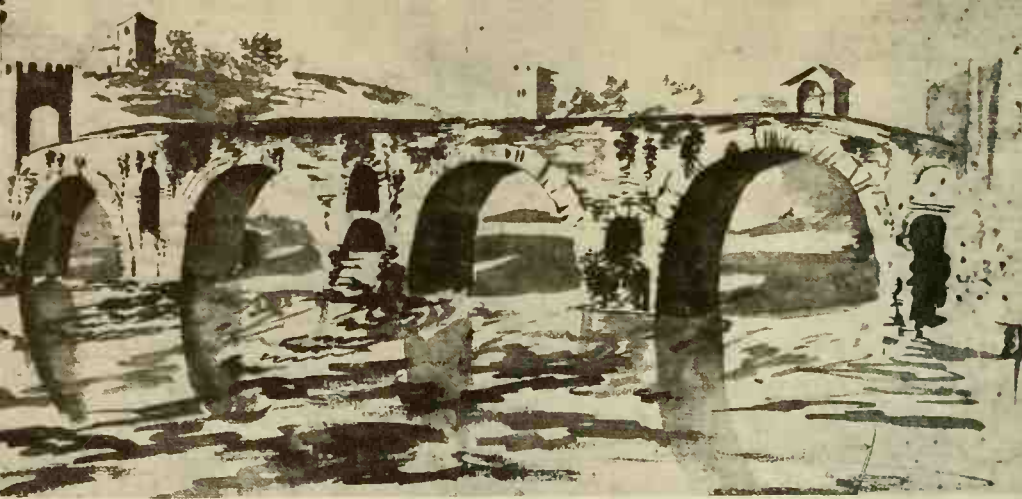
XVII. Igitur circiter Kalendās Iūniās L. Caesare et C. Figulō cōnsulibus prīmō singulōs appellāre, hortārī aliōs, aliōs 20

1-5 *magnā vī*: abl. of description, as is "ingeniō." App. 172. *rapīna* (-ae f.): robbery, plunder. *fuēre*: for "fuērunt." Sallust prefers this ending for the perf. third person pl. *ibique*: and in these pursuits. *Corpus*: supply "erat." Sallust omits forms of "esse" quite frequently. Note how Sallust by quick, deft strokes builds up the description. *algor*, -ōris m.: cold. *inediae*, *algōris*, *vigiliae*: the genitives depend on "patiēns," capable of enduring.

6-10 *cuius rei libet* = "cuiuslibet rei;" of any and every thing. *aliēnī*: neuter of the adj. used as noun and contrasting with "suī;" what belonged to others, what was his own. *satis*: supply "eī erat." Note the abrupt change of subj.; he could have written "satis ēloquentis," but prefers variety. Sallust here uses chiasmus. App. 296. *Vāstus*: undisciplined. *post dominātiōnem L. Sullae*: Sulla's dictatorship ended in 79 B.C.

11-15 *neque assequerētur*: the ind. question depends on "quidquam pēnsī habēbat." *dum*: provided that. *quidquam pēnsī habēbat*: lit. he held it nothing of weight (he had no scruples). *in diēs*: idiom, from day to day. *quae*: n. pl. though antecedents are both feminine, "inopiā" and "cōnsentiā."

16-20 *dīversa mala*: contradictory evils. L. . . . cōnsulibus: 64 B.C. *appellāre*: first of four hist. infinitives. App. 255.



Mulvion Bridge by Poussin (1594-1665), French pointer from the period of Louis XIV.

temptāre; opēs suās, imparātam rem pūblicam, magna praemia
 coniūrātiōnis docēre. Ubi satis explōrāta sunt quae voluit,
 in ūnum omnēs convocat quibus maxima necessitūdō et
 plūrimum audāciae inerat. Eō convēnēre senātōrii ōrdinis
 25 P. Lentulus Sūra, P. Autronius, L. Cassius Longīnus, C.
 Cethēgus, P. et Ser. Sullae, Ser. filiī, L. Vargunteius, Q. Annius,
 M. Porcius Laeca, L. Bēstia, Q. Cūrius; praetereā ex equestri
 ōrdine M. Fulvius Nōbiliar, L. Statilius, P. Gabīnius Capitō,
 C. Cornēlius; ad hoc multī ex colōniīs et mūnicipiīs, domī
 30 nōbilēs.

Erant praetereā complūrēs paulō occultius cōnsilī huiusce
 participēs nōbilēs, quōs magis dominātiōnis spēs hortābātur
 quam inopia aut alia necessitūdō. Cēterum iuventūs plēraque,
 sed maximē nōbilium, Catilīnae inceptīs favēbat, quibus in
 35 ōtiō vel magnificē vel molliter vīvere cōpia erat; incerta prō
 certīs, bellum prō pāce mālēbant.

21-25 **quae:** supply "ea" as antecedent and as subj. for "explōrāta sunt."
quibus . . . inerat: paraphrase as *who felt most needy and most desperate*. **senā-**
tōrii ōrdinis: of senatorial rank.

26-30 **Ser. filiī:** the sons of Servius. They were nephews of the dictator. **ad**
hoc: moreover, also.

31-35 **paulō . . . participēs:** rather more secretly implicated in this plot. **iuventūs**
plēraque: abstract for "iuvenēs plērīque." **inceptīs:** from "inceptum" under-
 taking, project; "faveō" takes dative. **cōpia erat:** with "quibus," *who had the*
means.

Fuere item eā tempestāte quī crēderent M. Licinium Crassum
 nōn ignārum eius cōsili fuisse; quia Cn. Pompeius invīsus
 ipsī magnum exercitum ductābat, cuiusvīs opēs voluisse
 contrā illius potentiam crēscere, simul cōnfisum, sī coniūratiō 40
 valuisset, facile apud illōs principem sē fore.

News of the Conspiracy Leaked Out

XXIII. Sed in eā coniūratiōne fuit Q. Cūrius, nātus haud
 obscurō locō, flāgitiis atque facinoribus coopertus, quem
 cēnsorēs senātū, probri grātiā, mōverant. Huic hominī nōn
 minor vānitās inerat quam audācia; neque reticēre quae 45
 audierat, neque suamet ipse scelera occultāre, prōrsus neque
 dicere neque facere quidquam pēnsi habēbat.

Erat ei cum Fulviā, muliere nobilī, stupri vetus cōnsuetūdō.
 Cui cum minus grātus esset, quia inopiā minus largiri poterat,
 repente glōriāns maria montesque pollicēri coepit, et minari 50
 interdum ferrō, nī sibi obnoxia foret; postrēmō ferocius agitāre
 quam solitus erat. At Fulvia, insolentiae Cūri causā cognitā,
 tāle periculum rei pūblicae haud occultum habuit, sed, sublātō
 auctōre, dē Catilīnae coniūratiōne quae quōque modō audierat,
 complūribus nārravit. 55

36-40 eā tempestāte = "eō tempore." M. Licinium Crassum: Crassus, one of
 the wealthiest men in Rome, was eager to gain military distinction. He later
 became a member of the first triumvirate. ipsi: dat. with "invisus," *envied by*
him (of whom he was jealous). voluisse: dependent on "crēderent" with "Cras-
 sum" in acc. with inf. construction. App. 154. cōnfisum: *feeling confident*; in
 agreement with "Crassum."

41-45 principem: the leader. haud obscurō locō: litotes for *of a prominent*
family. App. 309. probri grātiā: *because of his immoral life*. vānitās: *irresponsi-*
bility. reticēre: this and the following infinitives depend on "quidquam pēnsi

habēbat."
 46-50 suamet: enclitic "-met" is added for emphasis. prōrsus: adverb, *in short*.
 stupri vetus cōnsuetūdō: *an immoral relationship for a long time*. maria mon-
 tesque pollicēri: a proverbial phrase for *extravagant promises*.

51-55 sibi obnoxia: *subservient to him*. foret = "esset." solitus erat: from
 "soleō," a semi-deponent. insolentiae: gen. with "causā," *the reason for the*
strange behavior. sublātō auctōre: *without mentioning her source*. quōque modō =
 "et quō modō."

Primarily for This Reason Cicero Was Elected Consul

Ea rēs in prīmīs studia hominum accendit ad cōsulātum mandandum M. Tulliō Cicerōnī. Namque antea plēraque nōbilitās invidiā aestuābat, et quasi pollui cōsulātum crēdēbant, sī eum, quamvis ēgregius, homō novus adeptus foret.
60 Sed ubi perīculum advēnit, invidia atque superbia post fuēre.

Catiline Goes Ahead with His Plans

XXIV. Igitur, comitiīs habitīs, cōsulēs dēclārantur M. Tullius et C. Antōnius. Quod factum prīmō populārēs coniūratiōnis concusserat. Neque tamen Catilinā furor minuēbātur, sed in diēs plūra agitāre; arma per Italiam locīs oppor-
65 tūnīs parāre; pecūniam, suā aut amīcōrum fidē sūmptam mūtuum, Faesulās ad Mānlium quendam portāre, quī postea prīnceps fuit bellī faciendī.

Details of the Conspiracy Are Reported to Cicero

XXVI. His rēbus comparātīs, Catilinā nihilō minus in proximum annum cōsulātum petēbat, spērāns, sī dēsignātus
70 foret, facile sē ex voluntāte Antōniō ūsūrum. Neque interea

56-60 in primis: especially. plēraque nōbilitās = "plērique nōbilēs," abstract for concrete. quasi pollui: was defiled, so to speak. quamvis ēgregius: however distinguished. homō novus: a rank outsider, a political upstart; for "nōbilitās" depended on the attainment of the consulship by some member of the family. Cicero was the first "novus homō" since 94 B.C. to penetrate the charmed circle of the "nōbilēs." adeptus foret = "adeptus esset"; from "adipiscor." post fuēre: were secondary.

61-65 comitiīs habitīs: abl. abs., when the elections were held. App. 175. populārēs coniūratiōnis: the members of the conspiracy. plūra agitāre: he increased his efforts; "agitāre, parāre, portāre" are hist. infinitives. App. 255. fidē: on the credit. sūmptam mūtuum: with "pecūniam," money borrowed.

66-70 Faesulās: to Faesulae, a city in Etruria (modern Fiesole, near Florence). App. 158. Later in the narrative Faesulae becomes important as rebel headquarters under Manlius who had served as centurion under Sulla. nihilō: often with "minus" as one word, nevertheless. in proximum annum: for the following year (62 B.C.). ex voluntāte: lit. according to his wish (to do as he wished him). Antonius was sympathetic to Catiline's designs. Hence it was necessary for Cicero to win his support.

quiētus erat, sed omnibus modīs īnsidiās parābat Cicerōnī. Neque illī tamen ad cavendum dolus aut astūtiae deerant. Namque ā prīncipiō cōsulātūs suī multa pollicendō per Fulviam effēcerat ut Q. Cūrius, dē quō paulō ante memorāvī, cōnsilia Catilīnae sibi prōderet. Ad hoc collēgam suum 75 Antōnium pactiōne prōvinciae perpulerat nē contrā rem pūblicam sentīret; circum sē praesidia amīcōrum atque clien-tium occultē habēbat.

Postquam diēs comitiōrum vēnit, et Catilīnae neque petitiō neque īnsidiae quās cōsulibus in Campō fēcerat prosperē 80 cessēre, cōstituit bellum facere et extrēma omnia experīrī, quoniam quae occultē temptāverat, aspera foedaque ēvēnerant.

A Meeting of the Conspirators Is Held at the House of Marcus Laeca

XXVII. Intereā Rōmae multa simul mōliri: cōsulibus īnsidiās tendere, parāre incendia, opportūna loca armātīs hominibus obsidēre, ipse cum tēlō esse, item aliōs iubēre, 85 hortārī utī semper intentī parātīque essent; diēs noctēsque festīnāre, vigilāre, neque īnsomniīs neque labōre fatīgārī. Postrēmō, ubi multa agitanti nihil prōcēdit, rūsus intempestā nocte coniūratiōnis prīncipēs convocat per M. Porcium Laecam, ibique multa dē ignāviā eōrum questus, docet sē 90

71-75 illī: Cicero. astūtiae: shrewd devices.

76-80 pactiōne prōvinciae: by an arrangement for his province. Cicero relinquished his claim to the richer province of Macedonia in favor of Antonius in return for support against Catiline. nē contrā rem pūblicam sentīret: not to work against the public interest.

81-85 cessēre = "cessērunt," turned out favorably. quae: supply "ea" as antecedent. aspera foedaque: take as adverbs. mōliri: first in a succession of hist. infinitives. īnsidiās tendere: he directed plots. ipse . . . esse: he went armed himself. item aliōs iubēre: supply "facere," he ordered others to do likewise.

86-90 agitanti: dat. of reference in agreement with "Catilīnae"; when nothing went right for Catiline in spite of his many efforts. App. 137. intempestā nocte: in the dead of night. Postrēmō . . . officere: compare Cicero's account, *In Cat.* I, IV.

Mānlium praemīsisse ad eam multitūdinem quam ad capiēda arma parāverat, item aliōs in alia loca opportūna, quī initium bellī facerent, sēque ad exercitum proficīscī cupere, sī prius Cicerōnem oppressisset; eum suis cōnsiliīs multum officere.

An Attempt Is Made to Assassinate Cicero.

Manlius Goes to Etruria

95 XXVIII. Igitur, perterritīs ac dubitantibus cēterīs, C. Cornēlius, eques Rōmānus, operam suam pollicitus, et cum eō L. Vargunteius senātor cōstituēre eā nocte paulō post cum armātīs hominibus sicutī salūtātum introīre ad Cicerōnem ac dē imprōvisō domī suae imparātum cōnfodere. Cūrius ubi
100 intellegit quantum perīculum cōsulī impendeat, properē per Fulviam Cicerōnī dolum quī parābātur ēnūntiat. Ita illī, iānuā prohibītī, tantum facinus frūstrā suscēperant.

Intereā Mānlius in Etrūriā plēbem sollicitāre, egestāte ac dolōre iniūriae novārum rērum cupidam, quod Sullae domi-
105 nātiōne agrōs bonaque omnia amiserat, praetereā latrōnēs cuiusque generis, quōrum in eā regiōne magna cōpia erat, nōnnūllōs ex Sullānīs colōniīs, quibus libidō atque lūxuria ex magnīs rapīnīs nihil reliquī fēcerat.

The Senate Gives the Consuls Power to Act in the Emergency

XXIX. Ea cum Cicerōnī nūntiārentur, ancipitī malō per-
110 mōtus, quod neque urbem ab insidiīs prīvātō cōnsiliō longius

91-95 quī . . . facerent: rel. cl. of purpose. App. 235. officere: was blocking. cōnsiliīs: dat. with the compound verb "officiō."

96-100 cōstituēre: what tense? sicutī salūtātum: as if to pay their respects; supine to express purpose after a verb of motion. App. 276. dē imprōvisō: by surprise.

101-105 iniūriae: with "dolōre," in resentment at the injustice. novārum rērum: with "cupidam," eager for revolution. amiserat: the implied subj. is "plēbs." Sulla had confiscated their land holdings and given them to his veterans.

106-110 cuiusque generis: of all sorts. cōpia = "multitūdō." nihil reliquī fēcerat = "nihil reliquerat." ancipitī malō: by the twofold danger. longius = "diūtius."

tuērī poterat neque, exercitus Mānlī quantus aut quō eōnsiliō foret, satis compertum habēbat, rem ad senātum refert, iam antea vulgī rūmōribus exagitātā. Itaque, quod plērumque in atrōcī negōtiō solet, senātus dēcrēvit, darent operam eōnsulēs, nē quid rēs pūblica dētrimentī caperet.

115

Ea potestās per senātum mōre Rōmānō magistratūi maxima permittitur, exercitum parāre, bellum gerere, coercēre omnibus modīs sociōs atque cīvēs, domī militiaeque imperium atque iūdicium summum habēre; aliter sine populī iussū nūllius eārum rērum eōnsulī iūs est.

120

The Senate Begins to Take Stronger Action Against the Conspirators

XXX. Post paucōs diēs L. Saenius senātor in senātū litterās recitāvit, quās Faesulīs allātās sibi dicēbat; in quibus scriptum erat C. Mānlium arma eēpisse cum magnā multitūdine ante diem vi Kalendās Novembrēs. Simul, id quod in tālī rē solet, aliī portenta atque prōdigia nūntiābant, aliī 125
conventūs fierī, arma portārī, Capuae atque in Āpūliā servīle bellum movērī.

Igitur senātī dēcrētō Q. Mārcius Rēx Faesulās, Q. Metellus Crēticus in Āpūliam circumque ea loca missī — eī utrīque ad urbem imperātōrēs erant, impeditī nē triumphārent calumniā 130

111-115 **exercitus**: subject of "foret." **rem . . . refert**: he lays the matter before the senate. **exagitātā**: talked about. **in atrōcī negōtiō**: in an emergency. **solet**: supply "fieri." **darent operam**: should take action. **nē quid . . . caperet**: formula for vesting supreme power in the consuls.

116-120 **maxima**: separated for emphasis from "potestās." **exercitum . . . habēre**: note the balance of the two short inf. phrases, and the chiasmic order of the two longer inf. phrases. App. 296. **militiaeque . . . summum**: supreme military and judicial power.

121-125 **Faesulis**: from *Faesulae*. App. 177. **ante . . . Novembrēs**: App. 287. **id quod . . . solet**: as usually happens in such a crisis. **portenta atque prōdigia**: portents and ill omens.

126-130 **conventūs fierī**: that meetings were being held. **in Āpūliā . . . movērī**: on large estates in Apulia slaves heavily outnumbered the free citizens. **senātī** = "senātūs," old form of gen. singular. **Crēticus**: of Crete, a title awarded him as conqueror. Does a similar tradition exist today? **circumque ea loca**: and that general area. **impeditī nē triumphārent**: prevented from celebrating a triumph. A victorious general remained outside Rome until the senate decreed his triumph.

paueōrum, quibus omnia honesta atque inhonesta vēdere mōs erat — sed praetōrēs Q. Pompeius Rūfus Capuam, Q. Metellus Celer in agrum Picēnum, eisque permissum utī prō tempore atque periculō exercitum comparārent.

- 135 Ad hoc, sī quis indicāvisset dē coniūratiōne, quae contrā rem publicam facta erat, praemium servō libertātem et sēstertia centum, liberō impunitātem eius rei et sēstertia ducenta; itemque dēcrēvere utī gladiātōriae familiae Capuam et in cētera mūnicipia distribuerentur prō cuiusque opibus, Rōmae
140 per tōtam urbem vigiliae habērentur, eisque minōrēs magistrātūs praessent.

Alarm in Rome : Cicero Denounces Catiline in the Senate

- XXXI. Quibus rēbus permōta cīvitās atque immūtāta urbis faciēs erat. Ex summā laetitīā atque lasēviā, quae diūturna quīēs pepererat, repente omnēs tristitia invāsīt;
145 festīnāre, trepidāre, neque locō neque hominī euīquam satis erēdere, neque bellum gerere neque pācem habēre, suō quisque metū pericula metīrī. Ad hoc, mulierēs, quibus rei publicae magnitūdine bellī timor insolitus incesserat, afflīctāre sēsē, manūs supplicēs ad caelum tendere, miserārī parvōs liberōs;
150 rogītāre, omnia pavēre, superbiā atque dēlicīis omissīs, sibi patriaeque diffīdere.

131-135 **quibus**: with "mōs erat," *whose custom it was*. **agrum Picēnum**: the Picene territory, on the east coast of Italy, northeast of Rome. **eisque permissum**: supply "est," *and they were commissioned*. **prō tempore**: *for the emergency*. **sī quis indicāvisset**: in indirect discourse, as "dēcrēvere" is implied.

136-140 **sēstertia**: "sēstertium" = 1000 sesterces. The nominal value of the sesterce was between 5 and 10 cents. **prō cuiusque opibus**: *according to the resources of each town*. **minōrēs magistrātūs**: such as quaestors and aediles.

141-145 **quae**: n. pl. instead of "quās," when referring to abstract nouns. **pepererat**: from "pariō."

146-150 **metīrī**: in a series of hist. infinitives. **quibus**: dat. with "incesserat," *on whom had come*. **rei publicae magnitūdine**: with "insolitus," *strange in view of the city's greatness*. **afflīctāre sēsē**: *beat their breasts*.



Altar from Ostia depicting Romulus and Remus with the she-wolf; right: the god Tiber. Above, to the left of the two shepherds, a local deity and the Roman eagle.

At Catilinae erūdēlis animus eadem illa movēbat, tametsī praesidia parābantur et ipse lēge Plautiā interrogātus erat ab L. Paulō. Postrēmō, dissimulandī causā, aut suī expūrgandī, sicut iūrgiō lacessītus foret, in senātum vēnit.

155

Tum M. Tullius cōsul, sive praesentiam eius timēns sive irā commōtus, ōratiōnem habuit lūculentam atque ūtilem rei pūblīcae, quam postea scrīptam ēdidit. Sed ubi ille assēdit, Catilīna, ut erat parātus ad dissimulanda omnia, dēmissō vultū, vōee supplicī, postulāre ā patribus coepit nē quid dē sē

160

151-155 **diffidere**: with dat., *despaired of*. **lēge . . . erat**: *had been accused under the Plautian Law*, which was directed against acts of violence. **dissimulandī causā**: *to conceal his designs*. **sicut** = "quasi," *as if*.

156-160 **ōratiōnem**: the first speech against Catiline, November 8, 63 B.C. **quam . . . ēdidit**: *which he later wrote out and published*.

temere crēderent; eā familiā ortum, ita sē ab adulēscentiā
vītā instituisse, ut omnia bona in spē habēret; nē exīstimārent
sibi, patriciō hominī, cuius ipsū atque maiōrum plūrima
beneficia in plēbem Rōmānam essent, perditā rē públicā opus
165 esse, cum eam servāret M. Tullius, inquilīnus cīvis urbis
Rōmae. Ad hoc, maledicta alia cum adderet, obstrepere
omnēs, hostem atque parriēdam vocāre. Tum ille furibundus,
“Quoniam quidem circumventus,” inquit, “ab inimicīs praeceps
agor, incendium meum ruīnā restinguam.”

Catiline Sets Out for Faesulae. His Henchmen Are to Prepare for Action in Rome

170 XXXII. Deinde sē ex cūriā domum prōripuit. Ibi multa
ipse sēcum volvēns, quod neque īnsidiae cōsulī prōcēdēbant,
et ab incendiō intellegēbat urbem vigiliīs mūnītā, optimum
factū crēdēns, exercitum augēre ac priusquam legiōnēs scrībe-
rentur, multa antecapere quae bellō ūsuī forent, nocte in-
175 tempestā cum paucīs in Mānliāna castra profectus est.

Sed Cethēgō atque Lentulō cēterisque, quōrum cognōverat
prōmptam audāciam, mandat, quibus rēbus possent, opēs
factiōnis cōfirment, īnsidiās cōsulī mātūrent, caedem, in-
cendia aliaque bellī facinora parent; sēsē propediem cum
180 magnō exercitū ad urbem accessūrum.

161-165 *vītā instituisse*: had organized his life. *nē existimārent*: ind. command, let them not think. *cuius . . . beneficia*: whose own numerous services as also those of his ancestors were for. *perditā rē públicā*: abl. with “opus,” needed the ruin of the republic. *inquilīnus cīvis*: an immigrant citizen. Catiline sneers at Cicero, because his own ancestry was traced back to the Mayflower, that is, he claimed legendary descent from Troy, when refugees after the Trojan War were said to have settled in Italy.

166-170 *maledicta*: insults. *incendium . . . restinguam*: by this metaphor Catiline threatens vengeance for his loss of reputation. *multa . . . volvēns*: turning over many thoughts in his mind.

171-175 *cōsulī*: dat. with “īnsidiae,” his plots against the consul. *optimum factū*: the best course, abl. of supine. App. 277. *multa antecapere*: to make many advance preparations. *nocte intempestā*: next day, November 9, Cicero delivered his second speech against Catiline.

176-180 *mandat*: supply “ut,” he instructs — to strengthen. *propediem*: adv., very soon. *accessūrum*: supply “esse”; “dicit” is implied.

Catiline Poses as the Victim of Injustice

XXXIV. At Catilīna ex itinere plērisque cōsulāribus, praetereā optimō cuique litterās mittit: sē falsīs crīmīnibus circumventum, quoniam factiōnī inimīcōrum resistere nequiverit, fortunāe cēdere, Massiliam in exsilium proficīscī, nōn quod sibi tantī sceleris cōnsciū esset, sed utī rēs pūblica quiēta foret, nēve ex suā contentiōne sēditiō orerētur. Ab hīs longē dīversās litterās Q. Catulus in senātū recitāvit, quās sibi nōmine Catilīnae redditās dīcēbat. 185

The Senate Pronounces Catiline and Manlius Public Enemies

XXXVI. Sed ipse, paucōs diēs commorātus apud C. Flāminium in agrō Arrētīnō, cum fascibus atque aliīs imperī insignibus in castra ad Mānlium contendit. Haec ubi Rōmae comperta sunt, senātus Catilīnam et Mānlium hostēs iūdicat, cēterae multitūdīni diem statuit, ante quam sine fraude liceret ab armīs discēdere. Praetereā dēcernit utī cōsulēs dilēctum habeant, Antōnius cum exercitū Catilīnam persequi mātūret, Cicerō urbī praesidiō sit. 190 195

Eā tempestāte mihi imperium populī Rōmānī multō maximē miserābile vīsum est. Cui cum ad occāsum ab ortū sōlis omnia, domita armīs, pārērent, domī ōtium atque dīvitiae, quae prīma mortālēs putant, affluerent, fuēre tamen cīvēs quī sēque remque 200

181-185 **optimō cuique:** to all the most prominent men. **nequiverit:** from "nequeō," be unable. **Massiliam:** to Marseilles.

186-190 **nēve . . . orerētur:** and that civil strife would not arise from his own struggle. Catiline poses as an injured patriot. Note "orior" here as of third conjugation. **redditās:** had been delivered. **in agrō Arrētīnō:** in the territory of Arretium, a town in Etruria (modern Arezzo). **fascibus:** symbols of authority for the higher magistrates. Mussolini called his followers "fascisti."

191-195 **dilēctum habeant:** should recruit troops.

196-200 **maximē:** with "miserābile" as superl., most pitiable. **Cui:** dat. with "pārērent." **prīma:** of first importance. **affluerent:** abounded.

pūblicam obstinātis animīs perditum irent. Namque duōbus
senātī dēcrētīs ex tantā multītūdine neque praemiō inductus
quisquam coniūrātiōnem patefēcerat neque ex castrīs Catilīnae
205 vāserat.

**Lentulus, a Leading Member of the Conspiracy and
Former Consul, Seeks Help from Every Source.
He Tries to Win Over the Allobrogians**

XXXIX. Fuēre tamen extrā coniūrātiōnem complūrēs qui
ad Catilīnam initiō profectī sunt. In eīs erat Fulvius, senā-
tōris filius, quem retrāctum ex itinere parēns necārī iussit.

210 Īsdem temporibus Rōmae Lentulus, sicutī Catilīna prae-
cēperat, quōscumque mōribus aut fortūnā novīs rēbus idōneōs
crēdēbat, aut per sē aut per aliōs sollicitābat, neque solum
cīvēs sed cuiusque modī genus hominum, quod modo bellō
ūsui foret.

XL. Igitur P. Umbrēnō cuidam negōtium dat utī lēgātōs
215 Allobrogum requīrat eōsque, sī possit, impellat ad societātem
bellī, existimāns pūblicē prīvātimque aere aliēnō oppressōs,
praetereā quod nātūrā gēns Gallica bellicōsa esset, facile eōs
ad tāle cōnsilium addūcī posse. Umbrēnus, quod in Galliā
negōtiātus erat, plērisque prīncipibus cīvītātium nōtus erat
220 atque eōs nōverat; itaque sine morā ubi prīmum lēgātōs in

201-205 **obstinātis animis:** *in perversity of heart.* **perditum:** supine expressing purpose.

211-215 **cuiusque . . . hominum:** *lit. mankind of each way (every class of men).* **quod:** rel. pron. but "modo" has the force of "dum modo;" translate *provided that such men were useful for war.* **negōtium dat:** *he commissions.* **Allobrogum:** the Allobrogians, a warlike Gallic tribe, had sent envoys to Rome to complain of injustices done them.

216-220 **oppressōs:** agreeing with "eōs" in l. 217. **negōtiātus erat:** *he had done business.* "Negōtiātōrēs" were often responsible for collecting taxes in the provinces and for financing provincial contracts.

forō cōspexit, pereontātus pauca dē statū cīvitātis, et quasi dolēns eius cāsum, requirere coepit quem exitum tantis malis spērarent.

Postquam illōs videt querī dē avāritiā magistrātuum, ac-
eūsāre senātum quod in eō auxiliī nihil esset, miserīs suis 225
remedium mortem exspectāre, “At ego,” inquit, “vōbīs, sī modo
virī esse vultis, ratiōnem ostendam quā tanta ista mala
effugiātis.”

Haec ubi dīxit, Allobrogēs, in maximam spem adductī,
Umbrēnum ōrāre ut suī miserērētur: nihil tam asperum neque 230
tam difficile esse quod non cupidissimē factūrī essent, dum ea
rēs cīvitātem aere aliēnō liberāret. Ille eōs in domum D.
Brūtī perdūcit, quod forō propinqua erat neque aliēna cōsili
propter Semprōniam; nam tum Brūtus ab Rōmā aberat. Prae-
tereā Gabīnium aressit, quō maior auctōritās sermōnī inesset. 235
Eō praesente coniūratiōnem aperit, nōminat sociōs, praetereā
multōs cuiusque generis innoxios, quō lēgātīs animus amplior
esset. Deinde eōs, pollicitus operam suam, domum dīmittit.

The Allobrogian Envoys Finally Decide to Reveal What They Know of the Conspiracy

XLI. Sed Allobrogēs diū in incertō habuēre quid cōsili
caperent. In alterā parte erat aes aliēnum, studium bellī, 240

221-225 **percontātus pauca**: *having asked a few questions.* **eius**: i.e. “cīvitātis.”
quem . . . spērarent: *what solution they expected for such miseries.*

226-230 **remedium**: in apposition with “mortem,” *as a remedy for their troubles.*
ōrāre: hist. inf. **suī**: referring to “Allobrogēs”; gen. with “miserērētur,” *to take*
pity on them. App. 130. **nihil**: acc. with inf. construction; “dīxērunt” is implied.

231-235 **dum**: *provided that.* **neque aliēna cōsili**: *and was not foreign to the*
plot. **Semprōniam**: Sempronia, wife of Decimus Brutus, supported Catiline’s
conspiracy. **Gabīnium**: Gabinius, a Roman “cques,” was one of those later exe-
cuted for their part in the conspiracy. **quō**: regularly used to introduce a purpose
clause which contains a comparative; *to lend greater weight to the conversation.*

236-240 **Innoxios**: *innocent men.* **in incertō habuēre**: *were uncertain.* **caperent**:
they were to adopt, deliberative subjunctive. App. 203.

magna mercēs in spē vietōriae, in alterā maiōrēs opēs, tūta
 cōnsilia, prō incertā spē certa praemia. Haec illīs volventibus,
 tandem vicit fortūna rei pūblīcae. Itaque Q. Fabiō Sangae,
 cuius patrōciniō cīvitās plūrimū ūtēbātur, rem omnem, utī
 245 cognōverant, aperiunt. Cicerō, per Sangam cōnsiliō cognitō,
 lēgātīs praecēpit ut studium coniūrātiōnis vehemēter simu-
 lent, cēterōs adeant, bene polliceantur, dentque operam utī
 eōs quam maximē manifestōs habeant.

**Lentulus Decided to Have a Tribune of the People
 Denounce Cicero. Then Each Conspirator Was to
 Carry Out His Particular Mission**

XLIII. Rōmae Lentulus cum cēterīs quī prīncipēs con-
 250 iūrātiōnis erant, parātīs ut vidēbātur magnīs cōpiīs, cōstitu-
 erant utī, cum Catilīna in agrum Faesulānum cum exercitū
 vēnisset, L. Bēstia tribūnus plēbis, cōntiōne habitā, quere-
 rētur dē āctiōnibus Cicerōnis, bellīque gravissimī invidiam
 optimō cōnsulī impōneret; eō signō proximā nocte cētera
 255 multitudō coniūrātiōnis suum quisque negōtium exsequerētur.
 Sed ea dīvīsa hōc modō dicēbantur: Statilius et Gabīnius utī
 cum magnā manū duodecim simul opportūna loca urbis incen-
 derent, quō tumultū facilior aditus ad cōnsulem cēterōsque
 quibus insidiae parābantur, fieret; Cethōgus Cicerōnis iānuam
 260 obsidēret, eumque vī aggredērētur, alius autem alium; sed

241-245 **maiōrēs opēs**: greater resources, of the Roman government. **Haec illīs volventibus**: As they pondered these matters. **Q. Fabiō Sangae**: as "patrōnus," Sanga looked after the interests of the Allobrogians much as a consular representative does today.

246-250 **ut studium vehemēter simulent**: to pretend to be keenly interested. **utī . . . habeant**: that they have the clearest possible proof. **ut vidēbātur**: as it seemed to them.

251-255 **cōntiōne habitā quererētur**: should hold an assembly and complain. Bestia as tribune was to stir up the mob.

256-260 **ea dīvīsa**: supply "esse." **utī**: implied is a phrase such as "imperātum est," (orders were given) that. **quō**: introducing clause of purpose. App. 234. **tumultū**: in the confusion. **alius autem alium**: while others attacked others.

Attic fifth century white-ground vase. Represented throughout mythology as a messenger of the gods, Hermes is here portrayed as the Guide of Souls leading a woman to the boat of the aged Conveyor of Souls, Charon. The design is in black glaze on a white background. This style of vase was used mainly for burial purposes.



German Archaeological Institute

filiū familiārum, quōrum ex nōbilitāte maxima pars erat, parentēs interficerent; simul caede et incendiō perculsīs omnibus ad Catilīnam ērumperent.

The Allobrogian Envoys Supply the Incriminating Evidence

XLIV. Sed Allobrogēs, ex praeceptō Cicerōnis, per Gabī-
nium cēterōs conveniunt. Ab Lentulō, Cethēgō, Statiliō, item 265
Cassiō postulant iūs iūrandum, quod signātum ad cīvēs per-
ferant; aliter haud facile eōs ad tantum negōtium impellī
posse. Cēterī, nihil suspicantēs, dant. Cassius sēmet cō brevī
ventūrum pollicētur ac paulō ante lēgātōs ex urbe proficiēscitur.

Lentulus cum eīs T. Volturcium quendam Crotōniēnsem 270
mittit, ut Allobrogēs priusquam domum pergerent, cum
Catilīnā, datā atque acceptā fidē, societātem cōfirmārent.
Ipse Volturciō litterās ad Catilīnam dat, quārum exemplum
īnfra scrīptum est:

“Quis sim ex eō quem ad tē mīsi cognōscēs. Fac cōgitēs in 275

261-265 quōrum . . . erat: most of whom belonged to the nobility. perculsīs omni-
bus: abl. abs., when all were bewildered.

266-270 quod . . . perferant: purpose clause, for them to deliver under seal to
their fellow-citizens. sēmet: emphatic for “sē.” brevī: i.e. “brevī tempore.”
paulō . . . proficiēscitur: Cassius evidently knew what was afoot and decided to
get away. Crotōniēnsem: of Crotone, in southern Italy. Volturcius later turned
state’s evidence and was pardoned for his part in the plot.

271-275 priusquam domum pergerent: before proceeding home. Fac cōgitēs: See
that you realize.

quantā calamitāte sīs, et meminerīs tē virum esse. Cōnsiderēs quid tuae ratiōnēs postulent. Auxilium petās ab omnibus, etiam ab infimīs.” Ad hoc mandāta verbīs dat: cum ab senātū hostis iūdicātus sit, quō cōsiliō servitia repudiet? In urbe parāta esse quae iusserit; nē cūctētur ipse propius accēdere.

The Allobrogians Are Waylaid as Planned, at the Mulvian Bridge, and Volturcius Is Arrested

XLV. Hīs rēbus ita āctīs, cōstitutā nocte quā proficīscerentur, Cicerō, per lēgātōs cūcta ēdoctus, L. Valeriō Flaccō et C. Pomptīnō praetōribus imperat ut in ponte Mulviō per insidiās Allobrogum comitātūs dēprehendant. Rem omnem aperit cuius grātiā mittēbantur; cētera, utī factō opus sit, ita agant permittit. Illī, hominēs militārēs, sine tumultū praesidiīs collocātīs, sicutī praeceptum erat, occultē pontem obsidunt.

Postquam ad id locī lēgātī eum Volturciō vērunt et simul utrimque clāmor exortus est, Gallī, cito cognitō cōsiliō, sine morā praetōribus sē trādunt. Volturcius prīmō, cohortātus cēterōs, gladiō sē ā multitūdine dēfendit; deinde, ubi ā lēgātīs dēsertus est, multa prius dē salūte suā Pomptīnum obtestātus quod eī nōtus erat, postrēmō timidus ac vītae diffidēs velut hostibus sēsē praetōribus dedit.

276-280 etiam ab infimis: even from the lowest (i.e. slaves). mandāta verbīs: verbal instructions which follow in indirect discourse. servitia = “servōs.” nē cūctētur: let him not hesitate.

281-285 proficīscerentur: they were to set out. cūcta ēdoctus: informed of everything. in ponte Mulviō: on the Via Flaminia, north of Rome.

286-290 cuius grātiā: because of which. utī . . . sit: as need should arise. ita agant permittit: “ut” is implied with “permittit,” he allows them to. obsidunt: from “obsidō” (3) occupy, blockade. ad id locī = “ad eum locum.”

291-295 obtestātus: with “multa” and “Pomptīnum” as accusatives, making many earnest entreaties to Pomptinus.

**Cicero Confronts the Ringleaders with Their Guilt.
He Calls a Meeting of the Senate to Hear the Evidence**

XLVI. Quibus rēbus cōfectīs, omnia properē per nūntiōs cōsulī dēclārantur. At illum ingēns cūra atque laetitia simul occupāvēre. Nam lactābātur, intellegēns, coniūratiōne patefactā, cīvitatē periculīs ēreptam esse; porrō autem ānxius 300 erat, dubitāns, in maximō scelere tantīs cīvibus dēprehēnsīs, quid factō opus esset. Poenam illōrum sibi onerī, impunitātem perdendae rēi pūblicae fore crēdebāt.

Igitur, cōfirmātō animō, vocārī ad sēsē iubet Lentulum, Cethēgum, Statilium, Gabīnium, itemque Caepārium Tarra- 305 cinēsem, quī in Āpūliam ad concitanda servitia proficīscī parābat. Cēterī sine morā veniunt. Caepārius, paulō ante domō ēgressus, cognitō indicio, ex urbe profūgerat. Cōsul Lentulum, quod praetor erat, ipse manū tenēns in senātum perdūcit. Reliquōs cum custōdibus in aedem Concordiae 310 venīre iubet. Eō senātum advocat, magnāque frequentiā eius ordinis Volturcium cum lēgātīs intrōdūcit. Flaccum prae- tōrem scrīnium cum litterīs, quās ā lēgātīs accēperat, eōdem afferre iubet.

**The Allobrogians Give Testimony, and the
Guilty Men Are Put Under Surveillance**

XLVII. Volturcius, interrogātus dē itinere, dē litterīs, post- 315

296-300 **porrō autem:** *but on the other hand.*

301-305 **dubitāns:** *being uncertain.* **quid . . . esset:** *what ought to be done.* **perdendae rei pūblicae:** *dat., as is "onerī," he believed that their punishment would be a burden for himself, that their going unpunished would be the ruin of the republic.* **Tarracinēsem:** *of Tarracina, a town in Latium.*

306-310 **Reliquōs . . . iubet:** *after this senate meeting Cicero addressed the people gathered in the forum in the third oration against Catiline.*

311-315 **scrīnium:** *the portfolio.*

rēmō quid aut quā dē causā cōnsilī habuisset, prīmō fingere alia, dissimulāre dē coniūrātiōne; post ubi fidē públicā dicere iussus est, omnia utī gesta erant aperit, docetque sē, paucīs ante diēbus ā Gabīniō et Caepāriō socium ascitum, nihil
320 amplius seīre quam lēgātōs; tantum modo audīre solitum ex Gabīniō P. Autrōnium, Ser. Sullam, L. Vargunteium, multōs praetereā in eā coniūrātiōne esse.

Eadem Gallī fatentur, ac Lentulum dissimulantem coarguunt praeter litterās sermōnibus quōs ille habēre solitus erat: ex
325 librīs Sibyllīnīs rēgnū Rōmae tribus Cornēliīs portendī; Cinnam atque Sullam antea, sē tertium esse, cui fātum foret urbis potīrī.

Igitur, perlēctīs litterīs, cum prius omnēs signa sua cognōvissent, senātus dēcernit utī, abdicātō magistrātū, Lentulus
330 itemque cēterī in liberīs custōdiīs habeantur. Itaque Lentulus P. Lentulō Spinthērī, quī tum aedilis erat, Cethēgus Q. Cornificiō, Statilius C. Caesarī, Gabīnius M. Crassō, Caepārius (nam is paulō ante ex fugā retrāctus erat) Cn. Terentiō senātōrī trāduntur.

Cicero Asks the Senate to Decide the Fate of the Arrested Conspirators

335 L. Dum haec in senātū aguntur et dum lēgātīs Allobrogum

316-320 cōnsilī: partitive gen. with "quid," *what design he had had or why*. App. 120. fingere: hist. inf.; so too "dissimulāre," *invented a different story and pretended not to know*. App. 255. fidē públicā: lit. *under a public pledge (with a promise of pardon)*. socium ascitum: *having been admitted as accomplice*. modo: with "tantum," often as one word, *only, merely*. solitum: supply "sē esse," *that he had been accustomed*.

321-325 sermōnibus: *with statements*.

326-330 prius: *earlier*. in liberīs custōdiīs: *in free custody*. They were released on bail, in the sense that a prominent citizen was held responsible for the custody of each.

331-335 Caesarī: Gaius Julius Caesar, praetor-elect and destined for greater things.

et T. Volturciō, comprobātō eōrum indiciō, praemia dēcer-
nuntur, libertī et paucī ex clientibus Lentulī dīversīs itineribus
opificēs atque servitiā in vicīs ad eum ēripiendum sollicitābant,
partim exquirēbant ducēs multitūdinum, quī pretiō rem
pūblicam vexāre solitī erant. Cethēgus autem per nūntiōs 340
familiam atque libertōs suōs, lētōs et exercitātōs, ōrābat ut
grege factō cum tēlis ad sēsē irrumperent.

Cōsul, ubi ea parārī cognōvit, dispositīs praesidiīs ut rēs
atque tempus monēbat, convocātō senātū, refert quid dē eis
fierī placeat quī in custōdiam trāditī erant; sed eōs paulō ante 345
frequēns senātus iūdicāverat contrā rem pūblicam fēcisse.
Tum D. Iūnius Silānus, prīmus sententiam rogātus quod eō
tempore cōsul dēsignātus erat, dē eis quī in custōdiīs tenē-
bantur et praetereā dē L. Cassiō, P. Fūriō, P. Umbrēnō, Q.
Anniō, sī dēprehēnsī forent, supplicium sūmendū dēcrēverat. 350

Cato Supports the Death Penalty

LII. Postquam Caesar dīcendī finem fēcit, cēterī verbō
alius aliī variē assentiēbantur. At M. Porcius Catō, rogātus
sententiam, huiusce modī ōrātiōnem habuit:

"Longē mihi alia mēns est, patrēs cōnscrīptī, cum rēs atque
perīcula nostra cōnsiderō, et eum sententiās nōnnūllōrum ipse 355

336-340 **comprobātō eōrum indiciō**: when their evidence had been verified. **opi-
ficēs**: workmen. in **vicīs**: in the streets. **partim** = "aliī." **ducēs multitūdinum**:
gang leaders.

341-345 **refert quid fierī placeat**: presented the question what should be done.
This happened on December 5, when Cicero delivered his fourth oration against
Catiline. Sallust omits any mention of a speech by Cicero on this occasion, but
he gives at length a speech supposed to have been delivered by Julius Caesar.

346-350 **D. Iūnius Silānus**: Silanus and Murena were the consuls elected to
take office in January, 62 B.C. **sūmendū**: with "dē," that the death penalty be
inflicted on.

351-355 **Postquam . . . fēcit**: Caesar in his speech (here omitted) argued that
the conspirators, though guilty, were yet citizens; to execute them would be to
establish a precedent that might be abused in later time; that their property
should be confiscated, and that they be condemned to life imprisonment. **cēterī**
. . . **assentiēbantur**: the others with a word agreed with one or other of the speakers.
M. Porcius Catō: great-grandson of Cato the Censor, 32 years old, a confirmed
Stoic and uncompromising. He argues that danger still exists, that his fellow-
senators are more concerned for their own pleasures than for the country's wel-
fare, and that anything less than the death penalty would be a sign of weakness.
Longē alia: Far different.

mēcum reputō. Illī mihi disseruisse videntur dē poenā eōrum
quī patriae, parentibus, ārīs atque focīs suīs bellum parāvēre.
Rēs autem monet, cavēre ab illīs magis quam, quid in illōs
statuāmus, cōsultāre. Nam cētera maleficia tum persequāre,
360 ubi facta sunt; hoc nisi prōvīderīs nē accidat, ubi ēvēnit,
frūstrā iūdicia implōrēs; captā urbe, nihil fit reliquī victīs.

Sed, per deōs immortālēs, vōs ego appellō, quī semper
domōs, villās, signa, tabulās vestrās plūris quam rem pūblicam
fēcistis; sī ista, cuiuseumque modī sunt, quae amplexāminī,
365 retinēre, sī voluptātibus vestrīs ōtium praebēre vultis, exper-
gīsciminī aliquandō et capessite rem pūblicam. Nōn agitur
dē vectīgālibus neque dē sociōrum iniūriīs; libertās et anima
nostra in dubiō est. . . .

Nunc vērō nōn id agitur, bonīsne an malīs mōribus vivāmus,
370 neque quantum aut quam magnificum imperium populī
Rōmānī sit, sed haec, cuiuseumque modī videntur, nostra an
nōbīscum unā hostium futūra sint. Hīc mihi quisquam mān-
suētūdinem et misericordiam nōminat. Iam prīdem equidem
nōs vērā vocābula rērum amīsimus. Quia bona aliēna largīrī
375 liberālītās, malārum rērum audācia fortitūdō vocātur, eō rēs
pūblica in extrēmō sita est. Sint sānē, quoniam ita sē mōrēs
habent, liberālēs ex sociōrum fortūnīs, sint misericordēs in
fūribus acrarī; nē illī sanguinem nostrum largiantur et, dum
paucīs scelerātīs parcunt, bonōs omnēs perditum cant.

380 Bene et compositē C. Caesar paulō ante in hōc ōrdine dē

356-360 reputō: synonym for "cōsiderō." Rēs: The situation. cavēre: in place of "ut" with subjunc., to be on guard . . . rather than debote. persequāre: one may punish, potential subjunctive. App. 204. ēvēnit = "accidit."

361-365 frūstrā iūdicia implōrēs: one would appeal in vain to lawcourts. signa, tabulās: statues and paintings. plūris fēcistis: have valued more highly. cuius-cumque modī sunt: for whatever they are worth. quae amplexāminī: that you love so dearly. expergīsciminī aliquandō: wake up at last.

366-370 capessite rem pūblicam: do your duty. Nōn agitur dē: It is not a question of. id: explained by the ind. questions.

371-375 hostium futūra sint: will belong to the enemy; "hostium" is gen. of possession. eō: on that account.

376-380 in . . . est: is in a desperate situation. Sint sānē: By all means let them be, subjunc. of concession. App. 200. compositē: in a studied manner.

vītā et morte disseruit, crēdō falsa exīstimāns ea quae dē
 īnferīs memorantur, diversō itinere malōs ā bonīs loca taetra,
 inculta, foeda atque formīdulōsa habēre. Itaque cēnsuit
 pecūniās eōrum pūblicandās, ipsōs per mūniciπia in custōdiīs
 habendōs, vidēlicet timēns nē, sī Rōmae sint, aut ā populāribus
 coniūrātiōnis aut ā multitūdine conductā per vim ēripiantur;
 quasi vērō malī atque scelestī tantum modo in urbe et nōn
 per tōtam Italiā sint, aut nōn ibi plūs possit audācia, ubi
 ad dēfendendum opēs minōrēs sunt. 385

Quārē vānum equidem hoc consilium est sī perīculum ex illīs
 metuit; sīn in tantō omnium metū sōlus nōn timet, eō magis
 rēfert mē mihi atque vōbīs timēre. Quārē, cum dē P. Lentulō
 cēterīsque statuētis, prō certō habētōte vōs simul dē exercitū
 Catilīnae et dē omnibus coniūrātīs dēcernere. Quantō vōs
 attentius ea agētis, tantō illīs animus infirmior erit. Sī paulu-
 lum modo vōs languēre viderint, iam omnēs ferōcēs aderunt. . . . 395

Quārē ego ita cēnsēō — cum nefāriō cōnsiliō scelerātōrum
 cīvium rēs pūblica in maxima perīcula vēnerit, eīque indicio T.
 Volturcī et lēgātōrum Allobrogum convictī cōfessīque sint
 caedem, incendia aliaque sē foeda atque crūdēlia facinora in
 cīvēs patriamque parāvisse, dē cōfessīs, sicutī dē manifestīs
 rērū capitālīum, mōre maiōrum supplicium sūmendū.” 400

The Effect of Cato's Speech

LIII. Postquam Catō assēdit, cōsulārēs omnēs itēque
 senātūs magna pars sententiam eius laudant, virtūtem animī
 ad caelum ferunt; aliī aliōs increpantēs timidōs vocant. Catō 405

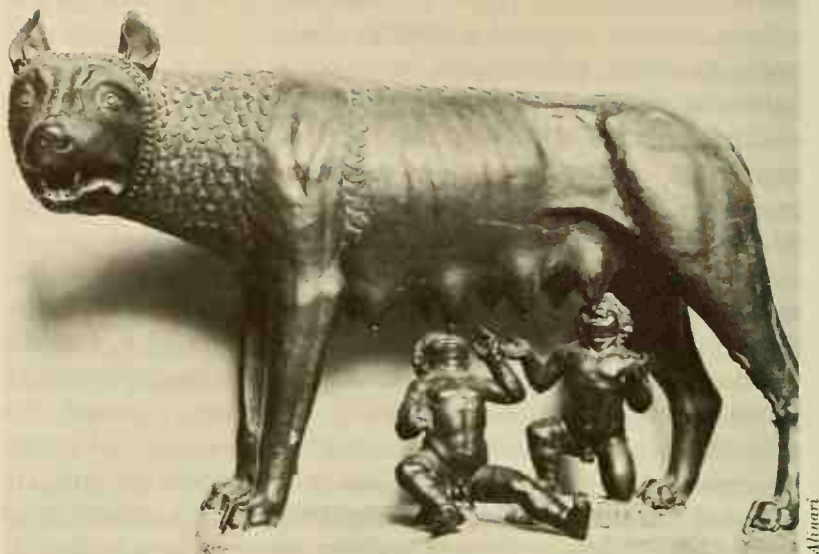
381-385 **crēdō falsa exīstimāns**: because, I suppose, he regards as false. There is a touch of irony in the words. **dē inferīs**: about the world below. **pūblicandās**: supply “esse,” should be confiscated. **vidēlicet**: evidently; often, as here, in sarcasm.

386-390 **multitūdine conductā**: a hired mob. **possit audācia**: with “quasi,” as if audacity is not stronger. **vānum equidem**: certainly ineffective.

391-395 **eō magis rēfert**: it is for this reason more important. **prō certō habētōte**: You must hold it certain, fut. imperative. **dēcernere**: synonym for “statuere.” **Quantō . . . erit**: The more vigorously you act in this, the weaker will be their spirit.

396-400 **cum**: whereas. **convictī cōfessīque sint**: have been proven guilty and have confessed.

401-405 **dē cōfessīs . . . sūmendū**: on those who have confessed, just as on those apprehended in capital offenses, the supreme penalty be inflicted, as was the way of our ancestors. **senātūs magna pars**: a large number of the other senators.



Bronze she-wolf from the Capitol, an Etruscan work, recalls the early nurturing of Rome's mythical founders, Romulus and Remus. The figures representing Romulus and Remus were added during the Renaissance period.

clārus atque magnus habētur. Senātūs dēcrētum fit sicutī ille cēnsuerat.

410 Sed mihi multa legentī, multa audientī, quae populus Rōmānus domī militīaeque, marī atque terrā, praeclāra facinora fēcit, forte libuit attendere quae rēs maximē tanta negōtia sustinuisset. Sciēbam saepe numerō parvā manū cum magnīs legiōnibus hostium contendisse; cognōveram parvīs cōpiīs bella gesta cum opulentīs rēgibus; ad hoc saepe fortunae violentiam tolerāvisse; fācundiā Graecōs, glōriā bellī Gallōs
415 ante Rōmānōs fuisse. Ac mihi multa agitantī cōnstābat

406-410 **Senātūs . . . cēnsuerat:** *The decree of the senate was passed just as Cato had proposed it. mihi:* dat. with impers. "libuit," *I wanted. praeclāra facinora:* logically with "multa," *the many glorious achievements;* but Sallust holds back the phrase in order to place it with "fēcit" from which it is derived and for the alliteration. App. 187. **attendere:** *to study.*

411-415 **numerō:** with "saepe," *oftentimes. contendisse:* implied subj. is "populum Rōmānum." **fācundiā:** *in eloquence (in literature).* **mihi . . . cōnstābat:** *after much thought I was convinced.*

paueōrum cīvium ēgregiam virtūtem cūncta patrāvisse, eōque factum utī dīvitās paupertās, multītūdinem paucitās superāret. Sed postquam lūxū atque dēsidiā cīvitās corrupta est, rūsus rēs pūblica magnītūdine suā imperātōrum atque magistrātuum vitia sustentābat. Sed memoriā meā, ingentī virtūte, dīversīs mōribus fuēre virī duo, M. Catō et C. Caesar; quōs quoniam rēs obtulerat, silentiō praeterīre nōn fuit cōnsilium, quīn utrūsq; nātūram et mōrēs, quantum ingeniō possum, aperīrem. 420

Caesar and Cato : Comparison and Contrast

LIV. Igitur eīs genus, aetās, ēloquentia prope aequālia fuēre, magnītūdō animī pār, item glōria, sed alia aliī. Caesar beneficiis ac mūnificentiā magnus habēbātur, integritāte vītae Catō. Ille mānsuētūdine et misericordiā clārus factus, huic sevērītās dignitātem addiderat. Caesar dandō, sublevandō, ignōseandō, Catō nihil largiendō glōriam adeptus est. In alterō miseris perfugium erat; in alterō malīs perniciēs. Illius facilitās, huius cōstantia laudābātur. Postrēmō, Caesar in animum indūxerat labōrāre, vigilāre; negōtiis amicōrum intentus, sua neglegere; nihil dēnegāre quod dōnō dignum esset; sibi magnum imperium, exercitum, bellum novum exoptābat, 430 435

416-420 patrāvisse = "effēcisse," factum: supply "esse," and for this reason it happened that poverty triumphed over. rūsus . . . sustentābat: in its turn the republic supported the vices. memoriā meā: within my memory (in my generation).

421-425 quīn: with "aperīrem," without revealing. quantum ingeniō possum: so far as my ability enables me. aequālia: n. pl., frequently used when the nouns are abstract.

426-430 alia aliī: referring to "glōria," different for each. mānsuētūdine et misericordiā: by compassion and mercy. Cf. ch. LII, l. 372. dignitātem addiderat: had bestowed honor. Notice carefully in this passage the various phrasings that Sallust uses for becoming famous.

431-435 miseris . . . perniciēs: notice the alliteration, protection for the weak . . . punishment for the wicked. facilitās: the courtesy. in animum indūxerat: had made up his mind. negōtiis amicōrum intentus: concerned for the affairs of his friends. nihil . . . esset: to refuse nothing that was worth giving.

ubi virtūs ēnitēscere posset. At Catōnī studium modestiae, decoris, sed maximē sevērītātis erat; nōn dīvitiīs cum dīvite, neque factiōne cum factiōsō, sed cum strēnuō virtūte, cum modestō pudōre, cum innocente abstinentiā certābat; esse
 440 quam vidērī bonus mālēbat. Ita, quō minus petēbat glōriam, eō magis illum assequēbātur.

The Prisoners Were Executed

LV. Postquam, ut dīxī, senātus in Catōnis sententiam discessit, cōsul optimum factū ratus noctem quae īnstābat antecapere, nē quid eō spatiō novārētur, triumvirōs quae
 445 supplicium postulābat parāre iubet. Ipse, praesidiīs dispositis, Lentulum in carcerem dēdūcit; idem fit cēteris per praetōrēs.

Est in carcere locus, quod Tulliānum appellātur, ubi paululum ascenderis ad laevam, circiter duodecim pedēs humī dēpressus. Eum mūniunt undique parietēs atque īnsuper camera
 450 lapideīs fornicibus iūneta; sed incultū, tenebris, odōre foeda atque terribilis eius faciēs est. In eum locum postquam dēmissus est Lentulus, vindicēs rērum capitālium, quibus praeceptum erat, laqueō gulam frēgēre.

Ita ille patricius ex gente clārissimā Cornēliōrum, qui
 455 cōsulāre imperium Rōmae habuerat, dignum mōribus factisque suis exitium vītae invēnit. Dē Cethēgō, Statiliō, Gabiniō, Caepariō eōdem modō supplicium sūmptum est.

436-440 ubi . . . posset: a clause of purpose, so that his talent could shine farth there. studium modestiae decoris: zeal for moderation, for honor. nōn . . . dīvite: with "certābat," he did not compete with the wealthy in wealth. esse . . . mālēbat: he preferred being good to seeming so. quō minus . . . eō magis: the less . . . the more.

441-445 in . . . discessit: voted for Cato's motion. optimum factū: the best course, lit. best in the doing. antecapere: to take advantage of. nē . . . novārētur: lest some move be made during that interval. triumvirōs: the three prison commissioners, the triumphs mentioned here are minor officials. quae supplicium . . . parāre: to prepare for the execution. Ipse: Cicero escorts Lentulus in consideration of his former rank. Lentulus had been consul in 71 B.C. and in this year, 63 B.C., was a second time elected praetor.

446-450 locus . . . appellātur: a place which is called the Tulliānum, the rel. is attracted to the neuter in agreement with "Tulliānum." ubi . . . laevam: when you climb up a little way on the left. ascenderis: indef. second person. circiter . . . dēpressus: about 12 feet below ground level. camera . . . iūncta: a roof formed of stone arches; "camera" and "parietēs" constitute the nominatives for "mūniunt"; "fornix" arch. incultū: from neglect.

451-455 vindicēs rērum capitālium: the executioners. quibus praeceptum erat: lit. to whom it had been instructed (acting on orders).

Catiline had tried to escape into Gaul; but finding his path blocked by government forces, he turned to face the army of C. Antonius. The battle was fought near Pistoria in January, 62 B.C.

Catiline Is Defeated and Killed

LX. Sed ubi, omnibus rēbus explorātis, Petreius tubā signum dat, cohortēs paulatim incēdere iubet. Idem facit hostium exercitus. Postquam eō ventum est, unde ā ferentāriis 460 proelium committī posset, maximō clāmōre cum īfestis signīs concurrunt. Pīla omittunt, gladiīs rēs geritur. Veterānī, prīstinae virtūtis memorēs, comminus ācritē īnstāre, illī haud timidī resistunt. Maximā vī certātur.

Intereā Catilīna cum expeditīs in primā aciē versārī, labōran- 465 tibus succurrere, integrōs prō sauciīs arcessere, omnia prōvidēre; multum ipse pugnāre, saepe hostem ferīre; strēnuī militis et bonī imperātōris officia simul exsequēbātur. Petreius ubi videt Catilīnam, contrā ac ratus erat, magnā vī tendere, cohortem praetōriam in mediōs hostēs inducit eōsque pertur- 470 bātōs atque aliōs alibi resistentēs interficit.

Deinde utrimque ex lateribus cēterōs aggreditur. Mānlius et Faesulānus, in primīs pignantēs, cadunt. Catilīna, postquam fūsās cōpiās sēque cum paucīs relictum videt, memor generis atque prīstinae suae dignitātis, in cōnfertissimōs hostēs 475 incurrit ibique pugnāns cōnfoditur.

456-460 **Petreius**: Since Antonius was ill with gout, "pedibus aeger," his lieutenant, M. Petreius, assumed command of the republican forces. **eō . . . unde**: *impers. construction, a point was reached from which.* **ā ferentāriis**: *by the light-armed troops.*

461-465 **Pīla . . . geritur**: *They threw aside their javelins and fought with swords.* **Veterānī**: in the army of Petreius. **versārī**: *was active, one of several hist. infinitives. App. 255.* **labōrantibus**: *those who were in difficulty, dat. w. "succurrere."*

466-470 **contrā . . . erat**: *contrary to what he had expected.* **cohortem praetōriam**: *the praetorian cohort was the commander's bodyguard and consisted of the pick of the troops.*

471-476 **alibi resistentēs**: *offering scattered resistance.* **Faesulānus**: *a man from Faesulae. Sallust does not identify him further.*

CATULLUS

POEMS OF CATULLUS

In the first century B.C. there sprang up at Rome a group of young poets who drew their inspiration and technique from the Greek lyric poets, especially the Alexandrians. To many Romans who had thought of poetry primarily in terms of epic and hymn, in terms of patriotism and religion, the works of these **poetae novī**, lampoons, occasional verse, and love lyrics, were not worthy of the name of poetry. They contemptuously called these works **nūgae** (*trifles*) and their authors **neōtericī** (*moderns*). The young poets adopted these terms and applied them to themselves with the same pride that certain French painters of the early twentieth century took in the name of **Fauves** (*wild beasts*).

Of the **neōtericī** or **poetae novī**, Gaius Valerius Catullus is the only one whose works have survived in more than fragmentary form. Little is known about Catullus' life. He was born in Verona, perhaps as early as 87 B.C., perhaps as late as 84 B.C., and died young, at or about the age of thirty. His family was of high position in Cisalpine Gaul. His father was on terms of friendship with prominent men and was host to Julius Caesar. Perhaps Metellus Celer was also entertained at Verona and it may have been here that Catullus first saw the wife of Metellus, the beautiful Clodia. However that may be, when the young Catullus came to Rome he fell deeply in love with Clodia, the Lesbia of his poems. This love gave rise to some of the tenderest and some of the most impassioned love poetry ever written.

In 57 B.C. Catullus went to Bithynia on the staff of the governor of the province. Before his return to Italy, he visited the tomb of his brother who had died abroad and been buried in the Troad.

The rest of Catullus' short life was unhappy. Lesbia deserted him for a succession of lovers, at least one of them a close friend, and Catullus' love turned to grief, to hate, and finally to disgust.

If we know little of the life of Catullus, we know intimately the heart of the man, which he reveals simply and elementally in the purest poetry. Because of the simplicity and sincerity of the Roman poet, because of his tenderness, his sensuousness and his humor, he has often been compared to Robert Burns who, like Catullus, knew the poetic value of the colloquial word. The comparison, close as it is, does not take into account Catullus' remarkable and intricate manipulation of language. For a similar handling of English, we would need to look back to Donne or further ahead to Gerard Manley Hopkins and Emily Dickinson.

Catullus' poems can roughly be divided into three groups: the shorter lyrics, including the love lyrics to Lesbia; the longer poems including the two *epithalamia* (wedding songs), the *Attis*, and the *Peleus and Thetis*; and the *elegiacs*, which include many of the poems of friendship and many epigrams, some of them directed against Lesbia, some of them lampoons, humorous or scurrilous, and some of them undeniably obscene.

The present selection is drawn from the shorter lyrics and the *elegiacs*. Friendship and jest are represented by poems 1, 9, 13 and 84; the love affair with Lesbia is traced from its beginning (poem 51) to its bitter ending (poem 76); 31 and 101 express the love of home and family.

The Meters of Catullus

The meters used by Catullus were adapted from those used by the Lesbian and the Alexandrian poets. Of these meters four are represented by the poems in this text. The *Hendecasyllabic* is used in poems 1, 3, 5, 9, and 13; the *Elegiac* in poems 70, 76, 84, 85, and 101; the *Choliambic* in poem 31 and the *Sapphic* (used by Catullus in only two poems) in poem 51.

The Hendecasyllabic, so called because the verse consists of eleven syllables, is also called Phalaecean from the name of its inventor. It is a meter based on the trochee (– ∪). The first foot of the verse is a trochee, a spondee (– –) or an iambus (∪ –). The second foot is regularly a dactyl (– ∪ ∪). The third and fourth feet are trochees and the fifth foot a trochee or a spondee. Catullus breaks the rhythm with a diaeresis after the second foot or with a caesura in the third.

Cuī dō | nō lēpī | dūm || nō | vūm lī | bēllūm
 ārī | dō mōdō || pūmī | ce expō | lītūm?
 Cōrnē | lī, tībī ; || nāmquē | tū sō | lēbās

The Elegiac meter is used in love lyrics and epigrammatic poetry. It was used also by Ovid, Propertius, Tibullus and Martial. Catullus, however, uses it with greater ease and freedom and without the restrictions placed upon it by the later poets.

Ōdī ět ā | mō. || Quā | re īd fācī | ām fōr | tāssē rē | quīrīs.
 Nēsciō* | sēd fīē | rī | sēntiō ět | ēxerūcī | ōr.

The Elegiac Distich consists of a verse of dactylic hexameter followed by a pentameter verse consisting of $2\frac{1}{2} + 2\frac{1}{2}$ dactyls. A spondee may be substituted for the dactyl in the first or second foot.

The Seazon or Choliambus is an Iambic Trimeter which takes its name from the limping effect gained by reversing the ascending meter of the iambus to the descending meter of the spondee or the trochee in the last foot of the verse. The spondee may be substituted for the iambus in the first foot and the third. The caesura usually falls after the fifth half-foot.

mārī | quē vās | tō || fērt | ūtēr | quē Nēp | tūnūs
 quām tē | lībēn | tēr || quām | quē lāē | tūs īn | vīsō

The Sapphic meter used by Catullus follows closely the Greek pattern. In the four line strophe, each of the first three verses consists of five feet of which the first foot is a trochee, the

*The word Nēsciō may be treated as a dactyl by systole. (App. 326.)

second a trochee or a spondee, the third a dactyl, the fourth a trochee and the fifth a trochee or a spondee. The caesura falls in the dactyl. The fourth verse of the strophe consists of a dactyl followed by a trochee or a spondee.

Illē|mī pār|ēssē||dē|ō vī|dētŭr
 illē|sī fās|ēst||sŭpē|rārē|dīvōs
 quī sē|dēnti_ād|vērsŭs||ī|dēntī|dēm tē
 spēctāt ēt|aūdīt.

• • • • •

Dedication

Cui dōnō lepidum novum libellum
 āridō modo pūmice expolitum?
 Cornēlī, tibi; namque tū solēbās
 meās esse aliquid putāre nūgās,
 5 iam tum cum ausus es ūnus Ītalōrum
 omne aevum tribus explicāre chartīs,
 doctīs, Iuppiter, et labōriōsīs!
 Quārē habē tibi quidquid hoc libellī
 quālecumque, quod, Ō patrōna virgō,
 10 plūs ūnō maneat perenne saeculō. (1)

METER: Phalaecean.

1-5 **dōnō**: for "dōnem" or "dabō;" use of the pres. implies great eagerness. **lepidum**: a colloquial word. It probably refers here to the external aspects of the book. **libellum**: although the word may imply modesty, it is a natural one to use for a volume of verse. **pūmice**: the pumice stone was used to smooth the papyrus as well as to erase errors. **Cornēlī**: voc. The Cornelius of the dedication is Cornelius Nepos, the historian; like Catullus he was born in Cisalpine Gaul. Notice the emphatic position of "Cornēlī tibi," the answer to the emphatically placed "Cui" of l. 1. **solēbās**: the imp. indicates a long friendship. **meās . . . nūgās**: Roman poets are fond of framing a verse with a pair of words. **aliquid**: of some worth. The use is colloquial. **nūgās**: is this modesty? Cf. "libellum" l. 1. **iam . . . cum**: even as long ago as when. The assonance, which continues into the next verse, draws attention to the praise of Nepos' work, a praise that begins with the monosyllabic words and terminates in the five-syllabled "labōriōsīs."

6-10 **omne aevum**: Nepos' history. **chartīs**: volumes. **Quārē habē tibi**: the formula of conveyance of rights reasserts the "dōnō" of l. 1. Catullus has returned to his theme. This type of circular arrangement is a favorite with the poet. **libellī**: partitive gen. sc. "est." **Ō patrōna virgō**: who is the Muse here addressed? The assonance in ō lends a formal liturgical note to the modest prayer which ends the poem. App. 293.

An Invitation to Dinner

- Cēnābis bene, mī Fabulle, apud mē
paucīs, sī tibi dī favent, diēbus,
sī tēcum attuleris bonam atque magnam
cēnam, nōn sine candidā puellā
5 et vīnō et sale et omnibus cachinnīs.
Haec sī, inquam, attuleris, venuste noster,
cēnābis bene; nam tuī Catullī
plēnus sacculus est arāneārum.
Sed contrā accipiēs merōs amōrēs
10 seu quid suāviūs ēlegantiusve est:
nam unguentum dabo, quod meae puellae
dōnārunt Venerēs Cupidinēsque,
quod tū eum olfaciēs, deōs rogābis
tōtum ut tē faciant, Fabulle, nāsum. (13)

METER: Phalaecean. Although the invitation to dinner was a conventional form of epigrammatic verse among the Alexandrians, the insistence on the first and second person pronouns throughout this poem gives it an intensely personal tone.

1-5 **Cēnābis bene**: notice the humorous contrast between the lofty tone of the first two verses and l. 3. **candidā**: *pretty*. **puellā**: a dancing girl who would entertain the banqueters. **omnibus cachinnis**: *all the merriment*; notice the accumulative effect of the polysyndeton. App. 315.

6-10 **venuste**: a favorite word with Catullus. **noster**: a return to the humorously pompous tone of "mī Fabulle," l. 1. **cēnābis bene**: completes the circular arrangement of the first part of the poem. **nam**: serves as a connective. **tuī Catullī**: stands in antithesis to "mī Fabulle," l. 1. Notice how the use of the dimin. "sacculus" and the deferring of the key word "arāneārum" give a humorous twist to the emphatically placed "plēnus." **merōs amōrēs**: *the very essence of love*. **quid suāviūs ēlegantius**:- "quid" with the comp. is a favorite turn of phrase with Catullus.

11-14 **unguentum**: fine perfumed ointment was one of the most costly accompaniments of a feast. **meae puellae**: no doubt Lesbia. **dōnārunt**: syncope. App. 322. **Venerēs Cupidinēsque**: the use of the pl. gives an emotional effect. **tōtum . . . nāsum**: notice the humor of the framing device here. This use of "tōtus" is idiomatic. (Cf. English *I'm all ears*.)

A Friend's Return

- Verānī, omnibus ē meīs amīcīs
 antistāns mihi mīlibus trecentīs,
 vēnistīne domum ad tuōs penātēs
 frātrēsque ūnanimōs anumque mātrem?
 5 Vēnistī! Ō mihi nūntiī beātī!
 Vīsam tē incolumem audiamque Hibērum
 nārrantem loca, facta, nātiōnēs,
 ut mōs est tuus, applicānsque collum
 iūcundum ōs oculōsque sāvīābor.
 10 Ō, quantum est hominū beātiorū,
 quid mē laetius est beātiusve? (9)

'Arry's Haïches

- Chommoda dīcēbat, sī quandō commoda vellet
 dīcere, et īnsidiās Arrius hīnsidiās,
 et tum mīrificē spērābat sē esse locūtum
 cum quantum poterat dīxerat hīnsidiās.
 5 Crēdō, sīc māter, sīc liber avunculus eius,

METER: Phalaecean.

1-5 **Verānī**: a friend who has been in Spain. **mihi**: dat. of interest. App. 137. **mīlibus trecentīs**: dat. with compound verb "antistō." The numbers 300, 600 and 1000 are commonly used to express any large number; the combination of two of them here doubles the emphasis. **ad . . . penātēs**: actually a repetition of "domum." **anum**: the noun "anus" is here used as an epithet of "mātrem." **vēnistī**: the repetition of "vēnistī," the elision and the assonance all reinforce the exclamation of joy, which rounds out the first and begins the second part of the poem. App. 293. **Ō nūntiī**: nom. of exclamation. The usual case is accusative.

6-10 **applicānsque collum**: drawing you toward me with my arm around your neck. **hominū**: partitive gen. with "quantum."

11 **quid**: emphatic for **quis**: who is there happier . . . **mē**: this last verse circles back to the "Ō mihi nūntiī beātī" of l. 5.

METER: Elegiac.

1-5 **Arrius**: uncertain of his aspirates, he uses them in the wrong places. **vellet**: subjunc. because "si quandō," if ever, is indefinite. **spērābat**: he flattered himself, notice the distinction with regard to time between "spērābat" and "dīxerat." **quantum poterat**: as hard as he could. **Crēdō**: No doubt (ironical). **māter**: the failing was a family one. **liber**: a sly insinuation that his family was not always free.

sic māternus avus dīxerat atque avia.
Hōc missō in Syriam requiērant omnibus aurēs:
audībant eadem haec lēniter et leviter,
nec sibi postillā metuēbant tālia verba,
10 cum subitō affertur nūntius horribilis
Īoniōs flūctūs, postquam illūc Arrius īsset,
iam nōn Īoniōs esse, sed Hīoniōs. (84)

Falling in Love

Ille mī pār esse deō vidētur,
ille, sī fās est, superāre dīvōs
quī sedēns adversus identidem tē
spectat et audit
5 dulce rīdentem, miserō quod omnīs
ēripit sēnsūs mihi: nam simul tē,
Lesbia, aspexī, nihil est super mī
.....
lingua sed torpet, tenuis sub artūs
10 flamma dēmānat, sonitū suōpte
tintinant aurēs, geminā teguntur
lūmina nocte. (51)

6-10 **missō**: dispatched on an official mission. Freedmen in Rome were often civil servants. **requiērant**: syncope. App. 322. **omnibus**: dat. of reference. App. 137. **audībant** = "audiēbant." **lēniter et leviter**: that is, Arrius was the loudest offender.

11-12 **Īoniōs flūctūs**: the Adriatic, the first body of water that Arrius would cross after leaving Brundisium.

METER: Sapphic. The poem is a free translation of an ode of Sappho.

1-5 **Ille**: probably does not refer to any particular man but may mean Metellus Celer, the husband of Clodia. **mī**: note the jealousy implied by the antithesis of "ille mī." **sī fās est**: a typically Roman expression. **dulce**: neuter of the adj. used as an adv. Notice the softness of sound contributed by the liquids *l* and *r*.

6-12 **mihi**: dat. of separation with "ēripit." App. 143. **Lesbia**: Catullus' mistress, Clodia, the wife of Metellus Celer and the sister of the Clodius who, as tribune in 58 B.C., brought about Cicero's exile. The name Lesbia, derived from Lesbos the home of Sappho, is of the same metrical value as Clodia. This type of substitution is found in the other Roman lyric poets. **est super** = "superest," *remains*. **dēmānat**: a compound of "mānāre," the flame creeps like a liquid. **sonitū suōpte**: the alliteration makes the phrase sound like the buzzing of the ears. **suōpte** = **suō** + enclitic; "pte," like "met," is an emphatic enclitic. **tintinant**: usually with a long second syllable, "tintinnant." **geminā**: modifies "nocte" but is transferred from "lūmina." L. 8 (. . .) has been lost.

The Love Bird

- Lūgēte, Ō Venerēs Cupīdinēsque
et quantum est hominum venustiōrum!
Passer mortuus est meae puellae,
passer, dēliciae meae puellae,
5 quem plūs illa oculīs suīs amābat:
nam mellītus erat, suamque nōrat
ipsam tam bene quam puella mātrem.
Nec sēsē ā gremiō illius movēbat,
sed circumsiliēns modo hūc modo illūc
10 ad sōlam dominam usque pīpiābat.
Quī nunc it per iter tenebricōsum
illūc unde negant redīre quemquam.
At vōbīs male sit, malae tenebrae
Orcī, quae omnia bella dēvorātis;
15 tam bellum mihi passerem abstulistis.
Ō factum male! vae miselle passer!
Tuā nunc operā meae puellae
flendō turgidulī rubent ocellī. (3)

METER: Palaecean.

1-5 **Lūgēte . . . Cupīdinēsque**: the gravity of the opening word and the extravagance of the plurals strike a note of playful tenderness. **hominum venustiōrum**: *gentle men*; notice that the word derives from Venus. **passer**: notice how the words "passer" and "puellae" frame this verse. The sparrow was a bird sacred to Venus. Does Catullus identify with the sparrow? **dēliciae**: *pet.* **oculis**: among the ancients the eye was considered the most precious part of the body. Cf. the English expressions "the apple of one's eye" and "I'd give my right eye for."

6-10 **nōrat**: syncope for "nōverat." **ipsam**: colloquial for *mistress*. See the use of Himself and Herself in English. **pīpiābat**: more effective as an onomatopoeic word than is the alternative spelling, "pīpilābat." App. 312.

11-15 **tenebricōsum**: *full of shadows*. The doubling of the suffix adds to the accumulation of gloom and the length of the word contrasts with "it per iter" to form a picture of the tiny bird hopping down into a world where the darkness is deep and endless. **at**: indicates an abrupt change of subject. **vōbīs male sit**: a common formula for a curse. **Orcī**: a word from the language of epic adds to the solemnity of the curse. **bella**: the old Latin word for *beautiful*, which had become fashionable. Notice the chiasmic order of "malae, bella, bellum." App. 296.

16-18 **miselle**: a diminutive of "miser," adding a touch of intimacy. Here the sense of affection and pity is enhanced by the number of diminutives in the last three verses "miselle, puellae" (itself a diminutive of "puer"), "turgidulī (turgidus)" and "ocellī (oculus)." **Tuā operā**: *It's your fault*, a colloquial expression and a gentle reproach; abl. of cause. App. 165. **meae puellae**: Catullus turns at last to the true object of his sympathy.

Love Is All

- Vivāmus, mea Lesbia, atque amēmus,
rūmōrēsque senum sevērīōrum
omnēs ūnius aestimēmus assis.
Sōlēs occidere et redire possunt:
5 nōbīs, eum semel oeeidit brevis lūx,
nox est perpetua ūna dormienda.
Dā mī bāsia mīlle, deinde centum,
dein mīlle altera, dein secunda centum,
deinde usque altera mīlle, deinde centum,
10 dein, eum mīlia multa fēcerīmus,
conturbābimus illa, nē sciāmus,
aut nē quis malus invidēre possit,
cum tantum sciat esse bāsīōrum. (5)

Doubt

- Nūllī sē dīcit mulier mea nūbere mälle
quam mihi, nōn sī sē Iuppiter ipse petat.
Dīcit: sed mulier cupidō quod dīcit amantī
in ventō et rapidā scribere oportet aquā. (70)

METER: Phalaecean.

1-5 **Vivāmus**: *Let us enjoy life*. **Lesbia**: for "Clodia." **rūmōrēs**: *fault finding or censure*. **lūx**: the abruptness of the monosyllabic ending has the effect of a door being slammed on life.

6-10 **nox**: the position of this word makes it directly antithetical to "lūx." **perpetua**: *continuous, unending*. **dormienda**: here equivalent to a noun, *sleep*. The bookkeeping language emphasizes the wildness of the calculation. **altera**: "mille" is neuter pl. with "altera." **usque**: *continuously, without stopping*. **fēcerīmus**: in its application to arithmetic this verb means *to total*. The long "i" of the fut. perf. is for metrical reasons, diastole. App. 299.

11-13 **conturbābimus**: *conturbāre* ("ratiōnēs") usually means *to throw one's business affairs into confusion*. Here, since the confusion will be deliberate, translate as *juggle the accounts, cheat on the reckoning*. **nē sciāmus**: ancient superstition taught that if another could count your blessings, he had power over you. **invidēre**: here in the earlier meaning of *to cast the evil eye*. Compare "fascināre," *to bewitch*, English, *fascinate*.

METER: Elegiac.

1-4 **dīcit**: the shadow of doubt is at once evident. **mulier**: *sweetheart*, often used in this sense by lovers. **Iuppiter**: Lesbia's vanity makes her believe that even a god would seek her. **ipse**: *in person*, an additional piece of arrogance. **dīcit . . . dīcit**: The anaphora emphasizes the doubt. App. 290.

Pain

Ōdī et amō. Quārē id faciam fortasse requīris.
Nescio, sed fierī sentiō et excrucior. (85)

Renunciation

Sī qua recordantī benefacta priōra voluptās
est hominī, cum sē cōgitat esse pium,
nec sānctam violāsse fidem, nec foedere in ūllō
dīvum ad fallendōs nūmine abūsum hominēs,
5 multa parāta manent in longā aetāte, Catulle,
ex hōc ingrātō gaudia amōre tibi.
Nam quaecumque hominēs bene cuiquam aut dīcere possunt
aut facere, haec ā tē dictaque factaque sunt:
omnia quae ingrātae periērunt crēdita mentī.
10 Quārē iam tē cūr amplius excrucies?

METER: Elegiac.

1-2 ōdī et: the elision emphasizes the cry of pain in the vowel *o*. App. 301. **quārē id faciam**: the colloquial expression with “*facere*” is an evidence of sincerity. **Nescio**: for short *o*, see footnote, p. 238. **excrucior**: *I suffer, I am in torment*; the pass. is used in a middle sense.

METER: Elegiac.

1-5 **qua**: modifies “*voluptās*.” **benefacta** = “*bene, facta*.” Cf. “*beneficia*.” **pium**: *loyal*. The word sets the tone of the poem. Catullus’ love for Lesbia was no affair of light moment. **sānctam . . . fidem foedere**: words which refer to the most sacred of obligations and which carry on the high level of l. 2. **hominēs**: in the opening line of the poem reference to Lesbia is hidden under the words “*hominī*” and “*hominēs*.” Notice how the position of the words “*dīvum*” and “*hominēs*” sets off the antithesis. **nūmine**: abl. with “*abūtor*.” **multa**: modifies “*gaudia*” in l. 6. **parāta**: predicate adj. **manent**: this is all that remains. There is no thought of reconciliation. **in longā aetāte**: *in your old age*; perhaps, *all your life long*.

6-10 **ingrātō**: *which has brought no return*. **gaudia**: the “*voluptās*” of l. 1. **cuiquam**: “*quisquam*” is usually found with negative. **ā tē**: i.e. Catullus. **dictaque factaque sunt**: the polysyndeton (App. 315.) points up all that the poet has done for Lesbia; the perf. tenses here and in l. 9 indicate the finality of the break. **ingrātae**: *ungrateful*. (Cf. “*ingrātō*” in the pass. sense, l. 6.) **excrucies**: the tone of sad but calm acceptance breaks and the suffering bursts through. Throughout the poem there are a large number of elided syllables.



Alinari

Fresco of Symposium from Pompeii. Rooms of villas were decorated to suit their use.

quīn tū animō offirmās atque istine tēque redūcis
et dīs invītīs dēsiniis esse miser?

Difficile est longum subito dēponere amōrem;
difficile est, vērum hoc quā libet efficiās.

15 Ūna salūs haec est, hoc est tibi pervincendum;
hoc faciās, sive id nōn pote sive pote.

Ō dī, sī vestrum est miserērī, aut sī quibus umquam
extrēmam iam ipsā in morte tulistis opem,
mē miserum aspiciete et, sī vītā pūrīter ēgī,

20 ēripte hanc pestem perniciemque mihi!

11-15 **offirmās**: notice the effect of the prefix. **dīs invītīs**: i.e. it is no one's fault but your own. **vērum**: *but*. **quā libet**: *in any way you like*. **efficiās**: jussive subjunctive. App. 200. **pervincendum**: notice the force of the prefix. App. 19.

16-20 **pote**: neuter of "potis"; se. "est fieri." **vestrum**: *within your own power*. The "sī" of the phrase implies no doubt but is a part of the prayer formula. **extrēmam . . . opem**: *a final boon*. **pūrīter**: old form for "pūrē." Archaic forms are appropriate to prayer. **pestem perniciemque**: the words often occur together. Cf. Cicero, *In Cat.* I, XIII. **mihi**: dat. of separation with "ēripte." App. 143. Notice how the wailing vowel *i* carries over into the first two words of the next verse.

Hei mihi surrêpêns ïmôs ut torpor in artûs
 expulit ex omnî pectore laetitiâs!
 Nôn iam illud quaerô, contrâ ut mē dīligat illa,
 aut, quod nōn potis est, esse pudīca velit:
 25 ipse valēre optô et taetrum hunc dēpōnere morbum.
 Ō dī, reddite mī hoc prō pietâte meâ. (76)

Coming Home

Paene ïnsulârûm, Sirmîô, ïnsulârûmque
 ocelle, quâseumque in liquentibus stâgnîs
 marîque vâstô fert uterque Neptûnus,
 quam tē libenter quamque laetus invîsô,
 5 vix mī ipse crêdêns Thÿniam atque Bîthÿnôs
 lîquisse campôs et vidēre tē in tûtô!
 Ō quid solûtîs est beâtius cûrîs,
 cum mēns onus repōnit, ac peregrînô
 labôre fessî vēnimus larem ad nostrum
 10 dēsîderâtôque acquiêscimus lectô?

21-25 **Hei**: interj. The exclamation expresses dismay or sorrow, "Alas!" "Ah me!" **mihi**: dat. of reference with "artûs." **ut**: *haur.* **torpor**: *paralysis.* **ex omnî pectore**: *completely from my heart*, an idiomatic use of "omnis" **contrâ**: *in return.* **potis** = "pote." **taetrum morbum**: notice that in this poem Catullus describes his love for Clodia in terms of a disease ("pestis, torpor, morbus"). His poem ("earmen") is in a sense a charm to invoke the aid of the gods against this disease.

26 **pietâte**: the final appeal circles back to "pium," l. 2.

METER: Choliambic.

1-5 **Paene**: adjectival use of the adv. The letter "l" repeated in this verse and throughout the poem gives the effect of waves lapping the shores. **Sirmîô**: 20 miles from Verona, a peninsula jutting out from the south shore of Lake Garda. **ocelle**: gem. The colloquial use of the dimin. shows the tenderness of the poet's feeling for his home. **stâgnîs**: *sheets of clear water (lakes)*, as opposed to the "marî vâstô" of l. 3. **vâstô**: the word gives an impression of emptiness as well as of size (cf. "vâstare"). **uterque Neptûnus**: *either Neptune*. Neptune is the god both of the inland waters and of the sea. **libenter . . . laetus**: the adv. is coupled with the adj. used as an adverb. **invîsô**: usually *visit*, here *see*. **mī** = "mihi," *believing myself*. **ipse**: subj. of the infinitives "lîquisse" and "vidēre"; a Greek usage. **Thÿniam atque Bîthÿnôs**: the poem was probably written after Catullus' return from Bithynia.

6-10 **lîquisse . . . vidēre**: the inf. depend on "erêdêns." **in tûtô**: *in safety.* **solûtîs cûrîs**: *than to forget our cares*, abl. after the comp. **dēsîderâtô . . . lectô**: all the joy of homecoming is in the phrase. Notice the position of the words. *We rest* ("acquiêscimus") literally in the embrace of "dēsîderâtô lectô."

Hoc est quod ūnum est prō labōribus tantīs.
 Salvē, Ō venusta Sirmiō, atque erō gaudē;
 gaudēte vōsque, Ō Lȳdiae lacūs undae;
 rīdēte, quidquid est domī cachinnōrum. (31)

A Last Goodbye

Multās per gentēs et multa per aequora vectus
 adveniō hās miserās, frāter, ad inferiās,
 ut tē postrēmō dōnārem mūnere mortis
 et mūtā nēquīquam alloquerer cinerem,
 5 quandoquidem fortūna mihi tētē abstulit ipsum,
 heu miser indignē frāter adempte mihi.
 Nunc tamen intereā haec, prīscō quae mōre parentum
 trāditā sunt trīstī mūnere ad inferiās,
 accipe frāternō multum mānantia flētū
 10 atque in perpetuum, frāter, avē atque valē. (101)

11-14. **Hoc . . . est:** *This alone is reward enough.* **erō:** *in your master's return,* abl. of cause. **gaudē:** *express your pleasure*

METER: Elegiac. The poem opens with a funeral march of spondees. Notice in this verse and throughout the poem the insistence on the mournful *m*.

1-5 **adveniō:** the pres. is a dramatic replacement for the perfect. **frāter:** the repeated cry of "frāter" is the sad thread on which the poem is strung. **ad inferiās:** to make this offering. The offering to the "Dī Mānēs" consisted of food, wine, milk and sometimes flowers. Here the poem itself is the "inferiae" and the "mūnus." **dōnārem:** secondary sequence depending on the hist. pres. "adveniō." Notice that "dōnō" may be used, as here, with the acc. of the person who receives the gift and the abl. of the thing given. **alloquerer:** that is, in the formula of the funeral rite. Cf. l. 10. **cinerem:** the Romans cremated. This is in all ways a Roman poem. **mihi tētē:** the love of the two brothers is shown in the closeness of the pronouns. Notice the double emphasis of "tētē" and "ipsum."

6-10 **indignē:** construe with "adempte." Translate as *unfairly*, with reference to the premature death of Catullus' brother. **prīscō . . . parentum:** notice the emphasis on the tradition of the rites. The heart finds comfort in the ancient forms. **Nunc . . . valē:** the brothers confront one another for the last time in "frāternō . . . flētū . . . frāter." This is pointed up by the alliteration of "f." App. 288. The poem ends with the formula of farewell to the dead, which is also found as an inscription on tombs. Catullus' epigram is the inscription for his brother's tomb.

Virgil

VIRGIL'S AENEID: THE FALL OF TROY

Virgil's Life and Works

Vergil or Virgil* (Publius Vergilius Maro) was born on March 15, 70 B.C. near Mantua in Cisalpine Gaul, an area which received Roman citizenship in 49 B.C.

His father, a farmer and bee-keeper, must have been fairly prosperous; for young Virgil was given a careful education at Mantua, Cremona and Milan. Piety, reverence and a love of country life must have been instilled in Virgil during these early years, for their effect is apparent in his later works.

When he was about 16 years of age, Virgil came to Rome, where he studied medicine, astronomy, rhetoric and philosophy. Epicurean philosophy exercised an early attraction upon him, and we may surmise that this was due in part to the great poem of Lucretius, *Dē Rērum Nātūrā* which was published about this time. We have no information about Virgil's life for the years 53–42 B.C. There can be no doubt that he tried his hand at composition, but how many poems in the collection *Appendix Vergiliāna* are genuine poems of the youthful Virgil is still a matter of controversy.

When he returned to his father's farm near Mantua, Virgil began work on the *Eclogues* (or *Bucolics*) ten short, unconnected poems on pastoral life. For these he took as his model the Sicilian poet Theocritus. Two of the *Eclogues*, the first and the ninth, appear to refer through the use of allegory to incidents in Virgil's own life. His farm, along with others in

*The spelling Virgil has long been traditional in English, although Vergilius is better attested than Virgilius. Probably both spellings were current.

Mantuan territory, had been confiscated to provide for the settlement of war veterans after the battle of Philippi in 42 B.C. Compensation, however, was made when powerful friends intervened in his behalf. The fourth *Eclogue* has been perhaps the most discussed poem in Latin literature. In it Virgil foretells in fervent and exalted language the birth of a child who will usher in a Golden Age. Early Christians saw in this poem an unconscious Messianic prophecy and thought of the poet as an **anima nātūrālīter Christiāna**.

The *Eclogues*, written between 42 and 37 B.C. and published in the latter year, gained for Virgil a reputation as one of the leading poets of his day. They also gained for him the patronage of Maecenas, the trusted friend and counselor of Octavian who was soon to be undisputed ruler of the Roman empire. Through the generosity of Maecenas, Virgil was able to settle in Campania and spent most of his remaining years in a villa near Naples.

At the prompting of Maecenas, Virgil undertook his next work, the *Georgics*, a didactic poem in four books on farming. The poem is a glorification of Italy and Italian rural life. The poet's background and upbringing, his enthusiasm for his subject, and his meticulous artistry combine to make the *Georgics* one of the finest poems in the Latin language. Dryden calls this work "the best poem of the best poet."

From early youth Virgil had loved and admired the *Iliad* and the *Odyssey* of Homer, and he had long meditated a national poem that would continue from a Roman point of view, the story of Homer's epics. He was also eager to celebrate the achievement of Augustus, who after twenty years of civil war and confusion had restored peace and tranquillity.

Augustus encouraged Virgil to undertake such a poem. Accordingly the next ten years, 29–19 B.C., were devoted to the composition of the *Aeneid*. In 19 B.C. Virgil undertook a journey to Greece and Asia Minor, intending to visit some of the places he described in the *Aeneid* and then apply the finishing touches to his poem. But he fell ill at Megara, and returning to Italy died at Brundisium on September 20, 19 B.C.

He was buried near Naples, where his tomb was venerated with almost religious sentiment by later generations. An

Emperor Augustus (C. Octavius). When Octavian was 18 years of age, Julius Caesar adopted him. Upon the death of Julius Caesar, he returned to Italy to oppose Antony; but in November of 43 B.C. he joined with Antony and Lepidus to form the Second Triumvirate.



Courtesy, Museum of Fine Arts, Boston

elegiac couplet records his birth, works, death and burial:

*Mantua mē genuit. Calabrī rapuēre. Tenet nunc
Parthenopē. Cecinī pascua, rūra, ducēs.*

(**Calabrī**, the “heel” of Italy, is used in a general sense for *Brundisium*; **Parthenopē** is an early Greek name for *Naples*.)

Virgil is said by Donatus to have been tall, dark and of rustic appearance. His health was never strong. He was diffident of his ability, and shunned publicity, but even in his own lifetime he became famous, and posterity acknowledges him as Rome’s greatest poet.

Immediately after Virgil’s death his works became school books in the Roman Empire, and many Roman poets came to know his works by heart. In the fourth century Ausonius of Bordeaux composed a *Centō Nūptiālis*, in which he employed only phrases and lines from Virgil, strung together to form a new whole, as Ausonius says, “dē inconexīs continuum, dē diversīs ūnum, dē sēriīs lūdīcrum.” Because Virgil was regarded as “*anima nātūrālīter Chrīstiāna*,” Christian poets wrote centos on religious themes, using Virgil’s language.

Italy's great poet, Dante Alighieri (1265-1321), also regarded Virgil as a forerunner of Christianity and took him as his guide in the "Inferno" and the "Purgatorio" of his *Divina Commedia*. In the opening canto Dante invokes Virgil in these words:

O glory and light of the other poets! may the long
zeal avail me, and the great love that has made me
search your volume. You are my master and my
author; you alone are he from whom I took the fair
style that has done me honor.

"Inferno," canto 1, 82-7.

Most of the great English poets have known Virgil intimately, and such men as Milton, Dryden, Gray, Wordsworth, Tennyson, and T. S. Eliot come to mind as lovers of Virgil.

One might think that after the passage of more than two thousand years, with the numerous and excellent manuscripts of Virgil's poems, with the many famous editions and commentaries in English and other languages, there remains little to add. Yet there is a steady flood of articles and books on various aspects of Virgil's life and works. The Vergilian Society (U.S.A.) and the Virgil Society (Great Britain) actively promote the study and appreciation of the poet's works.

The Aeneid

According to the fourth century commentary of Donatus, Virgil first wrote the *Aeneid* in twelve books of prose and then composed by parts as he fancied. He would compose a number of verses in the morning and then spend the rest of the day revising, polishing and reducing them. Tennyson refers to this process when he writes:

Old Virgil, who would write ten lines, they say,
At dawn, and lavish all the golden day
To make them wealthier in his readers' eyes.

There are about 9900 verses in the *Aeneid*, to which Virgil had already devoted ten years. From this it is easy to see his rate of production, though it is higher than in the *Georgics* where the average rate is less than one line a day. But Virgil had planned to devote three more years to the revision of the *Aeneid*. On his deathbed, acutely conscious of what he saw

as imperfections in the poem, he requested that the manuscript be destroyed. Augustus, however, instructed Virgil's intimate friends and literary executors, Varius and Tucca, to publish the poem, making no additions but merely removing superfluities.

Virgil inherited an incoherent tradition, the legend of Trojan association with Italy, and a hero whose sole characteristic in previous accounts was his piety. In the *Iliad* (20.307f) Homer prophesied a kingdom for Aeneas and his sons. From the period of the Carthaginian wars (264–146 B.C.) early Roman writers had accepted an expanded legend that Aeneas after long wanderings had made a settlement in Italy at Lavinium, whence a kingdom was founded in Alba Longa with a long line of kings culminating in Romulus, founder of Rome. From this slender thread of folk-history, Virgil imaginatively developed a twelve-book epic which interpreted Rome's history and greatness.

The first six books of the *Aeneid* relate the wanderings of Aeneas and may be said to correspond generally to the *Odyssey*. The last six books, which recount the struggle in Italy against the Rutulians, recall in broad outline the *Iliad*. There are also parallels between the individual characters, Aeneas and Achilles, Hector and Turnus, Helen and Lavinia, and Priam and Latinus. Parallels also occur between incidents, and there are smaller resemblances and echoes in similes, phrasings, epithets and word formations. However this is not plagiarism, nor is it evidence that Virgil lacked original inspiration. It is in keeping with the ancient idea of imitation, that allusions enrich, serving as overtones, and are intended as a compliment to the poet imitated and to the intelligence of the reader.

The general plan seems to be that odd-numbered books are quiet and subdued in tone, while the even-numbered are dramatic and exciting.

On the divine level the action of the whole poem hinges on fate or the divine will, of which Jupiter may be regarded as the interpreter. Retardations of the action are caused by dissension among the gods, by storms, perils, temptations and enemies. On the human level Aeneas is the prime mover. Virgil concentrates into his character the qualities of *fidēs*,

cōstantia, **iūstitia**, and **temperantia**, the enduring virtues of Roman greatness. Through these attributes the humble settlement that the exile Aeneas founds in Italy is destined to become the heart of the mighty Roman empire. Minor characters such as *fīdus Achātēs* and *fortis Cīanthēs* seem to be colorless and devoid of personal appeal. But Virgil knew that Roman history, despite many outstanding names, was developed and made by unknowns such as the farmer-soldiers who marched at their country's call to places from which they could not return.

Virgil's hero is meant to be a civilized man, a man with a mission which he accomplishes by perseverance, self-sacrifice and devotion to duty. Constant epithets for Aeneas are **pīus** and **pater**. Aeneas is a deeply religious man who struggles and perseveres despite doubts and weaknesses. In his own lifetime Virgil had witnessed the horror, crime and evil of civil war. Hence came his conviction that **pietās**, man's duty to his religion, his country and his family, must be the bedrock of civilization. Hence came too his belief that Augustus was a savior from the evils of civil strife.

Other features that will be noticed in the *Aeneid* are Virgil's sense of pathos, his sympathy for the young, for the unfortunate and even for the enemy; his sensitivity to the mystery and uncertainty of human life; and his maturity of thought, which interrelates the past, the present and the future. Because his thought so often has relevance beyond the immediate context, many lines of Virgil have been universally famous and are often quoted.

Virgil in the epic manner plunges his reader in **mediās rēs**. Leaving Sicily the Trojans set sail for Italy, but a great storm springs up, and the ships are driven helplessly to the coast of Africa. Here they are hospitably received by the Phoenician queen, Dido, who is building the city destined to become Carthage. At a banquet in the Trojans' honor, Dido requests Aeneas to recount the story of his wanderings and of Troy's last days. Aeneas complies and his narrative extends over books two and three; in the third book he tells of the wanderings when he and his band of exiles leave their native Troy and attempt to found a new city.

Outline of the Second Book

The second book is devoted to the fall of Troy. After ten years of siege the Greeks resort to trickery in order to capture her, pretending to sail home and leaving on the shore a great wooden horse. Now that the siege is lifted, the Trojans examine the horse with interest. Sinon, a Greek who has volunteered for the dangerous mission of aiding the Trojan deception, allows himself to be captured and tells the Trojans a plausible tale to the effect that the horse is an offering for the goddess Athena, and, if taken into their city, will ensure Trojan victory over Greece.

The Trojans become convinced that Sinon can be trusted; and when their priest, Laocoon, who protested that the enemy through the horse were plotting Troy's destruction, meets with a swift and horrible death, the punishment is attributed by the populace to the supposedly honored goddess Athena.

Joyfully they drag the horse to the Citadel. But in the night Sinon releases the Greek warriors from within the horse; and the gates are opened for the main body of the enemy, who have returned from the nearby island of Tenedos. The Trojans, taken by surprise, can offer no effective resistance for even the gods have sided with the Greeks. The climax of the fighting is reached when the aged King Priam is brutally murdered.

Aeneas, who had fought to the end, now heeds the divine warnings that he must leave the city. During the flight his wife Creusa mysteriously disappears; but Aeneas, his father Anchises and his young son Ascanius make their escape. Outside the city Aeneas finds a band of Trojan survivors, who are resolved to follow him into exile wherever he may lead.

Hexameter Verse

Unlike English verse which depends primarily on word-accent, Latin verse is based on quantity, that is, on the arrangement of long and short syllables, a long syllable being regarded as equivalent in time to two short syllables.

For his verse Virgil employs the hexameter, which for centuries was the traditional meter of epic poems and in particular of Homer.

The hexameter consists of six metrical feet. The first four may be either dactyls (long, short, short, denoted by – ˘ ˘ as in *nōmīnā*) or spondees (long, long, denoted by – – as in *ōmnēs*), the stress falling on the first syllable of the foot. The fifth foot is regularly a dactyl, and the sixth is always a spondee, of which the last syllable is common, that is, either long or short, – – or – ˘.

The opening line of the *Aeneid* would be scanned, that is, divided into feet, as follows:

Ār mǎ vī|rŭm quē cǎ|nō|| Trō|iāē quī|prī mŭs āb|ō rīs

The first four feet, therefore, are dactyl, dactyl, spondee, spondee (ddss). The double lines || in the third foot represent a pause, which is called the caesura. Such a pause was introduced to enable the reader to take breath and to avoid monotony, since the hexameter is a long line, ranging from 13 to 17 syllables. The caesura comes at the end of a word but within the verse foot. Commonly the caesura will come in the third or the fourth foot. A caesura in the fourth foot is often balanced by one in the second. If the caesura comes after the first syllable of a dactyl, it is called a strong or masculine caesura; if it comes after the second syllable, it is called a weak or feminine caesura, –||˘˘ for example shows a strong, –˘||˘ a weak caesura. A weak caesura in the third foot is usually followed in Virgil by another after the first syllable of the fourth, for example –˘||˘–||.

Elision

Certain syllables may be elided, that is, disregarded in the scansion of the line.

1. A vowel, long or short, at the end of a word may be elided, if the following word begins with a vowel or with *h*, since *h* represents an aspirate or rough breathing and is not regarded as a consonant, as in *cōnticŭere ōmnēs, sŭbībo ūmērīs, mēmīnisse hōrrēt, flāmmae ārrēctīs*, where the sign below the vowel or diphthong indicates elision.

2. Since **m** as a final consonant was only lightly sounded in Latin, a vowel followed by **m** at the end of a word (**am**, **om**, **im**, **em**, **um**) may be elided if the following word begins with a vowel or with **h**, as in **quāmq̃uam** **ānīmus**, **iūvenem** **intereā**, **sūprēmum** **āudire**, **mōnstrum** **hōrrēndum** **infōrme** **ingēns**. This elision of vowel plus **m** is known as *ecthipsis*.

Exactly how elided syllables were treated by the Romans when they read, we do not know. It seems unlikely that they would be omitted entirely. Such omission would spoil the effect of many of Virgil's intentional elisions; and besides, what would become of a phrase like **sed iam age** (*Aeneid* VI, 629) if the **am** sound is entirely omitted? It is safer to conclude that such elided syllables were lightly sounded.

Quantity of Syllables.

There are four important rules which help to determine whether a syllable is long or short.

1. A syllable is long by nature if it contains a long vowel or a diphthong, as in **conticuēre**, **omnēs**, **intenti**, **tenēbant**, **quāēque**.

2. A syllable is long by position if its vowel, though short, is followed by two or more consonants, as in **cōnticuere**, **ōmnes**, **intēnti**, **tenebānt**. This holds true even for final syllables when one of the consonants begins the following word, as in **infandūm** **regina**, **quorūm** **pars**, **quīs** **talīa**, **praecipitāt** **suadent**.

3. A syllable is short, if it ends in a short vowel or in a short vowel followed by one consonant only, as in **conticūerē**, **orā**, **tēnebant**, **orsū** **āb**.

4. A syllable is common, i.e. either long or short, if its short vowel is followed by two consonants, one of which is a stop (**b**, **c**, **d**, **g**, **p**, **t**), and the other is a liquid (**l** or **r**), as in **lācrimis**, **latēbras**, **terēbrare**, **pātris**.

The qu Sound

Note that in **quis** there is but one syllable since the **u** is part of the consonant sound **qu**. In **equus** there are two syllables, **e -quus**.

The scansion of the first five lines of the second book is given below, **s** indicating spondee, **d** dactyl:

Cōn tī cū|ē rēōm|nēs||īn|tēn tī|quēō rā tē|nē bānt. dsssds
 Īn dė tō|rō pā tēr|Aē nē|ās||sīc|ōr sūs āb|āl tō: ddssds
 īn fān|dūm||rē|gī nā||iū|bēs rē nō|vā rē dō|lō rēm, ssdddd
 Trō iā|nās* ūt ō|pēs||ēt|lā mēn|tā bī lē|rēg nūm sdssds
 ē rū ě|rīnt Dā nā|i||quāe|quēōp sē mī|sēr rī mā|vī dī ddsdds

Since the last two feet of the hexameter are practically static, the poet's technical skill is concentrated chiefly on the first four feet. Virgil avoids monotony even in straightforward narrative by variation and the interchange of dactyls and spondees, as is revealed in the scansion of the five lines above.

When he works for special effects in a descriptive passage or in a context charged with emotion, it is likely that over the span of several lines dactyls or spondees linked with other effects will be predominant. If dactyls predominate they tend to reflect a bright, cheerful, light movement or high excitement. Excitement is evident from line 735 where there are five dactyls, **hīc mīhī nēscīō quōd trēpīdō mālē nūmēn āmicūm**. Spondees convey a slow, solemn movement or arrest attention by contrast. Thus line 35, **aūt hōc īnclūsī līgnō ōccūl-tāntūr Achīvī**, with its weighty spondees derives its effect from the contrast with the dominant dactyls of the preceding lines.

The Latin language tends to heavy syllables. It has been calculated (R. D. Williams, *Aeneid* V, Oxford, 1960, p. 74) that in the first four feet, over the course of the whole *Aeneid*, there are 54 per cent spondees; and that some 7 per cent of the lines have spondees in each of the first four feet; but only a little over 2 per cent are wholly dactylic.

*Note that the **i** of **Trōiānās** is a semi-consonant.

Virgil's native genius, his intensive training in rhetoric, and his apprenticeship to the study of the greatest poets impelled him to search for the perfect and sustained expression of his theme. Hence the artistic adornments which are called figures of speech and the artistic symmetry which a close study of the poem will reveal are among the means that he uses to attain his effects.

Of alliteration Virgil makes considerable use. It is often subtly disguised, as in the opening lines of the second book. He skillfully uses this figure in line 224 to suggest the lunging bull, **taurus et incertam excussit cervīce secūrim**; and for the somber gloom of line 199, **Hic aliud maius miseris multoque tremendum**, where the assonance of the dull **u** contributes to the effect. More striking perhaps is the assonance of the bellowing bull in line 223, **quālis mūgītus, fūgit cum saucius āram**. Through assonance combined with the letter **r** Virgil achieves an onomatopoeic effect for the alarm of battle in line 313, **exoritur clāmorque virum clangorque tubārum**, where the meter, **dsdsds**, reinforces the effect. Other instances of Virgil's skill will on occasion be pointed out in the notes, but a student's best guide will be his own interest and alertness.

Directions for Scansion

Until some proficiency is achieved, the following procedure may be found useful:

1. Mark the elisions.
2. Mark off the fifth foot and the sixth. A spondee in the fifth foot, as in line 68, is extremely rare. In fact, this is the only instance in Book II.
3. Mark all diphthongs and all vowels known to be long.
4. Mark all syllables that are long by position.
5. Mark all syllables known to be short.
6. Fill in the quantity for the remaining syllables.
7. Mark the principal caesura.

These are the mechanics of scansion. In reading the verse, it is necessary to pay close attention to the meaning. Carefully preserve the normal word accent and the quantity of the syllables. Where an elided syllable occurs, it should not be omitted but sounded lightly.

P. VERGILI MARONIS
AENEIDOS

Liber Secundus

THE FALL OF TROY

Aeneas protests that the tale of Troy's last agony is a harrowing experience to recall, one that would wring tears even from the implacable enemy. But he will grant the queen's request and begin.

Conticuere omnēs intentīque ōra tenēbant.
Inde torō pater Aenēās sic ōrsus ab altō:
"Īnfandum, rēgīna, iubēs renovāre dolōrem,
Trōiānās ut opēs et lāmentābile rēgnum
5 ēruerint Danaī, quaeque ipse miserrima vīdī
et quōrum pars magna fuī. Quis tālia fandō
Myrmidonum Dolopumve aut dūrī mīles Ulixī
temperet ā lacrimīs? Et iam nox ūmida caelō
praecipitat, suādentque cadentia sīdera somnōs.
10 Sed sī tantus amor cāsūs cognōscere nostrōs

1-5 **Conticuere**: from "conticēscō"; perf. tense to denote completed action, *fell silent*. The imp. "tenēbant" indicates the state of continued attention. **intentīque**: transferred to the subj.; in prose, "intenta ōra"; lit. *concentrated, were keeping their faces*. **pater**: epithet for Aeneas as representing the Trojan and, by implication, the Roman people. **ōrsus**: supply "est." Virgil often omits the auxiliaries "est, sumus, sunt." **altō**: with "torō," *from the high couch* as befitted the guest of honor. **Īnfandum**: given initial position for emphasis, *Unspeakable, O queen, is the grief that you bid me renew*. **ut**: *how*. **quae**: antecedent is "miserrima," which has been taken into the rel. clause, *the most unhappy sights which*.

6-10 **quōrum . . . fuī**: compare for the phrasing, *I am a part of all that I have met*, in Tennyson, *Ulysses*. **fandō**: abl. of the gerund, from "for, fārī, fātus sum," *speak, tell*. **Myrmidonum Dolopumve**: partitive genitives with "quis." The Myrmidons and Dolopians were Thessalian tribes under the command of Achilles and his son Neoptolemus. **Ulixī**: gen. sing. of *Ulysses*. **temperet**: potential subjunctive. App. 204. The implied cond. is "sī fētur" (from "fandō"), (*if he were to tell*) *would refrain from tears*. **suādentque . . . somnōs**: rhythm and alliteration combine to suggest the sense. App. 288. **amor**: supply "est."

et breviter Trōiae suprēmum audire labōrem,
quamquam animus meminisse horret lūctūque refūgit,
incipiam.

Weary of the long siege, the Greeks resort to trickery. They build a great wooden horse and conceal within it a band of picked soldiers. They leave the horse on the shore and pretend to sail for Greece, but wait at nearby Tenedos for their ruse to succeed. The Trojans debate what to do with the wooden horse.

- Fractī bellō fātisque repulsi
ductōrēs Danaum, tot iam lābentibus annīs,
15 instar montis equum divīnā Palladis arte
aedificant, sectāque intexunt abiete costās;
vōtum prō reditū simulant; ea fāma vagātur.
Hūc dēlēcta virum sortītī corpora fūrtim
inclūdunt caecō laterī penitusque cavernās
20 ingentēs utrumque armātō mīlite complent.
Est in cōspectū Tenedos, nōtissima fāmā
īnsula, dīves opum, Priamī dum rēgna manēbant,
nunc tantum sinus et statio male fīda carīnīs:
hūc sē prōvectī dēsertō in lītore condunt.
25 Nōs abiisse ratī et ventō petiisse Mycēnās.

11-15 **breviter**: Aeneas' narrative of Troy's last agony requires the rest of the book. But he means briefly in relation to what could be told. **meminisse horret**: shudders to recall. **refūgit**: perf. tense because Aeneas means that his mind started back, recoiled when the queen first put her request. **Fractī bellō**: Broken by war. The prooemium ended, Aeneas now begins his narrative of Troy's last night. **Danaum**: gen. pl. with "-um" in place of the usual "-ōrum." So too (l. 18) "virum" for "virōrum." **lābentibus annīs**: abl. abs.; the war had now lasted ten years. App. 175. **instar montis**: the likeness of (as high as) a mountain. **instar**: indecl. noun, in apposition with "equum." **Palladis**: Pallas Athena was goddess of wisdom and the arts.

16-20 **intexunt**: metaphor of weaving. **abiete**: with "sectā"; lit. with cut fir (with planks of fir); "abiete" is here trisyllabic, the "i" being semi-consonantal. **vōtum . . . simulant**: supply "equum esse"; they pretend (that the horse is) a votive offering for their return. **dēlēcta . . . corpora**: a selection was made ("dēlēcta") and then lots were drawn ("sortītī") to limit the number further. The word "corpora" implies their physical fitness and is not merely a periphrasis for "virōs." **laterī**: dat. with "inclūdunt"; in the blind side. The adj. "caecus" is transferred from the persons to the place. **mīlite**: collective sing.; soldiery.

21-25 **Tenedos**: abrupt transition of this sort is sometimes characteristic of Virgil's style. The island is about four miles from the coast. **opum**: with "dīves," rich in resources. **tantum sinus**: merely a bay. **male fīda** = "infida," unsafe, treacherous. **condunt**: supply "Danai" as subj. for "sē condunt." **ratī**: supply "sumus." The verb is "reor," think, suppose. With the infinitives "eōs" is to be supplied. **Mycēnās**: Mycenae was the royal city of Agamemnon, but is here used to symbolize Greece.

- Ergō omnis longō solvit sē Teuceria lūctū:
 panduntur portae, iuvat ire et Dōrica castra
 dēsertōsque vidēre locōs lītusque relictum:
 hīc Dolopum manus, hīc saevus tendēbat Achillēs;
 30 classibus hīc locus, hīc aciē certāre solēbant.
 Pars stupet innūptae dōnum exitiāle Minervae
 et mōlem mīrantur equī; prīmusque Thymoetēs
 dūcī intrā mūrōs hortātur et arce locārī,
 sīve dolō seu iam Trōiae sic fāta ferēbant.
 35 At Capys et quōrum melior sententia mentī,
 aut pelagō Danaum īnsidiās suspectaque dōna
 praecipitāre iubent subiectīsque ūrere flammīs,
 aut terebrāre cavās uterī et temptāre latebrās.
 Scinditur incertum studia in contrāria vulgus.

Laocoon orders the Trojans to destroy the horse.

- 40 Prīmus ibi ante omnēs, magnā comitante catervā,

26-30 **Ergō . . . lūctū**: a *golden line* in which the verb balances two adjectives and two nouns. The spondees and the assonance of *o* and *u* suggest the slow release from siege. App. 293. **lūctū**: abl. of separation. App. 161. **panduntur**: initial position of the verb and alliteration suggest the abruptness with which the gates are flung open. **Dōrica**: the particular for the general, *Doric* for *Greek*. Virgil for variety uses several words for Greeks, "Grāī, Achīvī, Argī, Danaī or Pelasgī" (Greeks, Achaeans, Argives, Danaans (descendants of Danaus) or Pelasgians). **hīc**: with the anaphora of "hīc . . . hīc" Aeneas, as it were, relives the scene, accompanying the Trojans to the sites where recently the enemy had deployed. App. 290. **tendēbat**: "supply tentōria," *used to spread his tents (encamped)*. **locus**: supply "erat."

31-35 **stupet**: here used transitively; *is amazed at*. **Minervae**: with "innūptae," *to the maiden goddess*; objective genitive. App. 125. Virgil used the Roman name for Pallas Athena. **mīrantur**: pl. since "pars" is equivalent to "alii." **dūcī** **locārī**: the infinitives are used for compression, avoiding the prose construction of "ut" with the subjunctive. **dolō**: *by treachery*. An oracle had declared that a child born on a certain day would bring destruction to Troy. On that day were born a son to Thymoetes, and a son, Paris, to Priam. King Priam put to death Thymoetes' wife and infant son. Hence possibly Thymoetes' desire for revenge. **ferēbant**: *or now the fates of Troy were moving in that direction*. This alternative is given because throughout Bk. II doom hangs heavy over Troy. **Capys**: probably an elder statesman. The young warriors, Aeneas among them, appear to be decorously silent. **quōrum**: implied antecedent is "ei," and with "sententia" supply "erat." The whole phrase means, *those whose minds were wiser in counsel*.

36-40 **pelagō**: Virgilian for prose "in pelagus." **-que**: links the two methods of destroying the horse; the alternative is then introduced with "aut," viz. *to bore and probe*. **cavās**: adj. with "latebrās." **studia in contrāria**: *into opposing factions*. The line is a variation of the *golden line*. **Prīmus ante omnēs**: conveying the angry vehemence of Laocoon; "ārdēs, dēcurrī, procul" all contribute to the picture.

- Lāocoōn ārdēns summā dēcurrit ab arce,
et procul, "Ō miserī, quae tanta īnsānia, cīvēs?
Crēditis āvectōs hostēs? Aut ūlla putātis
dōna carēre dolīs Danaum? Sīc nōtus Ulixēs?
- 45 Aut hōc inclūsī lignō occultantur Achīvī,
aut haec in nostrōs fabricāta est māchina mūrōs,
īnspectūra domōs ventūraque dēsuper urbī,
aut aliquis latet error; equō nē crēdite, Teucrī.
Quidquid id est, timeō Danaōs et dōna ferentēs."
- 50 Sic fātus, validīs ingentem vīribus hastam
in latus inque ferī curvam compāgibus alvum
contorsit. Stetit illa tremēns, uterōque recussō
īnsonuēre cavae gemitumque dedēre cavernae.
Et, sī fāta deum, sī mēns nōn laeva fuisset,
55 impulerat ferrō Argolicās foedāre latebrās,
Trōiaque nunc stāret, Priāmīque arx alta, manērēs.

41-45 **summā ab arce**: presumably from the citadel height he had, as priest of Neptune, been scanning the seas for signs of the enemy. **procul**: supply "ait" or "clāmat." **quae . . . īnsānia**: *What utter madness is this?* The rhet. question keynotes all that Laocoon will say. Note that Latin idiom often uses "tam, tālis, tot" and "tantus" where English must phrase differently. **dolīs**: abl. with "carēre." "Danaum," as in l. 36, is for "Danaōrum." **Ulixēs**: supply "est vōbīs," *Is this your knowledge of Ulysses?* Ulysses is almost a personification of craft and wiliness.

46-50 **īnspectūra- ventūra-**: the fut. participles are used here to express purpose, *to spy into our homes and come upon the city from above*. **urbī** = "in urbem." **nē crēdite**: in Virgil "nē" with impera. or pres. subjunc. is often used to express prohibition. **Danaōs . . . ferentēs**: a famous line on trusting one's enemies, often quoted and paraphrased; "et" = "etiam," *even*.

This passage (ll. 50-56) has been very carefully worked by Virgil to accommodate sound to sense. Notice the alliterative effects with *v, c, f*; the repeated "in" to suggest energy exerted with the blow; the emphatic position of "contorsit"; the repeated *t* sound in l. 52 to suggest the quivering spear; the echoing effect of "-ēre ca" in l. 53; and the dominant *r* (*littera canina*) in l. 55.

51-55 **in latus . . . alvum**: *at the flank and at the beast's belly curving with jointed timbers*. **uterōque recussō**: lit. *the womb being struck back* (because the womb re-echoed). **sī . . . fuisset**: *if the fates of the gods, if our minds had not been perverse*; "deum" = "deōrum." **impulberat**: in place of the logical "impulisset"; for vividness, suggesting what we sometimes call *wishful thinking*. **Argolicās**: *Argive (Greek)*. **foedāre**: *to defile*; in prose "ut foedārēmus" or gerundive might be expected.

With the apostrophe of "arx alta" (App. 292.) the narrative reaches a climax, and our attention is distracted from the outcome of Laocoon's protest in order that Virgil may introduce a new incident. The episode of Sinon (ll. 57-198) brings the dramatic irony of Laocoon's destruction into clearer relief later on. The Sinon episode has, as it were, three movements after the introduction: the attempt on his life, his escape, and finally the secret of the wooden horse. As accompaniment Virgil records the reactions of the Trojans, surprise, then curiosity, next sympathy, and finally joyous relief.

Sinon, a captive Greek, who had volunteered to trick the Trojans into taking the horse inside their walls, begins by consummate acting and a plausible tale to enlist Trojan sympathy for his "sad" plight. If the Trojans kill him, this is the very thing that his personal enemy, Ulysses, wants to see happen.

Ecce, manūs iuvenem intereā post terga revīnetum
 pāstōrēs magnō ad rēgem clāmōre trahēbant
 Dardanidae, quī sē ignōtum venientibus ultrō,
 60 hoc ipsum ut strueret Trōiamque aperīret Achīvīs,
 obtulerat, fidēns animī atque in utrumque parātus,
 seu versāre dolōs seu certae occumbere mortī.
 Undique vīsendi studiō Trōiāna iuventūs
 circumfūsa ruit certantque inlūdere captō.
 65 Accipe nunc Danaum īnsidiās et crīmine ab ūnō
 disce omnēs.

Namque ut cōspectū in mediō turbātus, inermis,
 cōstitit atque oculīs Phrygia agmina circumspexit:
 "Heu, quae mē tellūs," inquit, "quae mē aequora possunt
 70 accipere? Aut quid iam miserō mihi dēnique restat,

56-60 **manērēs**: notice the rhet. effect of this change from third pers. to second. Aeneas in imagination is transported back to Troy and addresses the *lofty citadel*, the symbol of Troy's identity. **Ecce**: to draw attention to the new episode. **manūs**: acc. of specification with "revīnetum"; lit. *bound as to the hands*. App. 153. **rēgem**: Priam, who too has come down to the shore. **Dardanidae**: with "pāstōrēs." "Dardanidae" is a patronymic; *descendants of Dardanus* (Trojans). **venientibus**: dat. with "sē obtulerat" and "ignōtum," *had presented himself unknown (to the shepherds) as they approached*. **Trōiamque aperīret**: the "-que" clause actually explains "hoc ipsum," *to contrive this very thing, namely, open Troy*.

61-65 **animī**: locative gen. with "fidēns," *confident in heart*. **versāre . . . occumbere**: the infinitives are in apposition to "utrumque." **certant-**: change of number from "ruit." A crowd *rushes pouring round*, but individuals *compete*. **captō**: dat. with prefix "in-" of "inlūdere," *jeer at the captive*. App. 135. **Accipe**: impera, sing. addressed directly to the queen. The imperatives are meant to draw attention to the deceit.

66-70 Line 66 is one of ten incomplete hexameters in this book. The sense, however, is always complete. Some commentators have argued that Virgil may have intended to leave some of these lines incomplete (often called *pathetic half lines*), as they are often artistically effective. But none of his predecessors and none of his imitators adopted such a device, and it seems more likely that in a final revision Virgil would have left none of these. But death overtook him. **Phrygia**: *Phrygian*, because Troy was in Phrygia. **circumspexit**: the only spondaic fifth foot in this book. The line arrests attention, showing Sinon cowed and hopeless. **quae**: anaphora. App. 290. Sinon's first words are contrived to stir interest and curiosity in his Trojan enemies.

cui neque apud Danaōs usquam locus, et super ipsī
 Dardanidae infēnsī poenās cum sanguine poscunt?"
 Quō gemitū conversī animī, compressus et omnis
 impetus. Hortāmur fārī quō sanguine crētus,
 75 quidve ferat; memoret quae sit fidūcia captō.
 (Ille hacc, dēpositā tandem formīdine, fātur):
 "Cūncta equidem tibi, rēx, fuerit quodcumque, fatēbor
 vēra," inquit; "neque mē Argolicā dē gente negābō;
 hoc primum; nec, sī miserum Fortūna Sinōnem
 80 fīnxit, vānum etiam mendācemque improba finget.
 Fandō aliquod sī forte tuās pervēnit ad aurēs
 Bēlidae nōmen Palamēdis et incluta fāmā
 glōria, quem falsā sub prōditiōne Pelasgī
 insontem infandō indicio, quia bella vetābat,
 85 dēmīsere necī, nunc cassum lūmine lūgent,

71-75 **cui**: dat. of possession with "locus (est)." App. 142. **super**: besides. **Dardanidae**: notice that Sinon does not address the Dardanians directly. He pretends to be communing with his own sorrow. **conversī**: supply "sunt" with "conversī," and "est" with "compressus." Omission of auxiliary verbs and position of "compressus" give power to the phrasing. **fārī**: cf. l. 33. **crētus**: supply "sit"; of what blood he is sprung; from "erēseo." **ferat**: or what news he brings (what his purpose is). **memoret**: ind. command, let him tell. App. 250.

76-80 **Ille . . . fātur**: this line is omitted in some manuscripts. It appears in Bk. III l. 612 where it suits the context better. Here it is not wholly appropriate because of a) "dēpositā formīdine," his dread put aside (Sinon was no coward); and b) "fātur," which is unnecessary since we have "inquit" in l. 78. **fuerit quodcumque**: whatever happens. **vēra**: emphatic in position, as is "cūncta" with which it agrees. Sinon's avowal that he will now tell the whole truth provides the setting for the dramatic irony of the narrative. The reader knows Sinon's secret, but Sinon's listeners do not. **hoc primum**: supply "fatēbor," this I will begin by admitting. **Sinōnem**: he is named for the first time. "Sinōnem" in place of "mē" suggests also that he can view matters objectively. **vānum . . . mendācemque**: a cheat and a liar also. **improba**: agreeing with "Fortūna"; unscrupulous.

81-85 **aliquod**: with "nōmen," some mention as one of the subjects for "pervēnit." **Palamēdis**: Palamedes, descendant of Belus, had incurred the enmity of Ulysses by exposing his pretended madness, (to avoid taking part in the expedition against Troy). In revenge Ulysses later invented a charge of treason against Palamedes who was convicted and stoned to death. **fāmā**: depending on "incluta"; famous by report. **falsā sub prōditiōne**: on a false charge of treachery. **Pelasgī**: the Pelasgians were supposedly the original inhabitants of Greece. **insontem infandō indicio**: guiltless of the foul charge. Notice the ring of indignation in the repeated "in-." **vetābat**: meant, according to Sinon, as the true reason. **necī** = "ad necem." **cassum lūmine**: bereft of light.



Statuary group of Laocöon and his sons, dating from the first century B.C. Found broken in several pieces at Rome in 1506, with Michelangelo looking on, the statue was restored several times. The present form dates from the nineteenth century.

- illi mē comitem et cōsanguinitātē propinquum
 pauper in arma pater primīs hūc mīsīt ab annīs.
 Dum stābat rēgnō incolumis rēgumque vigēbat
 conciliīs, et nōs aliquod nōmenque decusque
 90 gessimus. Invidiā postquam pellācis Ulixī
 (haud ignōta loquor) superīs concessit ab ōrīs,
 afflictus vītā in tenebrīs lūctūque trahēbam
 et cāsum insontis mēcum indignābar amīcī.
 Nec tacuī dēmēns et mē, fors sī qua tulisset,
 95 sī patriōs umquam remeāssem victor ad Argōs,

86-90 illi: dat. of reference with "comitem." App. 137. **pauper**: one of the details to awaken compassion; his father was poor; his father sent him to the war; and he was sent at an early age. **stābat**: subj. is Palamedes. **rēgnō**: in royal power. **nōs**: Sinon conveys his temporary importance by using "nōs" rather than "ego." **invidiā**: abl. of cause. App. 165. **pellāx**, -ācis: *deceitful, smooth*.

91-95 **haud ignōta loquor**: lit. *I am telling not unknown things, (you know the story well)*. To strengthen Trojan confidence in his story, Sinon is made to interweave familiar facts. **superīs . . . ōrīs**: *he withdrew from the world above, i.e. from this life*. **afflictus . . . trahēbam**: a halting line, to reflect Sinon's dejection. **mēcum**: i.e. in secret. **mē**: with "prōmisi ultōrem (futūrum esse)", *I promised that I would be the avenger*. **fors . . . tulisset**: *if any chance had offered*. **patriōs**: with "ad Argōs," *to my native Argos; here of Greece generally*.

prōmīsī ultōrem, et verbīs odia aspera mōvī.
Hinc mihi prīma malī lābēs, hinc semper Ulixēs
crīminibus terrēre novīs, hinc spargere vōcēs
in vulgum ambiguās, et quaerere cōnsciū arma.

- 100 Nec requiēvit enim, dōnec Calchante ministrō—
sed quid ego haec autem nēquiquam ingrāta revolvō?
Quidve moror? Sī omnēs ūnō ōrdine habētis Achīvōs,
idque audīre sat est, iam dūdum sūmite poenās;
hoc Ithacus velit, et magnō mercentur Atrīdae.”

Sinon is encouraged by the Trojans to continue. He was to be sacrificed in order to secure a safe voyage home for the Greeks. The priest Calchas had designated him as victim merely to satisfy Ulysses' desire for revenge. He had, therefore, felt justified in escaping, and begs the Trojans to show pity on him.

- 105 Tum vērō ārdēmus scītārī et quaerere causās,
ignārī scelerum tantōrum artisque Pelasgae.
Prōsequitur pavitāns et fictō pectore fātūr:
“Saepe fugam Danaī Trōiā cūpiēre relicta
mōlīrī et longō fessī discēdere bellō;
110 fēcissentque utinam! saepe illōs aspera pontī

96-100 lābēs: supply “erat”; *my first slip towards ruin*. terrēre: one of three hist. infinitives. vulgum: here masculine, but usually neuter. cōnsciū: *conscious of his guilt*. Nec requiēvit enim: *Nor indeed did he rest*. Calchante ministrō: abl. abs. Sinon has brought his story to a climax of interest, and breaks off in mid-sentence, a rhetorical device called aposiopesis. Calchas was the Greek diviner who accompanied the expedition to Troy, and by his advice the wooden horse was built.

101-105 ingrāta: n. pl. with “haec,” *this thankless tale*. Quidve moror: *Or why do I delay you?* quid = “cūr” as in l. 101. omnēs ūnō ōrdine: *all in one rank, all alike*. iam . . . poenās: a compressed expression for “sūmite poenās quae iam dūdum sūmendae essent,” *exact the penalty that you should long ago have exacted*. Ithacus: *the Ithacan*, a scornful substitute for Ulysses. magnō mercentur Atrīdae: *the Atridae would buy it at a price*. “Atridae” is a patronymic, sons of Atreus, Agamemnon and Menelaus. At this stage Virgil has caused Sinon to awaken a burning curiosity and has skillfully suggested grounds for sympathy: his straightforwardness (l. 80), his poverty (l. 87), loyalty (l. 93), his humiliation because of loyalty (l. 92), and hatred incurred (l. 96), blunt candor (l. 94), and danger threatened (ll. 97-100).

106-110 artisque Pelasgae: *and of Pelasgian cunning*. Aeneas uses the adjective to suggest that the Greeks from time immemorial were crafty. Prōsequitur pavitāns: *He continues quaking with fear*. But “fictō pectore” indicates that his fear was assumed for the occasion. Saepe . . . cūpiēre: parallel with “saepe interclūsit hiems,” *often they desired, often a storm debarred*. fēcissentque utinam: *and I wish that they had done so!* The wish, inserted parenthetically, is meant to mystify Sinon's listeners. pontī: gen. with “hiems,” *a storm at sea*.

- interclūsit hiems et terruit Auster euntēs.
 Præcipuē cum iam hic trabibus contextus acernīs
 stāret equus, tōtō sonuērunt aethere nimbī.
 Suspēnsī Eurypylum seītātum ōrācula Phoebī
 115 mittimus, isque adytīs haec trīstia dicta reportat:
 "Sanguine plācāstis ventōs et virgine caesā,
 cum prīmum Īliacās, Danaī, vēnistis ad ōrās:
 sanguine quaerendī reditūs, animāque litandum
 Argolicā." Vulgī quae vōx ut vēnit ad aurēs,
 120 obstipuēre animī, gelidusque per īma cucurrit
 ossa tremor, cui fāta parent, quem poscat Apollō.
 Hīc Ithacus vātem magnō Calchanta tumultū
 prōtrahit in mediōs; quae sint ea nūmina dīvum
 flāgitat. Et mihi iam multī crūdēle canēbant
 125 artificis scelus, et tacitī ventūra vidēbant.
 Bis quīnōs silet ille diēs tēctusque recūsāt
 prōdere vōce suā quemquam aut oppōnere mortī.
 Vix tandem, magnīs Ithacī clāmōribus āctus,
 compositō rumpit vōcem et mē dēstīnat ārae.
 130 Adsēnsēre omnēs, et, quae sibi quisque timēbat,

111-115 **euntēs**: with "illōs," as they tried to go. **trabibus acernīs**: with maple beams. Virgil indicates the various woods in the horse. In l. 16 he mentioned the fir ("abietē"); in l. 186 he will mention oak timbers ("rōboribus textīs"), and in l. 258 the pine-wood bors ("pīnea claustra"). **Eurypylum**: Eurypylus was a Thessalian prince who had come to Troy with 40 ships (Homer, *Iliad* II, l. 736). **scītātum**: supine to express purpose, to consult the oracle of Phoebus. App. 276.

116-120 **Sanguine**: with "et virgine caesā," with the blood of a slaughtered maiden. The figure of speech is called hendiadys, since the second phrase is logically dependent on the other, as "sanguine virginis caesae." App. 304. Iphigeneia, daughter of Agamemnon, was sacrificed to Artemis when the Greek fleet lay becalmed at Aulis in Boeotia. **sanguine**: repeated in emphatic position. **reditūs**: supply "sunt." The pl. "reditūs" is used to suggest their separate homeward ways. **litandum**: supply "est," expiation must be made. **Vulgī**: with "ad aurēs," to the ears of the people. **obstipuēre animī**: their minds were avestruck.

121-125 **cui fāta parent**: ind. question, depending on the idea of doubt suggested in "gelidus tremor," a chill shudder, (as they wondered) for whom the fates made ready. **Hīc**: hereupon. **Calchanta**: Greek acc. ending. **tumultū**: with "mag-nō," with loud bluster. **ea nūmina dīvum**: these signs from heaven, lit. these expressed wills of the gods. **canēbant**: lit. were singing (were prophesying), because prophecies were usually chanted; here, of course, as "tacitī" shows, they were secretly whispered. **artificis**: of the schemer (Ulysses).

126-130 **Bis quīnōs**: acc. of duration, for twice five days. App. 160. **tēctusque**: with twofold meaning, a) hidden (in his tent) and b) keeping his own counsel. **oppōnere mortī**: to mark off for death. **Vix tandem**: Reluctantly at length. But it was pretended reluctance, as "compositō," (by agreement) indicates. **rumpit vōcem**: instead of "silentia rumpit." **quae**: supply "ea" or "pericula" as antecedent.

- ūnius in miserī exitium conversa tulēre.
 Iamque diēs infanda aderat; mihi sacra parārī,
 et salsae frūgēs et eireum tempora vittae.
 Ēripuī, fateor, lētō mē et vincula rūpī,
 135 līmōsōque laeū per noctem obseūrus in ulvā
 dēlituī dum vēla darent, sī forte dedissent.
 Nec mihi iam patriam antīquam spēs ūlla videndī,
 nec duleēs nātōs exoptātumque parentem,
 quōs illī fors et poenās ob nostra reposcent
 140 effugia, et culpam hanc miserōrum morte piābunt.
 Quod tē per superōs et cōscia nūmina vērī,
 per sī qua est quae restet adhūc mortālibus usquam
 intemerāta fidēs, ōrō, miserēre labōrum
 tantōrum, miserēre animī nōn digna ferentis.”

Sinon is given his freedom. He explains why the wooden horse has been built. It was intended to propitiate the goddess Minerva (Pallas Athena), whose favor the Greeks had forfeited when Ulysses and Diomedes violated her sanctuary and stole the Palladium. The Trojans would defeat the Greeks if they welcomed the horse into their city.

- 145 Hīs lacrimīs vītam damus et miserēscimus ultrō.

131-135 ūnius . . . tulēre: they endured when turned to the ruin of one poor wretch. Into Sinon's mouth Virgil has put a cynical comment on human nature. sacra parārī: the sacred rites were being prepared; explained by the next line. salsae frūgēs: the salted meal, to be sprinkled on the victim's head. vittae: the fillets, two-colored ribbons fastened on the temples of the victim and priest. fateor: I confess it. By this show of candor Sinon bids for sympathy. lētō: dat. with compound verb, I rescued myself from death. ulva, -ae f.: sedge.

136-140 dēlituī . . . dedissent: I lay hidden until they should set sail, if perhaps they would do so. duleēs nātōs: Sinon invents dear children to make his appeal more pathetic. fors et = "forte," perhaps. reposcent: with double acc.; from whom they will exact punishment. App. 148.

141-145 Quod: adverbial ace., common in adjuration; Wherefore. tē: object of "ōrō"; sing. because Sinon appeals directly to King Priam. per superōs: supply "deōs," by the gods in heaven. vērī: gen. sing. of neuter "vērum." per sī qua: the acc. for "per" has been attracted into the subordinate clause; by honor if any there is. miserēre: impera. sing.; "misereor" takes gen. case. nōn digna: n. pl. acc. with "ferentis," bearing (troubles) undeserved. Hīs lacrimis: dat. by synecdoche for "Sinōnī lacrimantī." ultrō: besides. Sinon has so far succeeded in his purpose that not only is his life saved but he has even begun to awaken pity.

- Ipse virō prīmus manicās atque arta levārī
vincla iubet Priamus, dietisque ita fātūr amīcis:
“Quisquis es (āmissōs hīne iam oblīvīscere Grāiōs)
noster eris; mihiq̄ haec ēdissere vēra rogantī:
150 Quō mōlem hanc immānis equī statuēre? Quis auctor?
Quidve petunt? Quae rēligiō? Aut quae māchina bellī?”
Dīxerat. Ille dolīs īnstrūctus et arte Pelasgā
sustulit exūtās vinclīs ad sīdera palmās:
“Vōs, aeternī ignēs, et nōn violābile vestrum
155 testor nūmen,” ait, “vōs, ārae ēnsēsque nefandī,
quōs fūgī, vittaeque deum, quās hostia gessī:
fās mihi Grāiōrum sacrāta resolvere iūra,
fās ōdisse virōs atque omnia ferre sub aurās,
sī qua tegunt; tencor patriae nec lēgibus ūllīs.
160 Tū modo prōmissīs maneās servātaque servēs
Trōia fidem, sī vēra feram, sī magna rependam.
Omnis spēs Danaum et coeptī fīdūcia bellī
Palladis auxiliīs semper stetit. Impius ex quō
Tȳdīdēs sed enim scelerumque inventor Ulixēs
165 fātāle aggressī sacrātō āvellere templō

146-150 virō: dat. of reference with “manicās,” as *the man's fetters*. App. 137. vincla: by syncope for “vincula”. amīcis: *friendly*, as adj. with “dietis.” Quisquis es noster eris: these words are said by the ancient commentator Servius to be the formula used when a general welcomed a deserter. Quō: *To what end? For what purpose?*

151-155 Quae rēligiō: *What religious offering is it?* Dīxerat: *He had spoken*, i.e. *He finished speaking*. Virgil prefers variety when he introduces or ends the words of a speaker, whereas Homer commonly employs a formula for such recurring features. Ille: Sinon. ad sīdera: *to the stars*, as witnesses to the truth of what he about to tell. In his narrative (ll. 153-161) as commentary on Sinon's words and actions, Aeneas is made to dwell bitterly on this illustration of Pelasgian cunning. aeternī ignēs: voc., all the heavenly bodies, sun, moon, and stars.

156-160 fūgī: *I fled from*. hostia gessī: *I wore as a victim*. fās: supply “est.” *It is right in the eyes of heaven*. Grāiōrum . . . iūra: *to break my solemn oaths to the Greeks*, Sinon hypocritically claims that a higher loyalty nullifies his soldier's oath of loyalty to the Greek army. ferre sub aurās: *to bring into light*. sī qua tegunt: *whatever they are hiding*. Tū: Sinon solemnly appeals to Troy herself, since “Trōia” is in voc. case. Only abide by your promises.

161-165 sī magna rependam: *if I shall generously repay*. coeptī fīdūcia bellī = “fīdūcia quā bellum susceperant.” auxiliīs stetit: *depended on the help*. ex quō: supply “tempore,” *from the time when*. The correlative is “ex illō.” Tȳdīdēs: patronymic: *son of Tydeus*, Diomedes, one of the foremost Greek heroes. He and Ulysses had made their way to the citadel by a secret passage and had stolen the statue of Pallas (Palladium). sed enim: *but indeed*. fātāle: *fateful*. On the security of this statue depended the security of Troy. It was defiled, Sinon says, by the impiety of Diomedes and Ulysses. The goddess therefore refused to favor the Greeks.

- Palladium, caesīs summae custōdibus arcis
 corripuēre sacram effigiem, manibusque cruentīs
 virgineās ausī dīvae contingere vittās:
 ex illō fluere ac retrō sublāpsa referri
- 170 spēs Danaum, frāctae vīrēs, āversa deae mēns.
 Nec dubiīs ea signa dedit Trītōnia mōnstrīs.
 Vix positum castrīs simulācerum, ārsere coruscae
 lūminibus flammae arrētīs, salsusque per artūs
 sūdor iit, terque ipsa solō (mīrābile dictū)
- 175 ēmicuit, parmamque ferēs hastamque trementem.
 Extemplō temptanda fugā canit aequora Calchās,
 nec posse Argolicīs excindī Pergama tēlīs,
 ōmina nī repetant Argīs nūmenque redūcant
 quod pelagō et curvīs sēcum āvexēre carīnīs.
- 180 Et nunc quod patriās ventō petiēre Mycēnās,
 arma deōsque parant comitēs, pelagōque remēnsō
 imprōvīsī aderunt. Ita dīgerit ōmina Calchās.
 Hanc prō Palladiō monitī, prō nūmine laesō
 effigiem statuēre, nefās quae trīste piāret.
- 185 Hanc tamen immēnsam Calchās attollere mōlem

166-170 *arcis*: of the citadel height, with "summae." *ausī*: supply "sunt." Note in ll. 163-168 "impius, sacrātō, āvellere, caesīs, sacram, cruentīs, virgineās, ausī, contingere." With these words Sinon is made to build up an overwhelming effect, the sacrilege of the act. *fluere*: with "referri" as hist. inf.; useful here as the "re" syllables contribute, with the slow rhythm, to the metaphor of the ebbing tide. *mēns*: supply "est." The words diminish in syllables until the monosyllabic "mēns" suggests that the goddess is completely hostile.

171-175 *Nec dubiīs*: with "mōnstrīs." And with unmistakable portents. *Trītōnia*: epithet of Pallas Athena. According to an ancient legend she was born at Lake Triton in North Africa. *positum*: supply "est." *lūminibus*: with "arrētīs"; from her eyes upraised, in anger at the outrage. *mīrābile dictū*: abl. of supine, a miracle to relate. App. 277.

176-180 *temptanda*: supply "esse," ind. discourse depending on "canit," *prophesies*. *Pergama*: n. pl., the citadel of Troy. *ōmina . . . Argīs*: subordinate clause of ind. disc., unless they seek fresh omens at Argos. Roman procedure indicated that a Roman general, if defeated in the field, might return to Rome and again take the auspices. *nūmen*: the stolen Palladium. *āvexēre*: indie. as this is an explanation given by Sinon, not part of the prophecy of Calchas. *quod patriās petiēre Mycēnās*: as to their having sought their native Mycenae. Note "Mycēnās" (like "Argīs" in l. 178), referring to Greece generally.

181-185 *comitēs*: in apposition with "deōs." *remēnsō*: remeasured, i.e. recrossed. The part. of "remetior" is here pass. in meaning. *dīgerit*: sorts out (interprets) the omens. *monitī*: by Calchas. *prō nūmine laesō*: for the offended godhead, explained by the rel. clause, to expiate their dreadful sin. *immēnsam*: emphatic, though built in atonement, it must not profit the enemy.

- rōboribus textīs caelōque ēdūcere iussit,
 nē recipī portīs aut dūcī in moenia posset,
 neu populum antiquā sub rēligiōne tuērī.
 Nam sī vestra manus violāset dōna Minervae,
 190 tum magnum exitium (quod dī prius ōmen in ipsum
 convertant!) Priamī imperiō Phrygibusque futūrum;
 sīn manibus vestrīs vestram ascendisset in urbem,
 ultrō Asiam magnō Pelopēa ad moenia bellō
 ventūram, et nostrōs ea fāta manēre nepōtēs.”
 195 Tālibus īnsidiīs periūrīque arte Sinōnis
 crēdita rēs, captīque dolīs laerimīsque eoāctīs
 quōs neque Tŷdīdēs nec Lārīsaesus Achillēs,
 nōn annī domuēre decem, nōn mīlle carīnae.

Two monstrous serpents come from the sea and destroy Laocoon, priest of Neptune, and his two sons. The serpents then escape to the sanctuary of Athena.

- Hic aliud maius miseris multoque tremendum
 200 obicitur magis atque imprōvida pectora turbat.

186-190 **caelō** = “ad caelum.” Cf. “pelagō,” l. 36. **Nam**: the passage (ll. 189-194) is in ind. discourse as Sinon is still reporting Calchas’ interpretation of the omens. **dōna Minervae**: objective gen., *gifts made to Minerva*. App. 125. **dī**: nom. pl.; other forms are “dei, dii” or “divi.”

191-195 **Phygibusque**: for the *Phrygians*, inhabitants of Phrygia in northwest Asia Minor; dependents of the Trojans. **vestrīs vestram**: by this repetition and pl. address Sinon adroitly suggests that the Trojans can work out their own salvation. **ultrō**: in the sense of *taking the offensive*. **Pelopēa ad moenia**: against the walls of Pelops (the Peloponnesus). **manēre**: trans., *awaited*.

196-200 **crēdita rēs**: supply “est,” *the story was believed*. **captīque**: supply “sumus,” *and we were taken*. Aeneas is giving the Trojan interpretation of the war, that cunning and treachery prevailed over the code of honor. **quōs**: “nōs” is implied antecedent. **Lārīsaesus**: also “Lārissaeus,” of Larissa, a town in Thessaly; used here perhaps for its impressive sound. **mille carinae**: Virgil prefers the round number for Homer’s total of 1186 ships. **Hic**: the scene that follows (ll. 199-227) resumes the Laocoon incident, which had been interrupted just after the priest had dramatically hurled his spear against the wooden horse. The scene confirms the Trojans’ belief that the horse is sacred and that Sinon has told the truth. It confirms the impression that Troy was doomed by fate. It redeems the Trojans from the charge of folly, for against fate they are powerless. And it contributes ultimately to justify Aeneas in leaving a city he was powerless to save. **magis**: with “tremendum,” *more terrifying*.

- Lāocoōn, ductus Neptūnō sorte sacerdōs,
 sollemnēs taurum ingentem maetābat ad ārās.
 Ecce autem geminī ā Tenedō tranquilla per alta
 (horrēscō referēns) immēnsīs orbibus anguēs
 205 ineumbunt pelagō pariterque ad litora tendunt;
 pectora quōrum inter flūctūs arrēcta iubaeque
 sanguineae superant undās; pars eētera pontum
 pōne legit sinuatque immēnsa volūmine terga.
 Fit sonitus spūmante salō; iamque arva tenēbant
 210 ārdentēsque oculōs suffectī sanguine et ignī
 sībila lambēbant linguīs vibrantibus ōra.
 Diffugimus vīsū exsanguēs. Illī agmine certō
 Lāocoonta petunt; et primum parva duōrum
 corpora nātōrum serpēns amplexus uterque
 215 implicat et miserōs morsū dēpāscitur artūs;
 post ipsum auxiliō subeuntem ae tēla ferentem
 corripuiunt, spīrīsque ligant ingentibus; et iam
 bis medium amplexī, bis collō squāmea circum
 terga datī, superant capite et cervīcibus altīs.
 220 Ille simul manibus tendit dīvellere nōdōs,

201-205 **ductus . . . sacerdōs**: drawn by lot as priest for Neptune. Only now does Virgil tell us that Laocoön was priest of Neptune, since he wants to concentrate the irony: Laocoön is sacrificing for the destruction of the Greek fleet; and from the sea comes destruction for Laocoön. **ad ārās**: with "sollemnēs," at the customary altars. These would be near the shore. Laocoön presumably was resuming the long interrupted sacrifices, even as Sinon told his tale. **alta**: over the deep. The neuter "altum" is used as synonym for "mare, aequor, pelagus, pontus." **horrēscō referēns**: with this parenthetical remark Virgil indicates that Aeneas had been an eyewitness. In this carefully drawn picture (ll. 204-211) notice the elaborate alliterative effects with the consonants *p*, *s*, *t* and *l*. App. 288.

206-210 **iubae, sanguineae**: blood-red manes, a mythical embellishment. **pontum . . . terga**: skims the sea behind and writhes their mighty backs with rolling motion. **sonitus spūmante salō**: the sibilant *s* is meant to echo the hiss and splash of the sea. **ārdentēs oculōs**: acc. of respect with "suffectī," lit. suffused as to their blazing eyes.

211-215 **Diffugimus**: note that Aeneas includes himself, a sign that this episode may be intended to symbolize the destruction of the city and his escape. **Lāocoonta**: Greek acc. sing. ending. **artūs**: with "miserōs," compressed from "miserōrum nātōrum artūs."

216-220 **post** = "postea." **bis bis**: anaphora to add to the effect. App. 290. **datī**: with "circum" as one word; "eollō" is dat. with compound verb. The word "terga" is acc. of respect, lit. having been put round as to scaly backs, i.e. putting their scaly backs about his neck. **superant capite**: they tower above him with their heads; "capite" for "capitibus" which will not scan. Note the rhythm in l. 217, alternating dactyls and spondees to suggest the sinuous coiling, in l. 218, dominant spondees to convey the pressure exerted, and in l. 219, dactyls to indicate release from further effort. **tendit dīvellere**: the repeated *dī* suggests his straining effort.

perfusus saniē vittās ātrōque venēnō,
clāmōrēs simul horrendōs ad sīdera tollit:
quālis mūgītus, fūgit cum saucius āram
taurus et incertam excussit cervīce secūrim.

- 225 At geminī lāpsū dēlūbra ad summa dracōnēs
effugiunt saevaeque petunt Trītōnidis arcem,
sub pedibusque deae clipeīque sub orbe teguntur.

The Trojans believe that the gods have punished Laocoon for his opposition. They drag the horse into the city and celebrate the occasion, regardless of their fate.

- Tum vērō tremefacta novus per pectora cūctīs
īnsinuat pavor, et scelus expendisse merentem
230 Lāocoonta ferunt, sacrum quī cuspide rōbur
laeserit, et tergō scelerātam intorserit hastam.
Dūcendum ad sēdēs simulācrum ōrandaque dīvae
nūmina conclāmant.

Dīvidimus mūrōs et moenia pandimus urbis.

- 235 Accingunt omnēs operī, pedibusque rotārum

221-225 vittās: acc. of respect. App. 153. Virgil specifies "vittās" to make clear that even his priestly character cannot save him, *his fillets drenched*. quālis mūgītus: supply "est," *shouts such ("tālēs") as is the bellowing*, i.e. like the bellowing. Virgil may have witnessed just such a scene when a wounded bull escaped the sacrificial altar. secūrim: with "incertam," *the ill-aimed axe*. Notice the alternating assonance of *cer, eus, cer, cur* in "incertam excussit cervīce secūrim" to suggest the bull plunging from side to side. App. 293. Notice also that instead of dwelling on the gory details of Laocoon's death, Virgil diverts our attention with the simile of the wounded bull. lāpsū: *by gliding*, abl. of manner. App. 166. dēlūbra ad summa: *to the topmost shrines, on the citadel*.

226-230 Trītōnidis: of Tritonis, synonym for "Tritōnia" (l. 171), i.e. Minerva. She is called cruel ("saevae") because, like Neptune, she has withdrawn her protection from Troy. clipeīque . . . teguntur: *and they find safe hiding place under the rim of her shield*. Statues often represent the goddess armed with her shield, and a serpent coiled at her feet. The verb "tergō" suggests both hiding and protection. cūctīs: dat. of reference in place of "eūnetōrum." App. 137. pavor: notice the interlocking word order, "novus" with "pavor," "tremefacta" with "pectora." expendisse: compressed for "sceleris poenās expendisse," *has paid in full the penalty for his crime*. ferunt: *men say*. rōbur: Virgilian variation for the horse.

231-235 laeserit intorserit: subjunc. in causal clauses, *since he injured, hurled*. They would, of course, also be subjunc. in subordinate clauses in ind. discourse. nūmina conclāmant: pathetic half-line. Cf. l. 66. Accingunt: supply "sē," *gird themselves*. pedibus: dat. with "subiciant."

subiciunt lāpsūs, et stuppea vincula collō
intendunt: scandit fātālis māchina mūrōs
fēta armīs. Puerī circum innūptaeque puellae
sacra canunt, fūnemque manū contingere gaudent.

- 240 Illa subit, mediaeque mināns inlābitur urbī.
Ō patria, Ō dīvum domus Īlium et incluta bellō
moenia Dardanidum! Quater ipsō in līmine portae
substitit atque uterō sonitum quater arma dedēre:
īnstāmus tamen immemorēs caecīque furōre,
245 et mōnstrum infēlix sacrātā sistimus arce.
Tunc etiam fātīs aperit Cassandra futūrīs
ōra, deī iussū nōn umquam crēdita Teucrīs.
Nōs dēlūbra deum miserī, quibus ultimus esset
ille diēs, fēstā vēlāmus fronde per urbem.

That night, while the Trojans are sleeping,
Sinon releases the men who are in the horse.
They open the city gates to the main Greek force,
which has returned from Tenedos.

- 250 Vertitur intereā caelum et ruit Ōceanō nox,

236-240 **lāpsūs**: with "rotārum"; lit. *glidings of the wheels*, so expressed to emphasize the kind of movement. **intendunt** . . . **mūrōs**: notice the ominous effect of the spondees in contrast with l. 239. **circum**: adverb. **sacra canunt**: *chant hymns*. **urbī**: with "mediae"; dat. with both "mināns" and "inlābitur." Notice the effect of the word order. **Ō patria**: a climax is now reached; hence the emotional outburst and the omens that passed unheeded.

241-245 **Dardanidum**: contracted form of "Dardanidārum," of the *Dardonidae*. Dardanus was the legendary ancestor of the Trojan kings. **substitit**: *it stumbled*. The superstition survives today when the bridegroom carries his bride over the threshold of their new home. **quater**: anaphora to stress the evil omens. **immemores caecique furōre**: *unmindful and blind with madness*. The phrase recalls the old proverb, "Quōs vult perdere Iupiter, dēmentat prius." **mōnstrum infēlix**: *the ill-omened monster*. Note the spondees.

246-250 **Cassandra**: Cassandra, beautiful daughter of Priam, rejected the love of Apollo. The god in his anger devised a peculiarly bitter punishment for her, decreeing that she have the gift of true prophecy, and never be believed. **Teucrīs**: dat. of agent. App. 141. **quibus** . . . **diēs**: as clause of concession, *although that was our last day*. App. 220. **vēlāmus**: they deck the altars so profusely with festal foliage as to veil them! **Vertitur**: *revolves*, as if the sky rotated about a stationary earth. **ruit Ōceanō nox**: Virgil here adapts a phrase from Homer, *night rushes from heaven*, substituting *from the Ocean* to suggest the coming destruction.



The date of the Fall of Troy varies widely, from 1334 B.C. to 1150 B.C. Several famous archaeologists have pinpointed Troy's location and traced the city's history from 3000 B.C. to 300 B.C. This level is known as Troy VI, thought to be Homeric Troy.

involvēns umbrā magnā terramque polumque
 Myrmidonumque dolōs; fūsi per moenia Teucrī
 contieūere; sopor fessōs complectitur artūs.
 Et iam Argīva phalānx instrūctīs nāvibus ibat
 255 ā Tenedō tacitae per amīca silentia lūnae
 litora nōta petēns, flammās cum rēgia puppis
 extulerat, fātisque deum dēfēnsus inīquīs
 inclūsōs uterō Danaōs et pīnea fūrtim
 laxat claustra Sinōn. Illōs patefactus ad aurās
 260 reddit equus, laetique cavō sē rōbore prōmunt

251-255 **fūsi per moenia**: stretched out (at ease) throughout the city, implying that the Trojans were off guard. **iam ibat**: already was on the way, assuming that Sinon would succeed. **tacitae . . . lūnae**: contrast the smoothness of phrase with "phalānx instrūctīs." Why the difference?

256-260 **flammās**: the fire signal, intended for Sinon. **rēgia puppis**: the flagship of Agamemnon. **inīquīs**: unkind, hostile to the Trojans. **laxat**: by zeugma the verb goes properly with "claustra," loosens the bars; but governs "Danaōs" also so that the meaning is shaded to releases, sets free. App. 32S.

Thessandrus Sthenelusque ducēs et dīrus Ulixēs,
dēmissum lāpsī per fūnem, Acamāsque Thoāsque
Pēlīdēsque Neoptolemus prīmusque Machāon
et Menelāus et ipse dolī fabricātor Epēos.

- 265 Invādunt urbem somnō vīnōque sepultam;
caeduntur vigilēs, portīsque patentibus omnēs
accipiunt sociōs atque agmina cōnschia iungunt.

Hector, who in life had been Troy's great defender, appears to Aeneas in a dream, warns him that Troy is doomed and urges him to escape, taking the nation's gods with him.

Tempus erat quō prīma quiēs mortālibus aegrīs
incipit, et dōnō dīvum grātissima serpit.

- 270 In somnīs, ecce, ante oculōs maestissimus Hector
vīsus adesse mihi, largōsque effundere flētūs,
raptātus bīgīs ut quondam, āterque cruentō
pulvere, perque pedēs trāiectus lōra tumentēs.
Ei mihi, quālis erat, quantum mūtātus ab illō
275 Hectore quī redit exuviās indūtus Achillī,

261-265 **dēmissum . . . fūnem:** *slipping down the lowered rope.* **Pēlīdēs:** patronymic, *descendant of Peleus.* Neoptolemus is in apposition. **prīmus-:** difficult to explain. Machaon can hardly be first when he is listed seventh or *leader* when the "ducēs" are specifically listed, or the *noble* Machaon when the context does not suggest that he be so rewarded. Possibly Virgil wrote "prīmus" as a stopgap, or he may have had Homer's epithet *doing noble deeds* in mind for Machaon, warrior and surgeon. Render as *foremost.* **Epēos:** Epeos was the builder of the wooden horse, with the help of Athena (*Odyssey*, VIII, l. 493). **somnō . . . sepultam:** zeugma, *buried in sleep and overcome by wine.* Virgil adapts a phrase from the old Roman poet Ennius, *vīnō domitī somnōque sepulti.*

266-270 **cōnschia:** *allied, confederate.* **Tempus erat:** here begins the dream of Aeneas (ll. 268-297). Hector appears as messenger of the gods. He informs Aeneas that Troy is fated to fall. If Troy could not be defended by her greatest warrior, resistance is useless. Aeneas has a higher mission than giving his life uselessly. The scene foreshadows and prepares for Aeneas' leaving Troy.

271-275 **vīsus:** supply "est," *seemed to appear to me.* **bīgīs:** i.e. by the chariot of Achilles. The last books of the *Iliad* relate the events which attended the slaying of Hector; relevant here is the ill-treatment that the dead body suffered. **lōra:** acc. of respect with "trāiectus" = "lōris trāiectis," *thongs having been passed.* **tumentēs:** the vivid dream seemed to show Hector still alive when his feet were pierced; hence *swelling.* **Ei mihi:** *Ah me!* "mihi" dat. of reference with exclamatory "ei." *Me* in the phrase *Woe is me* is a survival in English of a similar dative. **quālis . . . mūtātus:** *how he looked! how changed he was!* **exuviās indūtus:** *having donned the spoils.* The part. is here used in a middle sense and takes a dir. accusative. Cf. ll. 392-3. The fortunes of the Greeks waned while Achilles sulked in his tent. Patroclus prevailed upon Achilles to lend him his armor and to allow him to lead the Myrmidons into battle. The Trojans were driven back, but Hector slew Patroclus and stripped him of Achilles' armor.

- vel Danaum Phrygiōs iaculātus puppibus ignēs;
 squālentem barbam et concrētōs sanguine crīnēs
 vulneraque illa gerēns, quae circum plūrima mūrōs
 accēpit patriōs. Ultrō flēns ipse vidēbar
 280 compellāre virum et maestās exprōmere vōcēs:
 “Ō lūx Dardaniae, spēs Ō fidissima Teucerum,
 quae tantae tenuēre morae? Quibus, Hector, ab ōrīs
 exspectāte venīs? Ut tē post multa tuōrum
 fūnera, post variōs hominumque urbisque labōrēs
 285 dēfessī aspicimus! Quae causa indigna serēnōs
 foedāvit vultūs? Aut cūr haec vulnera cernō?”
 Ille nihil, nec mē quaerentem vāna morātur,
 sed graviter gemitūs imō dē pectore dūcēns,
 “Heu fuge, nāte deā, tēque hīs,” ait, “ēripe flammīs.
 290 Hostis habet mūrōs; ruit altō ā culmine Trōia.
 Sat patriae Priamōque datum: sī Pergama dextrā
 dēfendī possent, etiam hāc dēfēnsa fuissent.
 Sacra suōsque tibi commendat Trōia Penātēs;
 hōs cape fātōrum comitēs, hīs moenia quaere
 295 magna, pererrātō statuēs quae dēnique pontō.”

276-280 **puppibus** = “in puppēs.” **concrētōs sanguine crīnēs**: *his hair matted with blood.* **gerēns**: *wearing, having.* **plūrima**: attracted from the antecedent into the rel. clause. **compellāre**: distinguish from “compellere.”

281-285 **tenuēre** = “dētīnuēre”; supply “tē.” **exspectāte**: voc. with “Hector,” *long-looked-for Hector.* **Ut**: exclamatory, *How*, i.e. *How gladly.*

286-290 **nihil**: supply “respondet.” **morātur**: *heeds*; an idiomatic use of “moror” when negative. **deā**: abl. of origin with “nāte,” *son of a goddess (goddess-born).* App. 162. Venus was Aeneas’ mother. **ruit . . . Trōia**: *Troy is falling from her lofty pinnacle.*

291-295 **datum**: supply “est,” *the claim has been paid*; “satis dare” being a legal phrase. Aeneas has done his duty to his country and his king. **dextrā**: supply “manū,” *by the right hand (by valor).* **Sacra suōsque Penātēs**: *the holy symbols and her household gods.* Towards the end of this book (l. 717) Aeneas rescues the “patriōs Penātēs.” **comitēs**: in apposition with “hōs,” *as companions in your fates.* Notice the stress on “hōs” and “his.” **pontō**: with “pererrātō” as abl. absolute.

Sic ait, et manibus vittās Vestamque potentem
aeternumque adytīs effert penetrālibus ignem.

But, when Aeneas is awakened by the din of battle and realizes what has happened, he resolves to defend the citadel.

Dīversō intereā miscentur moenia lūctū,
et magis atque magis, quamquam sēcrēta parentis
300 Anchīsae domus arboribusque obtēcta recessit,
clārēscunt sonitūs, armōrumque ingruit horror.
Executior somnō et summī fastigia tēctī
ascēnsū superō atque arrēctīs auribus adstō:
in segetem velutī cum flamma furentibus Austrīs
305 incidit, aut rapidus montānō flūmine torrēns
sternit agrōs, sternit sata laeta boumque labōrēs
praecipitēsque trahit silvās: stupet Inscius altō
accipiēns sonitum saxī dē vertice pāstor.
Tum vērō manifesta fidēs, Danaumque patēscunt
310 īnsidiae. Iam Dēiphobī dedit ampla ruīnam

296-300 **vittās Vestamque**: as hendiadys, *Vesta adorned with fillets*. App. 304. **Vesta**, goddess of the hearth, was associated with the Penates. The dream is so vivid that Aeneas thinks of Hector as actually giving the sacred objects to him. Virgil is here suggesting the origin of the Roman cult of Vesta and the sacred fire of the State, a symbol of Rome's survival and endurance. **aeternumque . . . ignem**: a golden line. Cf. l. 26. **Diversō . . . lūctū**: *The city is a scene of confusion with widespread grief*. **sēcrēta**: set apart, part. of "sēcernō." **arboribus obtēcta**: screened by trees.

301-305 **clārēscunt**: with "magis atque magis," become louder and louder. **armōrumque . . . horror**: notice the effect of the r sound. **summī fastigia tēctī**: lit. the summit of the highest part of the roof (the topmost roof). **ascēnsū superō**: lit. by climbing I mount. **velutī cum**: just as when. In the simile the important part of the comparison, destruction, by fire or flood, has priority; then comes the effect on the shepherd. **furentibus Austrīs**: abl. of attendant circumstances, when the south winds are raging. App. 179.

306-310 **sternit sternit**: anaphora and asyndeton. App. 290, 294. **sata . . . labōrēs**: the smiling crops and the toils of the oxen, i.e. the fruits of their toil. **stupet inscius**: not knowing the cause, is bewildered. This would indicate that Aeneas too had been beguiled by Sinon. **fidēs**: supply "est," the truth is clear. Aeneas' dream begins to become reality. **Dēiphobī**: Deiphobus, a Trojan hero, was Priam's son and married Helen after the death of Paris. **ruīnam**: with "dedit," has fallen in ruins.

Vulcānō superante domus; iam proximus ārdet
Ūcalegōn; Sīgēa ignī freta lāta relūcent.

Exoritur elāmorque virum clangorque tubārum.

Arma āmēns eapiō; nec sat ratiōnis in armīs,

315 sed glomerāre manum bellō et concurrere in arcem
cum sociīs ārdent animī; furor īraque mentem
praecepitant, pulchrumque morī succurrit in armīs.

Aeneas meets Panthus, priest of Apollo, who
tells him that Troy is lost.

Ecce autem tēlīs Panthūs ēlāpsus Achīvum,

Panthūs Othryadēs, arcis Phoebīque sacerdos,

320 saera manū victōsque deōs parvumque nepōtem
ipse trahit, cursūque āmēns ad limina tendit.

“Quō rēs summa locō, Panthū? Quam prēndimus arcem?”

Vix ea fātus eram, gemitū cum tālia reddit:

“Vēnit summa diēs et inēluetābile tempus

325 Dardaniae. Fuimus Trōēs, fuit Īlium et ingēns

311-315 **Vulcānō superante**: as the Fire God overpowers it. The god's name is substituted for that over which he presides, but suggests that Vulcan himself was aiding the Greeks. **Ūcalegōn**: for “domus Ūcalegōntis.” Ucalegon was one of Priam's counselors. **Exoritur**: here as third conjugation. **clāmorque . . . tubārum**: note the effect of the “littera canina” and assonance of “-or.” **Arma āmēns**: gaping vowels to suggest that Aeneas is distraught. **sat ratiōnis**: supply “est.” **concurrere in arcem**: to rally to the citadel.

316-320 **succurrit**: supply “mihi in mentem,” the thought occurs to me that it is a glorious thing to die fighting. **Achīvum** = “Achivōrum.” **Othryadēs**: patronymic, son of Othrys. The name “Panthūs” is repeated for pathos; he is old, a priest and counselor of Priam. **manū**: and later “ipse” is added to stress his plight; his attendants have been killed or have fled.

321-325 **trahit**: zeugma with “deōs” as carries; it is his little grandson whom he drags. **limina**: to the threshold of the house of Aeneas, Troy's last champion. **Quō . . . locō**: for the question, two meanings are possible: a) *How fares the state?* b) *Where is the main struggle?* It is likely that Virgil means Aeneas, in his excitement, not to be clear himself about what he means. **Panthū**: vocative. **Vēnit . . . Dardaniae**: a famous passage, indicating the transience of things human. **Fuimus Trōēs**: lit. *We Trojans have been (We are no more)*. Cf. Cicero's “Vixerunt” to announce the execution of the Catilinarian conspirators.

glōria Teucrōrum; ferus omnia Iuppiter Argōs
 trānstulit; incēnsā Danaī dominantur in urbe.
 Arduus armātōs mediīs in moenibus adstāns
 fundit equus, victorque Sīnōn incendia miscet
 330 insultāns. Portīs aliī bipatentibus adsunt,
 mīlia quot magnīs umquam vērēre Mycēnīs;
 obsēdēre aliī tēlīs angusta viārum
 oppositīs; stat ferrī aciēs mūcrōne eoruscō
 stricta, parāta necī; vix prīmī proelia temptant
 335 portārum vigilēs et caecō Mārte resistunt.”

Other Trojans join Aeneas. They resolve to fight, well knowing that theirs is a hopeless cause. They advance to the heart of the city, and discover that the Greeks have spread death and destruction everywhere.

Tālibus Othryadae dictīs et nūmine dīvum
 in flammās et in arma feror, quō trīstis Erīnys,
 quō fremitus vocat et sublātus ad aethera clāmor.
 Addunt sē sociōs Rhīpeus et maximus armīs
 340 Ēpytus, oblātī per lūnam, Hypanisque Dymāsque

326-330 **Argōs**: without prep., to Argos (to Greece). App. 158. **incendia miscet**: a compressed phrase, *spreads fire and confusion*. **insultāns**: an intensive of “insiliō,” *taunting* and suggesting also that he is dancing with glee. **Portīs, bipatentibus**: at the wide open gates.

331-335 **quot**: the correlative “tot” is implied, *as many thousands as*. Panthus in his despair is made to exaggerate. **angusta viārum**: partitive gen. with n. pl. “angusta,” *the narrow places in the roads*. **stat**: Virgil likes to use this solid little verb effectively: *It stands, unsheathed, with flashing point, the edge of steel, ready to kill*. **caecō Mārte**: in blind warfare, but suggesting that the War God does not see the justice of their cause. Cf. use of “Vulcānō” in l. 311.

336-340 **nūmine dīvum**: under the will of the gods; the meaning here is *though knowing that the gods were against Troy*. Aeneas does not stop to tell that Panthus goes with him into battle. (Panthus’ death is recorded in ll. 429-430.) And he also omits to state that Panthus has entrusted the “sacra victōsque deōs” (l. 320) to his keeping. This too we learn later by inference. **trīstis Erīnys**: the grim Fury (the demon of battle and the desire for vengeance). **oblātī per lūnam**: *meeting us in the moonlight*.

- et laterī adglomerant nostrō, iuvenisque Coroebus
 Mygdonidēs; illīs ad Trōiam forte diēbus
 vēnerat, insānō Cassandrae incēnsus amorē
 et gener auxilium Priamō Phrygibusque ferēbat,
 345 infēlīx, quī nōn spōnsae praecepta furentis
 audierit!
- Quōs ubi cōfertōs audēre in proelia vīdī,
 incipiō super hīs: “Iuvenēs, fortissima frūstrā
 pectora, sī vōbīs audentem extrēma cupīdō
 350 certa sequī, quae sit rēbus fortūna vidētis;
 excessēre omnēs, adytīs ārisque relictīs,
 dī quibus imperium hoc steterat; succurritis urbī
 incēnsae: moriāmur et in media arma ruāmus.
 Ūna salūs victīs, nūllam spērāre salūtem.”
- 355 Sīc animīs iuvenum furor additus. Inde, lupī ceu
 raptōrēs ātrā in nebulā, quōs improba ventris
 exēgit caecōs rabiēs, catulīque relictī
 faucibus exspectant siccīs, per tēla, per hostēs
 vādimus haud dubiam in mortem, mediaeque tenēmus
 360 urbis iter; nox ātra cavā circumvolat umbrā.

341-345 **adglomerant**: supply “sē.” **Mygdonidēs**: patronymic, son of Mygdon. **Cassandrae**: objective gen., with a mad love for Cassandra. App. 125. **gener**: as son-in-law. The wish was father to the thought, for he never did become son-in-law. **quī**: causal, since he did not heed the warnings of his inspired bride. App. 218.

346-350 **Quōs . . . vīdī**: And when I saw that in a solid body they were eager for battle. Notice the assumption that Aeneas is in command. **hīs**: supply “diētīs”; **super**: adv., besides, i.e. although they were brave enough. **pectora**: in apposition with “Iuvenēs.” **vōbīs**: dat. of possession. **sī . . . sequī**: if your desire is set to follow me when I risk a last chance. Here “extrēma” is n. pl.; “audentem” in agreement with implied “mē.”

351-355 **excessēre omnēs**: with “dī,” all the gods have departed. Aeneas is elaborating on Panthus’ statement (l. 326) to show the hopelessness of their cause. **incēnsae**: emphatic by position, burned already is the city that you come to aid. **moriāmur . . . ruāmus**: rhetorically Aeneas puts first the more important idea; hence let us die and. **Ūna salūs**: supply “est.” A paradox and a famous line. **animīs**: dat. to the courage. **lupī ceu**: supply “essēmus,” just as if we were wolves. Notice the points of comparison in the simile.

356-360 **improba . . . rabiēs**: the reckless madness of the belly has driven blindly forth. **urbis iter**: with “mediae”; gen. of possession, a course through the heart of the city. **nox . . . umbrā**: assonance and alliteration, black darkness hovers about with hollow shade.

Quis clādem illiūs noctis, quis fūnera fandō
 explicet aut possit lacrimīs aequāre labōrēs?
 Urbs antiq̄ua ruit, multōs domināta per annōs;
 plūrima perque viās sternuntur inertia passim
 365 corpora perque domōs et rēligiōsa deōrum
 limina. Nec sōlī poenās dant sanguine Teucrī;
 quondam etiam victīs redit in praecordia virtūs
 victōrēsque cadunt Danaī. Crūdēlis ubīque
 lūctus, ubīque pavor et plūrima mortis imāgō.

A chance encounter with the foe is successful.
 They disguise themselves in Greek armor, and
 for a time Fortune smiles on their efforts.

370 Prīmus sē, Danaum magnā comitante catervā,
 Androgeōs offert nōbīs, socia agmina crēdēns
 Inscius, atque ultrō verbīs compellat amīcīs:
 "Festīnāte, virī! Nam quae tam sēra morātur
 sēgnitiēs? Aliī rapiunt incēnsa feruntque
 375 Pergama: vōs celsīs nunc prīmum ā nāvibus itīs?"
 Dixit, et extemplō (neque enim respōnsa dabantur
 fida satis) sēnsit mediōs dēlāpsus in hostēs.
 Obstipuit, retrōque pedem cum vōce repressit.
 Imprōvīsum asprīs velutī quī sentibus anguem
 380 pressit humī nītēns, trepidusque repente refūgit

361-365 **explicet**: potential subjunc., *would unfold*. App. 204. Study the alliterative effects in this passage, ll. 361-369. **sternuntur inertia**: *lie scattered lifeless*. **rēligiōsa**: *holy, sacred*. Many Trojans were slain as they sought sanctuary in the temples. The uniformity of the grim scene is indicated by the placing of the anaphora with "perque" and by identical meter for ll. 364-5, viz. d-d-s-d-d-s.

366-370 **quondam** = "aliquandō." **victīs**: dat. of reference with "praecordia." **pavor**: the "-vor" syllable is lengthened here, as first syllable in the verse foot; a change called diastole. App. 299. **imāgō**: with "plūrima," sing. here; contrast "plūrima corpora" above. **magnā . . . catervā**: where was this phrase used earlier?

371-375 **socia agmina**: supply "nostra esse," *thinking that our ranks were friendly*. **inscius**: emphatic by position, *fool that he was*. **quae . . . sēgnitiēs**: Virgil compresses to strengthen the reprimand, from "quae sēgnitiēs vōs morātur ut tam sērī sītis." *What sluggishness delays you that you are so late?*

376-380 **dēlāpsus**: part. in place of acc. with inf. construction, "se dēlāpsum esse." Virgil here imitates a Greek construction. **retrō**: not strictly necessary, but Virgil is elaborating. The effect carries over into l. 380, where he has "pre-, tre-, re-, re-." **asprīs**: by syncope for "asperis." **velutī quī**: *just like a man who*. **pressit humi nītēns**: *trampled as he put his foot on the ground*. **refūgit**: obj. is "anguem," *started back from it as it reared its anger*.



German Archaeological Institute

Fresco showing the Trojan horse as it is brought inside the wall of the city.

attollentem irās et caerulea colla tumentem,
 haud secus Androgeōs vīsū tremefactus abibat.
 Inruimus, dēnsīs et circumfundimur armīs,
 ignārōsque locī passim et formīdine captōs

385 sternimus. Aspirat primō Fortūna labōrī.

Atque hīc successū exsultāns animisque Coroebus,
 “Ō sociī, quā primā,” inquit, “Fortūna salūtis
 mōnstrat iter, quāque ostendit sē dextra, sequāmur:
 mūtēmus clipeōs, Danaumque insignia nōbīs

390 aptēmus. Dolus an virtūs, quis in hoste requīrat?
 Arma dabunt ipsī.” Sic fātus, deīnde comantem
 Androgeō galeam clipeique insigne decōrum
 induitur, laterīque Argīvum accommodat ēnsem.

Hoc Rhīpeus, hoc ipse Dymās omnisque iuventūs
 395 laeta facit: spoliīs sē quisque recentibus armat.

381-385 **caerulea colla**: aee. of respect with “tumentem,” lit. *swelling as to its livid neck*. App. 153. **circumfundimur**: *we pour (ourselves) around them*; the verb is used in a middle sense. Note the flooding effect of the line. **Aspirat**: with dat., *breathes upon (favors)*.

386-390 **successū exsultāns animisque**: *exulting in success and high spirits*. **quāque . . . dextra**: “dextram” might be expected. Virgil’s variation is *and where fortune, favoring, shows herself*. **insignia**: *the distinguishing marks, i.e. armor*. **Dolus . . . requīrat**: elliptical for “*utrum dolus sit an virtūs*.” *Fraud or valor, who would question, when fighting an enemy?* Another of Virgil’s famous lines.

391-395 **Androgeō**: Greek gen. sing. ending. **clipeique insigne decōrum**: *and the fair device of the shield*; “insigne” is obj. of “*induitur*,” *he dons, equips himself with*; used in a middle sense. **lateri**: dat. with compound verb, *fits to his side*.

Vādimus immixtī Danaīs haud nūmine nostrō,
 multaque per caecam congressī proelia noctem
 cōnserimus, multōs Danaum dēmittimus Orcō.
 Diffugiunt aliī ad nāvēs et litora cursū
 400 fīda petunt; pars ingentem formīdine turpī
 scandunt rūrsus equum et nōtā conduntur in alvō.

When he sees Cassandra being dragged from the shrine of Minerva, Coroebus makes a desperate attempt to save her. Aeneas and his followers rally to support Coroebus, but their situation becomes critical when their own countrymen mistake them for Greeks. Other Greeks whom they had earlier routed join the attack.

Heu nihil invītīs fās quemquam fīdere dīvīs!
 Ecce trahēbātur passīs Priamēia virgō
 crīnibus ā templō Cassandra adytisque Minervae,
 405 ad caelum tendēns ārdentia lūmina frūstrā,
 lūmina, nam tenerās arcēbant vincula palmās.
 Nōn tulit hanc speciem furiātā mente Coroebus,
 et sēsē medium iniēcit peritūrus in agmen.
 Cōnsequimur cūctī, et dēnsīs incurrimus armīs.
 410 Hīc prīmum ex altō dēlūbrī culmine tēlīs

396-400 **haud nūmine nostrō**: deliberately ambiguous, as meaning a) *with gods not our own* (as though the Greek gods might favor them); b) *with gods not favorable to us* (since retribution later overtakes them). **congressī**: *engaging, in hand-to-hand fighting*. Notice the interlocking order of the line. **cōnserimus**: with "multa proelia." **Orcō** = "ad Orcum." Orcus is properly god of death, here of the Lower World. **fīda**: *reliable, safe*, because the ships were there.

401-405 **scandunt**: why plural? **Heu . . . dīvīs**: tragic irony is strong in the passage, ll. 402-430. The Greeks commit sacrilege and are not punished. On the contrary, from the shrine aid comes to them. The Trojans are punished for their conceit in believing that they could deceive the gods. First to be slain is Coroebus who had proposed the disguise; and he meets his death as he tries to rescue his bride Cassandra, who had vainly warned him of his danger. **Heu . . . dīvīs**: *Alas! in nothing may one trust the gods against their will!* **nihil**: adverbial acc. with "fīdere." **passīs**: with "crīnibus," *with dishevelled hair*; "passīs" coming from "pandō." **Priamēia**: *daughter of Priam*. **ā templō . . . Minervae**: *from the temple and sanctuary of Minerva*. Virgil stresses the sacrilege. The maiden goddess might be expected to aid the maiden Cassandra.

406-410 **lūmina** = "oēulōs"; repeated for emphasis. **hanc speciem**: *this sight*. **peritūrus**: *resolved to die*. **Cōnsequimur . . . armīs**: compare the situation in l. 383. **dēlūbrī**: the shrine is the temple of Minerva.

- nostrorum obruimur, oriturque miserrima caedēs
 armōrum faciē et Grāiārum errōre iubarum.
 Tum Danaī gemitū atque ēreptae virginis irā
 undique collēctī invādunt, ācerimus Āiāx
 415 et geminī Atrīdae Dolopumque exercitus omnis,
 adversī ruptō ceu quondam turbine ventī
 cōnfligunt, Zephyrusque Notusque et laetus Eōīs
 Eurus equīs; strīdunt silvae, saevitque tridentī
 spūmeus atque imō Nēreus ciet aequora fundō.
 420 Illī etiam, sī quōs obscūrā nocte per umbram
 fūdimus insidiīs tōtāque agitāvimus urbe,
 appārent; prīmī clipeōs mentītaque tēla
 agnōscunt, atque ōra sonō discordia signant.
 Īlicet obruimur numerō; prīmusque Coroebus
 425 Pēnelei dextrā dīvae armipotentis ad āram

411-415 **obruimur**: the final syllable "-mur" is lengthened, beginning the verse foot. Cf. l. 369. **faciē errōre**: ablatives of cause. App. 165. **gemitū atque irā**: possibly hendiadys; *with a groan of rage at the rescue of the maiden*. App. 304. **Āiāx**: Ajax, leader of the Locrians; he is "acerimus" because of the threatened loss of his prize Cassandra. **Atrīdae**: patronymic, *the sons of Atreus* (Agamemnon and Menelaus). Agamemnon was senior. They are called *twins* ("geminī = duo") because they often were mentioned together and were united in policy.

416-420 **adversī**: with "ventī cōnfligunt," *winds clash face to face*. The simile refers to the sound and fury of the hostile Greeks as they gather and attack. **ruptō turbine**: *when a hurricane bursts forth*. **laetus . . . equīs**: *Eurus proud of his Eastern steeds*; the "equī" are the winds that Eurus (the East wind personified) is driving. "Eōīs," adj. from the Greek, meaning *of the dawn*. Note the sound effects of the sibilant s. **spūmeus**: emphatic, *rages foaming with his trident*; made clear by the rest of l. 419. With his trident Nereus, sea-god of the Aegean, stirs up the sea. **sī quōs** = "quōscumque"; *whomsoever, all whom*. **obscūrā nocte**: the Trojans used the cover of darkness (although there was a moon, l. 255) to ambush when possible. The word "insidiīs" has the additional sense of *trickery* in donning Greek armor.

421-425 **mentīta tēla**: *the lying weapons*. **ōra . . . signant**: *mark our lips as differing in sound*. Virgil does not specify whether the difference related to language, dialect or accent. **Īlicet**: *at once, straightway*. The phrase "īre licet" or "īlicet" (*you may go*) was used in dismissing an assembly. Hence the notion of speed developed so that the phrase came to be used as an adverb. **Pēnelei dextrā**: *by the right hand of Peneleus*, leader of the Boeotian Greeks. **dīvae armipotentis**: *of the warrior goddess, Minerva*.

prōcumbit; cadit et Rhīpeus, iūstissimus ūnus
 quī fuit in Teucrīs et servantissimus aequī
 (dis aliter vīsum); pereunt Hypanisque Dymāsque,
 cōnfixī ā sociīs, nec tē tua plūrima, Panthū,
 430 lābentem pietās nec Apollinis īnfula tēxit.

Somehow Aeneas and two others fight their way out and make for Priam's palace. The Greeks are trying to break down the doors or scale the walls. By a secret entrance the three Trojans gain the roof and aid in the defense of the palace. But the violence of Pyrrhus forces an entrance. Hecuba, Priam, and their daughters are at the mercy of the enemy. Hecuba persuades the aged Priam, now grown too weak for fighting, to seek refuge at the family altar. His son Polites is slain before his eyes. He bitterly reproaches the slayer, Pyrrhus who mocks at him and slays him at the altar.

Īliacī cinerēs et flamma extrēma meōrum,
 testor in occāsū vestrō nec tēla nec ūllās
 vītāvisse vicēs Danaum, et, sī fāta fuissent
 ut caderem, meruisse manū. Dīvellimur inde,
 435 Īphitus et Peliās mēcum, quōrum Īphitus aevō

426-430 **aequī**: the neuter adj. "aequum" used as substantive in the gen. with "servāns." The phrase *most observant of justice* appears redundant, as though merely completing the line. But Virgil stresses the fact that the righteousness of Rhipeus ought to gain him the favor of the gods. Dante puts Rhipeus in Paradise, pagan though he was, *Paradiso*, Canto XX. **dis aliter vīsum**: se. "est," *the gods decreed otherwise*; a phrase often quoted to indicate that the ways of Providence are inscrutable. **Apollinis īnfula**: symbol of his holy office.

431-435 **Īliacī . . . flamma**: voc., if the just and the pious are slain, why should Aeneas be spared? Hence Aeneas defends his own surviving in ll. 431-434. **testor**: se. "vōs," *I call you to witness*. **nec . . . Danaum**: acc. subj. is "mē," *that I did not avoid any encounters with the Greeks*. **vicēs**: *chances, fortune*. **sī . . . caderem**: *if fate had willed that I should fall*. **meruisse**: se. "mē." Note that Aeneas cannot here be charged with egotism. **manū** = "pugnandō." **divellimur**: first person, since "mēcum" is equivalent to "et ego." **Īphitus et Peliās**: the age of Iphitus and the wounded condition of Pelias show how desperate the situation has become when they hear the war cry near Priam's palace.

iam gravior, Peliās et vulnere tardus Ulixī;
prōtinus ad sēdēs Priamī clāmōre vocātī.

- Hīc vērō ingentem pugnam, ceu cētera nūquam
bella forent, nullī tōtā morerentur in urbe,
440 sīc Mārtem indomitum Danaōsque ad tēcta ruentēs
cernimus obsessumque āctā testūdine līmen.
Haerent parietibus scālae, postēsque sub ipsōs
nītuntur gradibus, clipeōsque ad tēla sinistrīs
prōtēctī obiciunt, prēnsant fastigia dextrīs.
445 Dardanidae contrā turrēs ac tōta domōrum
culmina convellunt; hīs sē, quandō ultima cernunt,
extrēmā iam in morte parant dēfendere tēlīs;
aurātāsque trabēs, veterum decora alta parentum,
dēvolvunt; aliī strictīs mūcerōnibus imās
450 obsēdere forēs; hās servant agmine dēnsō.
Instaurātī animī rēgis succurrere tēctīs
auxiliōque levāre virōs vimque addere victīs.
Līmen erat caecaeque forēs, et pervius ūsus
tēctōrum inter sē Priamī, postēsque relictī
455 ā tergō, infēlix quā sē, dum rēgna manēbant,

436-440 Ulixī: subjective gen., inflicted by Ulysses. pugnam: acc. with "cernimus." ceu . . . forent: as if there were no battles elsewhere; "forent" = "essent." Mārtem: by metonymy for "bellum." App. 311.

441-445 obsessum . . . līmen: the threshold besieged by the tortoise formation. The "testūdō" was a formation in which the attackers protected themselves by holding interlocked shields over their heads. Haerent parietibus scālae: Ladders cling to the walls; "haerent" = "admōtae sunt." sub: with acc. because of the idea of motion in "nītuntur." gradibus: by rungs, rung by rung. prōtēctī: thus protected. Instead of the purpose, "ut prōtegantur," Virgil gives the result as accomplished. prēnsant: firmly grasp; an intensive of "prēndō."

446-450 hīs: to be taken with "tēlīs," with these as weapons. extrēmā in morte: in death's extremity. Virgil stresses the plight of the Trojans in this passage, in contrast to the success of the attackers. decora alta: the lofty decorations, in apposition to "trabēs." aliī: the Dardanidae. imās forēs: the doors below, as opposed to the fighting from the roof.

451-455 instaurātī animī: sc. "sunt," our spirits are quickened. caecae forēs: a hidden door. pervius ūsus: lit. a thoroughfare use; Virgil's phrase for a used thoroughfare. tēctōrum . . . Priamī: connecting the halls of Priam. Priam's palace was connected with that of Hector by this secret passageway. postēs relictī: an entrance left, i.e. unnoticed. quā: a way by which. infēlix: because her husband Hector had perished, and a cruel fate awaited her and her young son, Astyanax. The adj. is isolated for emphasis.

saepius Andromachē ferre incommitāta solēbat
ad socerōs, et avō puerum Astyanacta trahēbat.
Ēvādō ad summī fastīgia culminis, unde
tēla manū miserī iactābant inrita Teucrī.

- 460 Turrim in praecipitī stantem summisque sub astra
ēductam tētīs, unde omnis Trōia vidērī
et Danaum solitae nāvēs et Achāica castra,
aggressī ferrō circum, quā summa labantēs
iūnetūrās tabulāta dabant, convellimus altīs
465 sēdibus impulimusque; ea lāpsa repente ruīnam
cum sonitū trahit, et Danaum super agmina lātē
incidit. Ast aliī subeunt, nec saxa nec ūllum
tēlōrum intereā cessat genus.

- Vēstibulum ante ipsum prīmōque in limine Pyrrhus
470 exsultat, tēlis et lūce coruscus aēnā;
quālis ubi in lūcem coluber, mala grāmina pāstus,
frīgida sub terrā tumidum quem brūma tegēbat,
nunc positīs novus exuviīs nitidusque iuventā
lūbrica convolvit sublātō pectore terga
475 arduus ad sōlem, et linguīs micat ōre trisulcīs.

456-460 *ad socerōs*: to her parents-in-law ("avō" = "ad avum"). *Astyanacta*: with Greek acc. ending. *Ēvādō . . . culminis*: I climb safely to the gable of the rooftop. *inrita*: vain, useless because Troy was doomed. *Turrim*: acc. (i-stem) with "aggressī" and "convellimus." *in praecipitī*: on a sheer edge. *summīs . . . tētīs*: pointing skywards with its roof top.

461-465 *solitae*: sc. "sunt." *quā . . . dabant*: where the topmost stories offered weak joinings. *convellimus*: what tense? *ruīnam . . . trahit*: falls with a loud crash.

466-470 *Ast*: in place of the usual "At." *subeunt*: move up in place of the Greeks killed by the tower. *exsultat*: freq. of "exsiliō," leaps about; *tēlis et lūce*: hendiadys, the sheen of his armor. App. 304.

471-475 *quālis ubi*: the correlative is implied "tālis," just as when. In the simile the points of comparison are the light, the sudden appearance, youth renewed, and danger. *in lūcem*: the phrase is thrown forward for emphasis. *mala grāmina pāstus*: having fed on poisonous herbs; "pāstus" from deponent "pāscor." *sub terrā*: as the snake had been underground, so Pyrrhus had been concealed in the horse. *positīs exuviīs*: its slough cast off. *novus nitidusque iuventā*: fresh and gleaming with youth. Pyrrhus is young and has only recently come to Troy. *linguīs . . . trisulcīs*: lit. flickers in its mouth with three-forked tongues; here, "trisulcīs," by hyperbole, as the snake's tongue has only two forks. App. 306.

Ūnā ingēns Periphās et equōrum agitātor Aehillis,
armiger Automedōn, ūnā omnis Seŷria pūbēs
succēdunt tēetō, et flammās ad culmina ietant.

- Ipse inter prīmōs correptā dūra bipennī
480 līmina perrumpit, postēsque ā cardine vellit
acerātōs, iamque excīsā trabe firma cavāvit
rōbora, et ingentem lātō dedit ōre fenestram.
Appāret domus intus et ātria longa patēscunt;
appārent Priamī et veterum penetrālia rēgum,
485 armātōsque vident stantēs in līmine prīmō.

At domus interior gemitū miserōque tumultū
miscētur, penitusque cavae plangōribus aedēs
fēmineīs ululant; ferit aurea sīdera clāmor.

- Tum pavidae tēctīs mātērēs ingentibus errant,
490 amplexaeque tenent postēs, atque ōseula fīgunt.
Īnstat vī patriā Pyrrhus; nec claustra nec ipsī
eustōdēs sufferre valent; labat ariete crēbrō
iānua, et ēmōtī prōcumbunt cardine postēs.
Fit via vī; rumpunt aditūs prīmōsque trueīdant
495 immissī Danaī, et lātē loca mīlite complent.

476-480 **Automedōn**: mentioned in the *Iliad* as charioteer of Achilles. **Seŷria**: Pyrrhus had come from Seyros, an island in the Aegean and kingdom of his grandfather Lycomedes. **teetō**: dat. with "succēdunt," *they move up against the palace*. App. 135. Note the spondaic rhythms in this line and the following one. **dūra līmina**: *the stubborn door*. **līmina**: synecdoche for "porta." App. 323. **correptā . . . vellit**: note the doubled letters *rr*, *nn*, *rr*, *ll*, and alliteration to echo Pyrrhus' violent onslaught. **vellō, -ere, vellī (vulsī), vulsum**: *tear, wrench*.

481-485 **cavāvit**: transition from pres. (of continuing effort) to perf. (of completed act). **excīsā trabe**: *having hewn out a panel*. Virgil now elaborates the idea in the rest of the sentence. **Appāret . . . appārent**: anaphora to stress the pathos. **penetrālia**: normally of the inner shrine of a temple; here of the sanctity of the ancestral palace.

486-490 **domus interior** = "domus intus" (l. 483). **miscētur**: *is in turmoil*. **ululant**: an onomatopoeic work, here transferred from the shrieking women to the echoing walls. **ferit . . . clāmor**: *the shouting strikes the golden stars*; hyperbole to suggest that the stars show no pity for Troy's suffering. **ōseula fīgunt**: *imprint kisses*, i.e. of farewell.

491-495 **vī patriā**: *with his father's violence*. **ariete crēbrō**: *from the frequent (blows of) the battering ram*; "ariete" has three syllables here, the *i* being a semi-consonant. **ēmōtū cardine postēs**: *the doors wrenched from their sockets*. Instead of hinges, ancient doors by means of pivots were let into sockets in sill and lintel. **Fit via vī**: assonance and alliteration. **mīlite**: collective for "militibus."

- Nōn sic, aggeribus ruptīs cum spūmeus amnis
 exiit oppositāsque ēvīcit gurgite mōlēs,
 fertur in arva furēns cumulō, campōsque per omnēs
 cum stabulīs armenta trahit. Vidī ipse furentem
 500 caede Neoptolemum, geminōsque in līmine Atrīdās;
 vidī Hecubam, centumque nurūs, Priamumque per ārās
 sanguine foedantem, quōs ipse sacrāverat, ignēs.
 Quīnquāgintā illī thalamī, spēs ampla nepōtum,
 barbaricō postēs aurō spoliīsque superbī
 505 prōcubuēre; tenent Danaī quā dēficit ignis.
 Forsitan et Priamī fuerint quae fāta requirās.
 Urbis utī captae cāsum convulsaque vīdit
 līmina tēctōrum et medium in penetrālibus hostem,
 arma diū senior dēsuēta trementibus aevō
 510 circumdat nēquīquam umerīs, et inūtile ferrum
 cingitur, ac dēnsōs fertur moritūrus in hostēs.
 Aedibus in mediīs nūdōque sub aetheris axe
 ingēns āra fuit, iūxtāque veterrima laurus,
 incumbēns ārae atque umbrā complexa Penātēs.
 515 Hīc Hecuba et nātae nēquīquam altāria circum,

496-500 **Nōn sic**: implied is some verb such as "fit" or "accidit." Note how the resisting rhythm of l. 497 (d-d-s-s) is freed into dactyls in "fertur . . . cumulō" to describe the rush of water. Line 500 then recalls in meter the latter rhythm (d-d-d-s). **Vidī ipse**: how could Aeneas see what was happening below? Presumably the defenders on the roof were waiting for the attack to be renewed. Meantime Aeneas could look down and see what was happening in the "ātrium."

501-505 **centum nurūs**: *her hundred daughters-in-law*; the number is rounded out by including Priam's fifty daughters (but surely not all Hecuba's). **per ārās**: *amid the altars*; glancing ahead to the manner of Priam's death. **spēs**: in apposition with "thalamī." **barbaricō**: *foreign, alien*. It was an ancient custom to hang war trophies upon doors.

506-510 **Forsitan et requirās**: *Perhaps too you may ask*. Aeneas is addressing Dido. **medium in penetrālibus**: usually explained as a Virgilian variation for "mediis in penetrālibus," *in the heart of the sanctuary*. But "medium hostem" as collective will make sense. **diū**: with "dēsuēta," *long unused*. **arma . . . hostēs**: note the various details added to show clearly the age and weakness of the king. **umeris**: dat. with "circumdat."

511-515 **cingitur**: used in middle sense, *he girds on the sword*. **fertur**: *tries to rush, is for rushing*. **moritūrus**: expressing purpose. **nūdō . . . axe**: *under the open vault of heaven*. We are meant to think of a large open area surrounded by colonnades. In the center is the great altar of the Penates and nearby is the ancient bay tree. Hecuba and her daughters have huddled in the shelter of the "āra." **ārae**: dat. with "incumbēns." **nēquīquam**: *in vain*, because the altar afforded no sanctuary from an impious foe.

praecipitēs ātrā ceu tempestāte columbae
 condēnsae, et dīvum amplexae simulāera sedēbant.
 Ipsum autem sūmptīs Priamum iuvenālibus armīs
 ut vīdit, “Quae mēns tam dīra, miserrime coniūnx,
 520 impulit hīs cingī tēlīs? Aut quō ruis?” inquit.
 “Nōn tālī auxiliō nec dēfēnsōribus istīs
 tempus eget; nōn, sī ipse meus nunc adforet Hector.
 Hūc tandem concēde; haec āra tuēbitur omnēs,
 aut moriēre simul.” Sic ōre effāta recēpit
 525 ad sēsē et sacrā longaezum in sēde locāvīt.
 Ecce autem ēlāpsus Pyrrhī dē caede Polītēs,
 ūnus nātōrum Priamī, per tēla, per hostēs
 porticibus longīs fugit, et vacua ātria lūstrat
 saucius. Illum ārdēns īnfestō vulnere Pyrrhus
 530 īnsequitur, iam iamque manū tenet et premit hastā.
 Ut tandem ante oculōs ēvāsīt et ōra parentum,
 concidit, ac multō vītā cum sanguine fūdīt.
 Hīc Priamus, quamquam in mediā iam morte tenētur,
 nōn tamen abstīnuīt nec vōcī īraeque pepereit.
 535 “At tibi prō scelere,” exclāmat,” prō tālibus ausīs

516-520 **praecipitēs . . . columbae:** like doves driven headlong by a black storm. **condēnsae:** huddled together. **mēns:** purpose, thought. **miserrime:** voc. with “coniūnx.” **cingī:** sc. “tē,” has driven you to put on this armor; for use of inf. cf. l. 55.

521-526 **auxiliō . . . dēfēnsōribus:** abl. with “eget.” **nōn:** sc. “egēret.” Hecuba means that mortal arms cannot avail. They must look to the gods for protection. **Hūc tandem concēde:** Please come over here. **moriēre** = “moriēris.”

526-530 **Ecce autem:** introducing a new incident. **Pyrrhī:** subjective gen. with “caede,” from death at the hands of Pyrrhus. App. 124. **Polītēs:** mentioned several times in Homer, famous as a runner. **per . . . hostēs:** where was this phrase used earlier? **porticibus longīs:** in the long colonnades. **lūstrat:** traverses. **saucius:** emphatic by position. Note the effort suggested in the phrasing from “Illum” to “īnsequitur,” where spondees, doubled consonants and initial vowels contribute. At “iamque” the lighter syllables and dactyls provide a contrast. **iam:** repeated in graphic description, and now, now he is grasping.

531-535 **vōcī īraeque:** as hendiadys, words of anger; dat. with “pepereit.” **prō tālibus ausīs:** for such an outrage; “ausis,” from “ausum,” perf. part. of “audeō,” used in pass. sense.

dī, sī qua est eaelō pietās quae tālia cūret,
persolvant grātēs dignās, et praemia reddant
dēbita, quī nātī cōram mē cernere lētum
fēcistī, et patriōs foedāstī fūnere vultūs.

540 At nōn ille, satum quō tē mentīris, Achillēs
tālis in hoste fuit Priamō, sed iūra fidemque
supplicis ērubuit, corpusque exsanguie sepulcrō
reddidit Hectoreum, mēque in mea rēgna remīsīt.”

Sic fātus senior, tēlumque imbellē sine ictū
545 conīcīt, raueō quod prōtinus aere repulsum,
et summō clipeī nēquīquam umbōne pependit.
Cui Pyrrhus: “Referēs ergō haec et nūntius ībis
Pēlīdae genitōrī. Illī mea trīstia facta
dēgeneremque Neoptolemum nārrāre mementō.

550 Nunc morere.” Hoc dīcēns, altāria ad ipsa trementem
trāxit et in multō lāpsantem sanguine nātī,
implicuitque comam laevā, dextrāque coruscum
extulit ae laterī capulō tenuis abdidit ēnsem.

Haec fīnis Priamī fātōrum, hic exitus illum
555 sorte tulit, Trōiam ineēnsam et prōlāpsa videntem

536-540 **pietās**: normally of men's duty to the gods; here in the reciprocal sense of the gods' duty to men, justice, with a suggestion of pity. **persolvant**: *may they pay in full*; subjunc. of wish. App. 202. **quī**: antecedent is “tibi.” **cōram**: adv., *face to face, before my eyes*. **foedāstī**: referring to the defilement that Priam suffers from seeing his son slain before his eyes. **satum**: sc. “esse . . . mentiris,” *whose son you falsely claim to be*.

541-545 **tālis . . . fuit**: *behaved like this towards his enemy*. **ērubuit**: here trans., *blushed at, revered*. **sepulcrō**: dat. of purpose, *for burial*. App. 136. Homer in the *Iliad*, XXIV relates how Priam went to Achilles and by his entreaties prevailed upon him to restore the body of Hector for burial. **sine ictū**: lit. *without a blow (without force)*. **raucō**: *clanging*. **repulsum**: sc. “est.”

546-550 **summō . . . pependit**: *hung idly from the top of the shield's boss*. The boss or “umbō” was the projecting knob covered with leather in the center of the shield. **referēs et ībis**: fut. tense, equivalent to impera. **Pēlīdae**: in apposition with “genitōrī”; *to the son of Peleus (Achilles)*. **mea trīstia facta**: spoken in derision, as is the following line. **mementō**: impera. of “memini.” **altāria ad ipsa**: detail to make the crime still more heinous. **trementem**: with age rather than fear.

551-555 **lāpsantem**: freq. of “lābor,” *constantly slipping*. **extulit**: *unscathed*. **capulō tenuis**: *up to the hilt*. **laterī** = “in latus.” **Haec fīnis**: “fīnis” is usually masculine, but “hic” would have given too many *i* sounds in the line. **Priamī fātōrum**: *the fates of Priam* became proverbial, symbolizing the fall from splendor to disaster. **sorte tulit**: *by fate bore him off*.

Pergama, tot quondam populīs terrīsque superbum
rēgnātōrem Asiae. Iacet ingēns lītore truncus,
āvulsumque umerīs caput, et sine nōmine corpus.

The sight of murdered Priam reminds Aeneas of his own father, of his wife Creusa and his son Iulus, whom he has left defenseless. Suddenly he sees Helen and is debating whether to kill her when his mother, the goddess Venus, appears and rebukes him, reminding him of the duty to his family.

At mē tum prīmum saevus circumstetit horror.
560 Obstipui; subiit cārī genitōris imāgō,
ut rēgem aequaevum crūdēlī vulnere vidī
vītā exhālāntem; subiit dēserta Creūsa
et dīrepta domus et parvī cāsus Iūli.
Respiciō, et quae sit mē circum cōpia lūstrō.
565 Dēseruēre omnēs dēfessī, et corpora saltū
ad terram mīsere aut ignibus aegra dedēre.

Iamque adeō super ūnus eram, cum līmina Vestae
servantem et tacitam sēcretā in sēde latentem
Tyndarida aspiciō; dant clāra incendia lūcem
570 errantī passimque oculōs per cūneta ferentī.

556-560 *tot . . . Asiae*: once for so many peoples and lands, proud ruler of Asia. Or "populīs terrisque" may be taken as abl. of cause with "superbum," *proud by reason of so many*. App. 165. *Iacet*: Aeneas speaks as if the body were still lying unburied on the beach. *subiit*: sc. "mihi in mentem," *occurred to me* (*rose before my mind*).

561-565 *aequaevum*: of like age with Anchises, Aeneas' father. *Creūsa*: Aeneas' wife, mentioned for the first time. *domus*: the syllable "-mus" is lengthened, as first syllable in the foot; cf. "obruimur" in l. 411. In each instance the diastole comes in the third foot, just before the caesura. *Iūli*: of Iulus; (also called Ascanius); according to legend the ancestor of the "gēns Iūlia" in Rome. *cōpia*: force, body of soldiers. *dēseruēre* = "dēseruērunt." *saltū*: with a leap.

566-570 *aegra*: in agreement with "corpora," *have given their weary bodies to the flames*. In despair the others have thrown themselves to their death. *adeō*: for emphasis; *indeed, in truth*. *super*: separated by tmesis from "eram"; note that "sūpērēram" would not fit the meter. *servantem*: *guarding, keeping close to*. The fullness of phrase indicates the irony when Helen looks for protection to the goddess of the hearth. *Tyndarida*: Greek acc. of "Tyndaris," daughter of Tyndareus, king of Sparta. *errantī*: sc. "mihi." Aeneas is still on the palace roof. He descends at l. 632.

- Illa sibi infestōs ēversa ob Pergama Teucrōs
et poenās Danaum et dēserti coniugis irās
praemetuēns, Trōiae et patriae commūnis Erīnys,
abdiderat sēsē atque ārīs invīsa sedēbat.
- 575 Exārsēre ignēs animō; subit ira cadentem
ulcīscī patriam et scelerātās sūmere poenās.
“Scilicet haec Spartam incolumis patriāsque Mycēnās
aspiciet, partōque ibit rēgīna triumphō,
coniugiumque domumque, patrēs nātōsque vidēbit,
- 580 Īliadum turbā et Phrygiīs comitāta ministrīs?
Occiderit ferrō Priamus? Trōia ārserit ignī?
Dardanium totiēns sūdārit sanguine lītus?
Nōn ita. Namque etsī nūllum memorābile nōmen
fēmineā in poenā est nec habet victōria laudem,
- 585 exstīnxisse nefās tamen et sūmpsisse merentēs
laudābor poenās, animumque explēsse iuvābit
ultrīcis flammae et cinerēs satiāsse mēōrum.”
- Tālia iactābam et furiātā mente ferēbar,
cum mihi sē, nōn ante oculīs tam clāra, videndam
- 590 obtulit, et pūrā per noctem in lūce refulsit

571-575 sibi: dat. with “infestōs,” hostile toward her. **Danaum**: subjective gen., from the Danaei. App. 124. **dēserti coniugis**: Menelaus, king of Sparta. **praemetuēns**: fearing in advance. **Erīnys**: in apposition with “illa,” Fury alike of Troy and her native land. **invisa**: a hated creature; from “invidēō.” Note the prominence of the sibilant s.

576-580 **ulcīscī sūmere**: infinitives in place of gerund or gerundive. **scelerātās poenās** = “sceleris poenās,” punishment for her crime. **Scilicet**: in bitter scorn, Of course. **patriās Mycēnās**: her native Mycenae, the particular for the general. **partō triumphō**: abl. abs., when the triumph has been won. **coniugium**: wedlock; for “coniugem,” her husband. **patrēs** = “parentēs. **nātōs**: the exaggeration of bitterness. Helen had but one child, her daughter Hermione. **Īliadum turbā comitāta**: attended by a band of Trojan women.

581-585 **Occiderit . . . ārserit . . . sūdārit**: rhetorical fut. perf. **Occiderit ferrō Priamus**: lit. Will Priam have perished by the sword?, i.e. Was it for this that Priam was slain? **Nōn ita**: answer to the rhetorical questions, Not so, It must not be. **fēmineā in poenā**: in punishing a woman. **exstīnxisse . . . sūmpsisse**: inf. with “laudābor” in place of the prose construction, “quod exstīnxī, sūmpsī.” **merentēs poenās** = “meritās poenās,” the punishment deserved.

586-590 **iuvābit**: se. “mē,” it will give me joy. **ultrīcis flammae**: gen. with “explēsse,” to have filled with an avenging flame. **Tālia iactābam**: I was uttering these wild words. **mihi . . . obtulit**: presented herself to my sight. **sē videndam**: gerundive expressing purpose.

alma parēns, cōfessa deam quālisque vidērī
caelicolīs et quanta solet, dextrāque prehēsum
continuit, roseōque haec īnsuper addidit ōre:

“Nāte, quis indomitās tantus dolor excitat īrās?

595 Quid furis, aut quōnam nostrī tibi cūra recessit?
Nōn prius aspiciēs ubi fessum aetāte parentem
līqueris Anchīsēn, superet coniūxne Creūsa
Ascaniusque puer? Quōs omnēs undique Grāiae
circum errant aciēs, et, nī mea cūra resistat,
600 iam flammae tulerint, inimīcus et hauserit ēnsis.

Venus explains that the gods have willed Troy's destruction, and enables him to see things as they are. Realizing that Troy is doomed, Aeneas makes his way home.

Nōn tibi Tyndaridis faciēs invīsa Lacaenae
culpātusve Paris; dīvum inclēmētia, dīvum
hās ēvertit opēs sternitque ā culmine Trōiam.
Aspice (namque omnem, quae nunc obducta tuentī
605 mortālēs hebetat vīsūs tibi et ūmida circum

591-595 **cōfessa deam**: sc. “sē esse,” revealing that she was a goddess. **quālis**: correlative with “tālis” implied; so too “tanta” with “quanta”; beautiful and tall as she is accustomed to appear to the gods in heaven. **dolor**: resentment. **Quid** = “Cūr?” **nostrī**: objective gen. of “nōs.” **tibi**: dat. of reference. App. 137. **quōnam** . . . **recessit**: lit., *whither has your concern for us withdrawn?* (What has happened to your concern for us?) Venus is reproaching Aeneas for not protecting his family.

596-600 **Nōn** = “Nōne?” **Anchisen**: Greek accusative. **līqueris superet**: subjunc. in ind. question. **superet** = “supersit,” survives. **Quōs omnēs**: acc. with “circum.” **resistat tulerint hauserit**: subjunc. in a mixed cond.; “resistat,” of the future but implying that she has fended off danger in the past; “tulerint, hauserit,” of the past in place of “tulissent” and “hausisset,” *would have carried off, would have drained*. App. 213-4.

601-605 **tibi**: dat. of reference; translate, *I tell you*. **faciēs Paris inclēmētia**: subjects of “ēvertit.” **Paris**: son of Priam and Hecuba; he abducted Helen, wife of Menelaus, causing the Trojan War. **namque . . . ēripiam**: for all the overcast cloud which dulls mortal eyes as you gaze and shrouds you in dank mist, I will remove. The fullness of expression is deliberate to stress the contrast between mortal and divine perspectives. **omnem**: to be taken with “nūbem.” **tuentī**: in agreement with “tibi.”

- cālīgat, nūbem ēripiam; tū nē qua parentis
iussa timē neu praeceptīs pārēre recūsā):
hīc, ubi disiectās mōlēs āvulsaque saxīs
saxa vidēs mixtōque undantem pulvere fūmum,
610 Neptūnus mūrōs magnōque ēmōta tridentī
fūdāmenta quatit tōtamque ā sēdibus urbem
ēruit. Hīc Iūnō Scaeās saevissima portās
prīma tenet, sociumque furēns ā nāvibus agmen
ferrō accīneta vocat.
- 615 Iam summās arcēs Trītōnia, respice, Pallas
insēdit, nimbō effulgēns et Gorgone saevā.
Ipse pater Danaīs animōs vīrēsque secundās
sufficit, ipse deōs in Dardana suscitāt arma.
Ēripe, nāte, fugam, finemque impōne labōrī.
620 Nūsquam aberō, et tūtum patriō tē līmine sistam.”
Dīxerat, et spissīs noctis sē condidit umbrīs.
Appārent dīrae faciēs inimīcaque Trōiae
nūmina magna deum.
- Tum vērō omne mihi vīsum cōnsīdere in ignēs
625 Īlium, et ex imō vertī Neptūnia Trōia;

606-610 *nē timē* = “nōlī timēre” or “nē timueris,” *do not fear any biddings of your mother*; common construction in early writers and the poets for prohibition. Venus’ words would seem to indicate that Aeneas at first refused to see what mortal eyes should not see. *mixtō pulvere*: abl. abs., *with intermingled dust*. *Neptūnus mūrōs*: irony of situation, for Neptune had built the walls with Apollo’s aid. Note the spondees suggestive of toil and effort in ll. 608, 610 and 611.

611-615 *fūdāmenta quatit*: *is shaking the foundations*. *Scaeās portās*: the Scaean gates faced the shore where the Greek camp had been. *saevissima*: Juno became Troy’s implacable foe when Paris awarded the beauty prize to Venus. Her hostility continues to pursue Aeneas as he tries to carry out his mission. *Prīma*: *taking the lead*. *socium agmen*: the Greeks. *arcēs*: Pallas is now destroying the citadel heights which she ordinarily protects.

616-620 *nimbō . . . saevā*: *flashing with storm cloud and grim Gorgon*. The reference is to the aegis (breastplate) of Pallas, which emitted flashes of lightning; the Gorgon’s head in the middle petrified the beholder. *Ipse pater*: Jupiter. *secundās*: *favoring, successful*. *ēripe fugam*: Virgilian phrase for “ēripe tē fugā” or “fuge.” *patriō līmine*: *on your father’s threshold*.

621-625 *dīrae faciēs*: *the dread faces*. *Trōiae*: dat. with “inimīca.” *nūmina*: *powers, presences*. Note the two unfinished lines (614, 623) coming so closely together. This was a passage over which Virgil must have labored mightily. *Tum . . . Īlium*: *emphatic*. *vīsum*: se. “est.” *Neptūnia*: *adj., built by Neptune*.

ac velutī summīs antīquam in montibus ornum
 cum ferrō accīsam erēbrisque bipennibus īstant
 ēruere agricolae certātīm; illa usque minātur
 et, tremefacta comam, concussō vertice nūtat,
 630 vulneribus dōnec paulātīm ēvieta suprēmum
 congemuit, trāxitque iugīs āvulsa ruīnam.
 Dēscendō ac, dūcente deō, flammam inter et hostēs
 expedior; dant tēla locum, flammaeque recēdunt.

Anchises refuses to survive the fall of Troy and bids the others leave without him. In desperation Aeneas decides to return to the scene of battle and to die in a hopeless cause.

Atque ubi iam patriae perventum ad līmina sēdis
 635 antīquāsque domōs, genitor, quem tollere in altōs
 optābam prīmum montēs prīmumque petēbam,
 abnegat excīsā vītā prōducere Trōiā
 exsiliumque patī. "Vōs Ō, quibus integer aevi
 sanguis," ait, "solidaeque suō stant rōbore vīrēs,
 640 vōs agitāte fugam.

626-630 **ac velutī**: *And just as*, introducing the simile. **antīquam**: implying that it was also a large tree. **ornum**: of what gender are the names of trees? **crēbrisque bipennibus**: *and with many a blow of the double-headed axes*. **ēruere**: the verb recalls "ēruit," applied to Neptune (l. 612). **usque**: *constantly*. **comam**: acc. of respect with pass. participle. App. 153. **tremefacta**: *with quivering foliage*. **nūtat**: freq. of "nuō," *it keeps swaying*. App. 17. **vulneribus**: Virgil is thinking of the wounds that Troy has suffered. **suprēmum**: cognate acc. of the inner obj. with "congemuit," *it has heaved its last great groan*. App. 151.

631-635 **trāxit ruīnam**: *has come crashing down*. **Dēscendō**: from the palace roof. **deō**: used here as of common gender, since Venus is meant. **dūcente** **deō**: *under divine guidance*. **expedior**: *I clear my way, make my way*. **perventum**: sc. "est mihi," *when I reached*. **tollere**: *to carry*. Anchises was lamed or paralysed because he had divulged Venus' love for him.

636-640 **prīmum . . . prīmum**: the first obligation was to see to his father's safety. **abnegat**: strong form of "negat," *firmly refuses*. **excīsā Trōiā**: abl. abs., giving the reason. **aevi**: with "integer," lit. *untouched in respect of age*, i.e. *in full vigor*.



... trahebatur passis Priameia virgo crinibus a templo Cassandra ...

Mē sī caelicolae voluissent dūcere vītam,
hās mihi servāssent sēdēs. Satis ūna superque
vīdimus excidia et captae superāvimus urbī.
Sic, Ō sic positum adfātī discēdite corpus.

645 Ipse manū mortem inveniam; miserēbitur hostis
exuviāsque petet. Facilis iactūra sepulcrī.
Iam prīdem, invīsus dīvīs et inūtilis, annōs
dēmoror, ex quō mē dīvum pater atque hominum rēx
fulminis adflāvit ventīs et contigit ignī."

650 Tālia perstābat memorāns fīxusque manēbat.

641-645 **Mē**: emphatic by position and contrasting with "vōs." **dūcere vītam** = "vītam prōdūcere" (l. 637), to *prolong life*. **Satis superque**: *enough and more than enough*. **ūna excidia**: n. pl.; the sack of Troy by Hercules. Laomedon had refused Hercules his famous horses, the reward for ridding Troy of a sea monster. Hercules took revenge by destroying the city. **urbī**: dat. with "superāvimus" which is here used with the meaning and construction of "superfuimus," *we have survived*. Cf. "superet" in l. 597. **Sic Ō sic**: Anchises considers himself helpless and useless. He asks to be considered as dead. **adfātī**: *having bid farewell*; the reference here is to the "avē atque valē" addressed to the dead. **Ipse manū**: i.e. *By my own action*. The next sentence makes the meaning clear. **miserēbitur**: spoken in bitterness; *the enemy will feel pity*. They will kill him as an obstacle in their search for loot.

646-650 **Facilis iactūra sepulcrī**: *The loss of burial is a light matter*. To lie unburied was one of the worst evils that could occur. The right of burial is a motif in Sophocles' *Antigone* and *Ajax*. **dēmoror**: pres. where English uses perfect. *Too long already I have cheated the years*. Time is regarded as eager to claim him. **ex quō**: sc. "tempore." **dīvum . . . rēx**: Jupiter, who had blasted Anchises with his thunderbolt for having boasted that Venus was mother of his son Aeneas. **ignī**: abl., *touched me with fire*. **memorāns** = "dieēns." **fīxus**: *steadfast* from "figō."

- Nōs contrā effūsī lacrimīs coniūnxque Creūsa
 Ascaniusque omnisque domus, nē vertere sēcum
 cūncta pater fātōque urgentī incumbere vellet.
 Abnegat, inceptōque et sēdibus haeret in īdem.
 655 Rūrsus in arma feror, mortemque miserrimus optō.
 Nam quod cōnsilium aut quae iam fortūna dabātur?
 “Mēne efferre pedem, genitor, tē posse relictō
 spērāstī, tantumque nefās patriō excidit ōre?
 Sī nihil ex tantā superīs placet urbe relinquī,
 660 et sedet hoc animō peritūraeque addere Trōiae
 tēque tuōsque iuvat, patet istī iānua lētō,
 iamque aderit multō Priamī dē sanguine Pyrrhus,
 nātum ante ōra patris, patrem quī obtruncat ad ārās.
 Hoc erat, alma parēns, quod mē per tēla, per ignēs
 665 ēripis, ut mediīs hostem in penetrālibus utque
 Ascanium patremque meum iūxtāque Creūsam
 alterum in alterius mactātōs sanguine cernam?
 Arma, virī, ferte arma; vocat lūx ultima victōs.
 Reddite mē Danaīs; sinite īnstaūrāta revīsam
 670 proelia. Numquam omnēs hodiē moriēmur inultī.”

651-655 **Nōs . . . iacrimīs**: sc. “sumus,” lit. *We were poured out in tears.* **omnis domus**: all the household. **nē . . . vellet**: depending on the idea of entreaty contained in “effūsī lacrimīs,” i.e. *imploing him not to.* **vertere** = “ēvertere.” **fātō**: dat. with “incumbere,” to add weight to the doom that pressed upon us. **haeret**: used in literal sense with “sēdibus” and metaphorically with “inceptō”; an example of zeugma; *clings to his purpose and the same position.* App. 328. **feror**: *I start to rush.*

656-660 **Mēne . . . posse**: *that I could depart*; note the emphatic position of “Mē.” **tantum nefas**: *such impiety.* “Nefas” is used here as the opposite of “pietās.” Distinguish “excidit” from “excidit.” **superīs placet**: *it pleases (is the will of) the gods in heaven.* **sedet hoc animō**: lit. *this sits in your mind*, i.e. *if this is your firm purpose.*

661-665 **tēque tuōsque**: dir. obj. of “addere. **iuvat**: sc. “tē,” *it is your pleasure.* **patet . . . lētō**: *the door is open to the death you seek*; referring to Anchises’ words in l. 645. **nātum**: Polites. Note the scansion “pātris, pārem.” **Hoc . . . ēripis**: *Was it for this that you rescue me?* **ut . . . utque**: with “cernam”; clause of purpose explaining “hoc.”

666-670 **alterum . . . sanguine**: *slaughtered in one another’s blood.* **virī**: members of the household addressed as “famuli,” in l. 712. **sinite**: “ut” implied for “revīsam,” *let me see again.*

But his wife entreats him to take thought for his family. Miraculously a flame, bright but harmless, plays about Iulus' head. In answer to a prayer made by Anchises this omen is ratified by thunder and a shooting star.

Hinc ferrō accingor rūsus, clipeōque sinistram
inertābam aptāns, mēque extrā tēcta ferēbam.
Ecce autem complexa pedēs in līmine coniūnx
haerēbat, parvumque patrī tendēbat Iūlum:

675 "Sī peritūrus abīs, et nōs rape in omnia tēcum;
sīn aliquam expertus sūmptīs spem pōnis in armīs,
hanc prīmum tūtāre domum. Cui parvus Iūlus,
cui pater et coniūnx quondam tua dicta relinquo?"

Tālia vōciferāns, gemitū tēctum omne replēbat,
680 cum subitum dictūque oritur mīrābile mōnstrum.
Namque manūs inter maestōrumque ōra parentum
ecce levis summō dē vertice vīsus Iūlī
fundere lūmen apex, tāctūque innoxia mollēs
lambere flamma comās, et circum tempora pāsci.
685 Nōs pavidī trepidāre metū, crīnemque flagrantem
excutere, et sānctōs restinguere fontibus ignēs.
At pater Anchīsēs oculōs ad sīdera laetus
extulit, et caelō palmās cum vōce tetendit:
"Iuppiter omnipotēns, precibus sī flecteris ūllīs,
690 aspice nōs, hoc tantum, et, sī pietāte merēmur,

671-675 *Hinc: Hereupon.* *sinistram:* sc. "manum." The left hand was thrust through a leather strap and grasped a handle on the inside of the shield. *complexa pedēs:* in solemn entreaty. *patrī:* for pathos in place of "mihi." *tendēbat:* not "tenēbat" which would not scan; and young Iulus was now too heavy for his mother to hold. *abīs:* distinguish from "abes." *in omnia:* sc. "pericula."

676-680 *expertus:* sc. "arma," *having tried them.* *sūmptīs:* with meaning of "in armīs sūmendīs." *tūtāre:* impera. of "tūtōr." *coniūnx . . . dicta:* once called your wife. Creusa is bitterly reproaching Aeneas for wishing to desert his family. *relinquo:* agreeing only with the nearest subject. *dictū:* supine with "mīrābile." *oritur:* with short *i* as of the third conjugation. Cf. l. 411.

681-685 *vīsus:* sc. "est." *levis . . . apex:* a light tongue of flame was seen to shed light from the top of Iulus' head. *tāctū:* supine with "innoxia," harmless to touch. *lambere . . . pāsci:* sc. "vīsa est." *circum tempora:* around his temples. *trepidāre excutere restinguere:* hist. infinitives for a quick succession of incidents. *crīnem excutere:* Virgil's variation for "dē crīnibus ignem excutere."

686-690 *fontibus:* with spring-water. *pater Anchīsēs:* as paterfamilias Anchises takes the omens and is responsible for the destiny of the household. *caelō = "ad caelum."* *palmās . . . tetendit:* a form of zeugma; cf. "pedem . . . repressit" in l. 378. *hoc tantum:* sc. "precāmur," for this only do we pray.

dā deinde auxilium, pater, atque haec ōmina firmā.”

Vix ea fātus erat senior, subitōque fragōre
intonuit laevum, et dē caelō lāpsa per umbrās
stella facem dūcēns multā cum lūce cucurrit.

- 695 Illam summa super lābentem culmina tēctī
cernimus Īdaeā clāram sē condere silvā
signantemque viās; tum longō līmite sulcus
dat lūcem, et lātē circum loca sulphure fūmant.
Hīc vērō victus genitor sē tollit ad aurās
700 adfāturque deōs et sānctum sīdus adōrat.

The Trojans leave the city. Aeneas takes his father on his shoulders. Iulus accompanies his father, and Creusa follows at a distance. Their rendezvous is the temple of Ceres outside the city.

“Iam iam nūlla mora est; sequor et quā dūcitis adsum,
dī patriī; servāte domum, servāte nepōtem.
Vestrum hoc augurium, vestrōque in nūmine Trōia est.
Cēdō equidem nec, nāte, tibi comes ire recūsō.”

- 705 Dīxerat ille, et iam per moenia clārīor ignis

691-695 **haec ōmina firmā**: ratify these omens, by some further sign. **Vix . . . intonuit**: paratactic construction, using “-que” in place of a subordinating conj. such as “cum.” **laevum**: cognate acc. (neuter of the adj. “laevus”); cf. “suprēmum” in l. 630. Thunder on the left was regarded as a good omen in Roman augury. **facem . . . lūce**: trailing a torch with blazing light.

696-700 **Īdaeā . . . silvā**: hide itself, clear to view, in the forest of Ida. The ancient commentator Servius applies the portent to the destiny of Aeneas; the direction of the meteor showed that the Trojans were to gather on Mount Ida; the lightning indicated that they would become famous under Aeneas; the trail of sparks meant that some would remain behind; the length of the meteor's path foreshadowed a long journey; the furrow suggested that it would be by sea; and the smoke referred either to the death of Anchises or the war in Italy. **Hīc vērō** = “Tum vērō.” **sē . . . aurās**: i.e. he stands up. He had been lying down, resigned to his fate.

701-705 **mora**: distinguish from “mors” and “mōs.” **dī patriī**: voc., gods of my country. **nepōtem**: Ascanius, who had been singled out for the first portent. **vestrō in numine**: in your divine power (under your protection). Note the emphasis in “vestrum, vestrō.” **Cēdō**: I yield. **clārīor**: of sound rather than brightness.

audītur, propiusque aestūs incendia volvunt.

"Ergō age, cāre pater, cervicē impōnere nostrae;

ipse subibō umeris nec mē labor iste gravābit.

Quō rēs cumque cadent, ūnum et commūne pericūlum,

710 ūna salūs ambōbus erit. Mihi parvus Iūlus

sit comes, et longē servet vēstīgia coniūnx.

Vōs, famulī, quae dicam, animīs advertite vestrīs.

Est urbe ēgressīs tumulus templumque vetustum

dēsertae Cereris, iūxtaque antīqua cupressus,

715 rēligiōne patrum multōs servāta per annōs.

Hanc ex dīversō sēdem veniēmus in ūnam.

Tū, genitor, cape sacra manū patriōsque Penātēs;

mē bellō ē tantō dīgessum et caede recentī

attrectāre nefās, dōnec mē flūmine vivō

720 abluerō."

Haec fātus lātōs umerōs subiectaque colla

veste super fulvique īnsternor pelle leōnis,

succēdōque onerī; dextrae sē parvus Iūlus

implicuit, sequiturque patrem nōn passibus aequīs;

725 pōne subit coniūnx. Ferimur per opāca locōrum,

706-710 **aestūs**: acc. pl., *waves of heat*. **Ergō age**: in prose "agedum," *Come then*. **impōnere**: impera. pass. in reflexive sense, *place yourself upon*. But perhaps the pass. form is used because Anchises physically is almost helpless. **subibō umeris**: lit., *I will go under with shoulders (I will take you on my shoulders)*. **Quō . . . cumque**: separated by tmesis. App. 327. **cadent** = "evenient" or "accident."

711-715 **longē . . . coniūnx**: *let my wife mark my footsteps at a distance*. They would be safer in small groups, but the instructions help to prepare for the later disappearance of Creusa. **ēgressīs**: dat. of reference, *for you as you leave*. App. 137. **dēsertae Cereris**: of lonely Ceres. It was Roman custom to place temples of Ceres, goddess of agriculture, in unfrequented places outside town walls. **rēligiōne patrum**: by the reverence of our fathers.

716-720 **ex dīversō**: from different directions. **sacra**: the sacred objects; explained by "patriōs Penātēs." **mē**: like "tū," emphatic by position. **nefas**: sc. "est," *it is sin for me to handle*; "attrectō" is a freq. of "adtrahō." **flūmine vivō**: running water was essential for ceremonial purification.

721-725 **umerōs . . . colla**: acc. with "īnsternor" which is used in middle sense; cf. "cingitur" in l. 511, *I spread broad shoulders and bowed neck with a covering, the skin of a tawny lion*. **fulvique pelle leōnis**: explains and elaborates on "veste." **super**: adv., *over, above*; reinforcing the verb "īnsternor." **dextrae**: sc. "manū"; dat. with "implicuit sē," *clung to my right hand*. **nōn passibus aequis**: the small boy finds it difficult to keep pace. **per opāca locōrum** = "per opāca loca," in order to keep out of the light.

et mē, quem dūdum nōn ūlla iniecta movēbant
tēla neque adversō glomerātī ex agmine Grāi,
nunc omnēs terrent aerae, sonus excitat omnis
suspēsum et pariter comitīque onerīque timentem.

Warned by Anchises that the enemy are approaching, Aeneas is seized by panic and forgets Creusa. At the rendezvous she alone is missing.

- 730 Iamque propinquābam portīs, omnemque vidēbar
ēvāsisse viam, subitō cum crēber ad aurēs
vīsus adesse pedum sonitus, genitorque per umbram
prōspiciēns, "Nāte," exclāmat, "fuge, nāte; propinquant.
Ārdentēs clipeōs atque aera micantia cernō."
735 Hīc mihi nescio quod trepidō male nūmen amīcum
cōnfūsam ēripuit mentem. Namque āvia cursū
dum sequor et nōtā excēdō regiōne viārum,
heu! miserō coniūnx fātōne ērepta Creūsa
substitit? Errāvitne viā seu lassa resēdit?
740 Incertum; nec post oculīs est reddita nostrīs.
Nec prius āmissam respexī animumve reflexī
quam tumultum antīquae Cereris sēdemque sacrātam
vēnimus. Hīc dēmum collēctīs omnibus ūna
dēfuit, et comitēs nātumque virumque fefellit.
745 Quem nōn incūsāvī āmēns hominumque deōrumque,
aut quid in ēversā vidī crūdēlius urbe?

726-730 **adversō . . . agmine:** *massed in opposing column.* **suspensum timen-**
tem: participles agreeing with "mē," *because I am anxious and fearful alike for*
companion and for burden. **portīs** = "ad portās."

731-735 **ēvāsisse:** used transitively, *to have come safely over.* **vīsus:** sc. "est."
Note the dactylic rhythm to convey excitement.

736-740 **āvia:** n. pl., *byways.* **miserō:** abl. with "fātō." **miserō . . . resēdit:**
did my wife Creusa snatched away by unkind fate – did she halt? Or did she stray
from the path, or sink down in weariness? **Incertum:** sc. "est." **post** = "postea."

741-745 **āmissam:** sc. "Creūsam." **animum reflexī** = "animadvertī." **quam:**
with "prius," as conj., *until.* **tumulum . . . sēdem:** acc. of the place to which;
"ad" is implied. App. 157. **ūna** = "sōla." **fefellit:** *escaped the notice (was*
missed by). **hominumque deōrumque:** partitive gen. with "quem." A hyper-
metric line; the final "-que" elides with "aut" of the next line. The effect intended
is the fullness of despair.

Aeneas searches the captured city for his wife.

Ascanium Anchīsēnque patrem Teucrōsque Penātēs
commendō sociīs et curvā valle recondō.

Ipsē urbem repetō et cingor fulgentibus armīs.

750 Stat cāsūs renovāre omnēs omnemque revertī
per Trōiam et rūsus caput obiectāre periculis.

Principiō mūrōs obscūraque limina portae,
quā gressum extuleram, repetō et vēstīgia retrō
observāta sequor per noctem et lūmine lūstrō.

755 Horror ubique animō, simul ipsa silentia terrent.

Inde domum, sī forte pedem, sī forte tulisset,
mē referō. Inruerant Danaī et tēctum omne tenēbant.

Illicet ignis edāx summa ad fastigia ventō
volvitur; exsuperant flammae, furit aestus ad aurās.

760 Prōcēdō et Priamī sēdēs arcemque revīsō.

Et iam porticibus vacuīs Iūnōnis asylō
custōdēs lēctī Phoenix et dīrus Ulixēs
praedam adservābant. Hūc undique Trōia gaza
incēnsīs ērepta adytīs, mēnsaeque deōrum

765 crātērēsque aurō solidī, captīvaque vestis

746-750 **Teucrōs**: adj. with "Penātes." **cingor**: used reflexively, *I gird myself* (contrast "cingitur" in l. 511). Presumably the "famuli" had brought along the armor. **Stat**: impers.; *it stands (I am resolved)*.

751-755 **caput**: as often, *life*. **obiectāre**: freq. of "obiciō." **portae**: the city gate. **gressum extuleram** = "excesseram." Cf. "effere pedem" in l. 657. **lūmine lūstrō**: assonance; "lūmine" is usually explained as *with my eyes*, here perhaps *in the light*. Aeneas is now careless of concealment. **animō**: se. "est."

756-760 **sī forte . . . sī forte**: anaphora to stress how forlorn the hope was. **pedem tulisset** = "iisset"; in an implied ind. question, *to see whether she had gone home*. **Illicet**: cf. l. 424. **edāx**: *devouring*, from "edō"; cf. "pugnāx, tenāx, audāx, rapāx."

761-765 **asylō**: *in the sanctuary*. **Iūnōnis**: because Juno had favored the Greeks throughout the war. **Phoenix**: Phoenix had been tutor of Achilles and in *Iliad*, IX was one of the ambassadors sent to try to reconcile Achilles with Agamemnon. **Trōia**: scanned as trisyllabic. **adytis**: dat. of separation with "ērepta." **crātērēs**: *mixing bowls*, for diluting wine. **aurō solidī**: Virgilian for "ex solidō aurō."

congeritur. Puerī et pavidāe longō ōrdine matrēs
stant circum.

Ausus quīn etiam vōcēs iactāre per umbram
implēvī clāmōre viās, maestusque Creūsam
770 nēquiquam ingemināns iterumque iterumque vocāvī.

Creusa's shade appears to Aeneas and tells him
all is well. He finds that a large band has gath-
ered, prepared to follow him into exile.

Quaerentī et tēctīs urbis sine fine furentī
infēlix simulācrum atque ipsius umbra Creūsae
vīsa mihi ante oculōs et nōtā maior imāgō.
Obstipui, steteruntque comae et vōx faucibus haesit.
775 Tum sic adfārī et cūrās hīs dēmere dietīs:
"Quid tantum īnsānō iuvat indulgēre dolorī,
Ō dulcis coniūnx? Nōn haec sine nūmine dīvum
ēveniunt; nec tē hinc comitem asportāre Creūsam
fās, aut ille sinit superī rēgnātor Olympī.
780 Longa tibi exsilia et vāstum maris aequor arandum,

766-770 *congeritur*: sing., agreeing with nearest of the four subjects. *Puerī et matrēs*: to be sold later as slaves. *quīn etiam*: adverbial phrase, *furthermore*. *vōcēs iactāre*: to utter cries at random. *nēquiquam . . . vocāvī*: an onomatopoeic line; what elements contribute to the effect?

771-775 *Quaerentī et furentī*: dat. with "mihi," to me as I searched and raged endlessly. *tectīs*: abl. of place. App. 176. *vīsa*: sc. "est," appeared. *simulācrum umbra imāgō*: synonyms to stress that it was but her spirit. *nōtā*: sc. "Creūsā"; abl. of comparison, taller than the Creusa I knew. App. 164. The spirits of the dead indicate that they are superhuman by being taller than in mortal life. *steterunt*: on occasion, as here, a long vowel is shortened; systole is the technical term for such shortening. App. 326. *adfārī . . . dēmere*: hist. infinitives; *Then she thus addressed me and removed my sorrows with these words*.

776-780 *Quid iuvat*: sc. "tē," How does it help you? *Nōn . . . dīvum*: litotes for *Certainly by the will of the gods*. App. 309. The purpose of the vision of the dead Creusa is to replace Aeneas' wild grief with humble resignation. *comitem*: in apposition with "Creusam." *fās*: sc. "est." *superī*: gen. with "Olympī," of high Olympus. *exsilia*: sc. "erunt"; pl. is used to indicate perhaps the long period of wandering.

et terram Hesperiam veniēs, ubi Lȳdius arva
inter opīma virum lēnī fluit agmine Thybris.
Illīc rēs laetae rēgnumque et rēgia coniūnx
parta tibi. Lacrimās dilēctae pelle Creūsae.

785 Nōn ego Myrmidonum sēdēs Dolopumve superbās
aspiciam aut Grāis servitum mātribus ibō,
Dardanis et dīvae Veneris nurus;
sed mē magna deum genetrīx hīs dētinet ōrīs.
Iamque valē et nātī servā commūnis amōrem.”

790 Haec ubi dicta dedit, lacrimantem et multa volentem
dicere dēseruit, tenuēsque recessit in aurās.
Ter cōnātus ibī collō dare bracchia circum;
ter frūstrā comprēnsa manūs effūgit imāgō,
pār levibus ventīs volucrīque simillima somnō.

795 Sic dēmum sociōs cōnsūptā nocte revīsō.

781-785 **terram Hesperiam**: to the Western land (to Italy). **Lȳdius**: the Tiber is called *Lydian* because it formed the eastern border of Etruria, whose people were said to have settled from Lydia in Asia Minor. **arva . . . virum**: through the rich tilled land of farmers. **rēs laetae**: a happy fate, one of the subjects for “parta.” **rēgia coniūnx**: Lavinia, daughter of king Latinus. **dilēctae Creūsae**: objective gen., for your beloved Creusa. **Myrmidonum Dolopumve**: cf. l. 7.

786-790 **mātribus**: dat. with supine. **servitum**: to be slave to Greek matrons. **Dardanis**, -idis daughter of Dardonus, a Trojan woman. According to Servius some one filled out the meter with “et tua coniūnx,” which is quite appropriate here. **magna deum genetrīx**: the great mother of the gods is Cybele, a Phrygian deity whose worship was first introduced at Rome during the Hannibalian war. **hīs ōrīs**: abl. of place. Virgil invests Creusa’s disappearance (necessary for the later development of his epic) with an air of mystery. We are now perhaps to think of her as a semi-deified ministrant of the goddess. In his visit to the underworld Aeneas again encounters his father and Dido, but not his wife Creusa. **servā amōrem**: keep the love, i.e. continue to love. **Haec . . . dedit**: When she spoke these words. Note again that Virgil deliberately varies his phrasing for beginning or ending direct quotation. **lacrimantem . . . volentem**: sc. “mē.”

791-795 **tenuēs in aurās**: into thin air. **cōnātus**: sc. “sum.” **dare- circum**: by tmesis for “circumdāre.” App. 327. **comprēnsa** = “comprehēnsa.” **somnō**: sleep in place of “somniō,” a dream. **Sic dēmum**: the simple words add to the pathos.



Relief of Aeneas' flight from Troy with Anchises on his son's shoulders and Ascanius walking hand-in-hand at the side of his father.

Atque hīc ingentem comitum adflūxisse novōrum
 inveniō admirāns numerum, mātresque virōsque,
 collēctam exsiliō pūbem, miserābile vulgus.
 Undique convēnēre, animīs opibusque parātī,
 800 in quāscumque velim pelagō dēdūcere terrās.
 Iamque iugīs summae surgēbat Lūcifer Īdae
 dūcēbatque diem, Danaīque obsessa tenēbant
 līmina portārum, nec spēs opis ūlla dabātur.
 Cessī et sublātō montēs genitōre petīvī.”

796-800 **admirāns**: pres. part.; *wondering, to my surprise*. **mātresque virōsque**: both *women and men*; explaining “*numerum*”; “*pūbem*” and “*vulgus*” are also appositives. **exsiliō**: dat. of purpose. App. 136. **parātī**: sc. “*mē sequī*.” in **quāscumque . . . terrās**: *to whatever lands I wish to lead them by sea*. **velim**: subjunct. in implied ind. disc. **dēdūcere**: regularly used of founding a colony.

801-804 **Lūcifer**: *the morning star*, star of Venus, and symbolic of light from darkness, hope from despair, in spite of what Aeneas thinks (l. 803). **nec . . . dabātur**: *nor was any hope of aid offered*. **Cessī**: *I gave way*.

Ovid

Ovid (Publius Ovidius Naso, 43 B.C. — A.D. 18) was born at Sulmo (modern Sulmona), a town some 90 miles east of Rome. His family had enjoyed equestrian status for several generations and was evidently prosperous. His father had planned for him a career in law and politics. Consequently as a young boy he was sent to Rome for the best education available, later studying in Athens and traveling in Asia Minor and Sicily. But Ovid's talent for writing verses had manifested itself even in his earliest years (**et quod temptābam scribere, versus erat**), and after holding minor public offices, he renounced any further prospect of a career in public life, devoting himself to the writing of poetry and the enjoyment of life in the capital. His earlier works (*Amōrēs*, *Hērōides*, *Ars Amātōria*) ensured his popularity with the gay, sophisticated society of his generation. Unlike Virgil and Horace, Ovid shows no sympathy for the social, moral and religious reforms which Augustus had tried to institute in an effort to raise standards of morality and conduct, seriously weakened by long years of civil strife and anarchy. Hence it was a rude shock when he was abruptly banished by imperial edict in A.D. 8 to Tomis on the western coast of the Black Sea. The grounds for banishment, Ovid tells us, were **duo crimina, carmen et error**. The **carmen** was presumably *Ars Amātōria*. The second, more serious charge, which Ovid vaguely describes as **culpa, stultitia, simplicitās**, something that he had seen, still remains a mystery.

For a poet of Ovid's tastes and temperament banishment to the semi-barbarous seaport town of Tomis was as cruel a punishment as could be devised. Repeatedly he appealed for mitigation or remission of the penalty, but in vain, and at Tomis Ovid died in the tenth year of his exile.

Among his important works are the following:

Amōrēs: a revised edition in three books, celebrating among other topics the charms of a fictitious lady love, Corinna.



Sulmo mihi patria est. Medieval statue of Ovid at Sulmona, his birthplace.

Provincial Tourist Office, L'Aquila, Italy

Hērōides: a series of letters invented for heroines of antiquity to write to absent husbands or lovers.

Dē Medicāmine Faciēi: on beauty care, only a fragment of which has come down to us.

Ars Amātōria: in three books, a mock-didactic poem on the art and science of love.

Remēdia Amōris: on ways to untangle the amatory knot, a half-serious recantation of the *Ars*.

Metamorphōsēs: in fifteen books some 250 transformations of various kinds deftly interwoven from the creation of the world down to Ovid's own times, making this work a storehouse of information on ancient mythology.

Fasti: a Roman calendar in twelve books, explaining festivals, legends and religious rites, only the first six books being completed.

Trīstia: in five books, letters chiefly to his wife and friends, dating from the earlier years of his banishment.

Epistulae ex Pontō: in four books, letters from the Black Sea, written during his last years on three main themes: the past, his offense; the present, his unhappiness at Tomis; the future, his desire for a change or recall from exile.

Lively imagination, power of vivid description, psychological insight, ability to master with grace and ease seemingly intractable material constitute the innate gifts which, combined with his training in rhetoric, make Ovid supreme among Roman writers in the art of telling stories. His favorite meter, the elegiac couplet, he brought to a standard of perfection never equalled before or since. His works, especially the *Metamorphōsēs*, have exercised a deep and abiding influence and have been a neverfailing source of inspiration for poets, painters and musicians.

THE HOODWINKING OF ARGUS

When Juno suspected that Jupiter was infatuated with the nymph Io, Jupiter decided to avoid further unpleasantness and metamorphosed the nymph into a heifer. At Juno's request he reluctantly gave her the heifer, and she then set the hundred-eyed monster Argus to stand watch.

Centum lūminibus cinctum caput Argus habēbat.

Inde suis vicibus capiēbant bīna quietem,
cētera servābant atque in statīōne manēbant.

Cōnstitērat quōcumque locō, spectābat ad Iō;

5 ante oculōs Iō, quāmvīs āversus, habēbat.

Lūce sinīt pāsci; cum sōl tellūre sub altā est,
claudit et indignō circumdat vincula collō.

Frondebis arboreis et amārā pāscitur herbā,
prōque torō terrae nōn semper grāmen habentī

10 incubat infēlix, līmōsaque flūmina pōtat.

1-5 lūminibus = "oculīs." Inde = "Ex eis," Of these. ad: toward.

6-10 sinīt: supply "eam" or "Iō" as acc. subject for the infinitive. claudit: he pens her in. pāscitur: subject is "Iō." prō torō: as a bed. terrae: dative with compound verb "incubat."

arboreus of trees
incubō, -āre, -uī, -itum lie on
indignus undeserving, innocent

Iō, acc. Iō f. Io, daughter of Inachus,
river-god of Argos
pāscor, -i, pāstus sum graze, browse
pōtō, -āre, -āvī, -ātus (pōtus) drink

Illa etiam supplex, Argō cum bracchia vellet
tendere, nōn habuit quae bracchia tenderet Argō,
et cōnāta querī, mūgītūs ēdidit ōre
pertimuitque sonōs propriāque exterrita vōce est.

Io makes a pathetic attempt to be recognized by her father and sisters.

- 15 Vēnit et ad rīpās ubi lūdere saepe solēbat,
Īnachidas rīpās, novaque ut cōnspexit in undā
cornua, pertimuit sēque exsternāta refūgit.
Nāides ignōrant, ignōrat et Īnachus ipse
quae sit. At illa patrem sequitur sequiturque sorōrēs
20 et patitur tangī sēque admīrantibus offert.

Dēcerptās senior porrēxerat Īnachus herbās:
illa manūs lambit patriisque dat ōscula palmīs
nec retinet lacrimās; et sī modo verba sequantur,
ōret opem nōmenque suum cāsūque loquātur.

Her father recognizes her but cannot help her.

- 25 Littera prō verbīs, quam pēs in pulvere dūxit,
corporis indicium mūtātī trīste perēgit.
“Mē miserum!” exclāmat pater Īnachus, inque gementis
cornibus et niveae pendēns cervīce iuvencae,
“Mē miserum!” ingeminat, “Tūne es quaesīta per omnēs
30 nāta mihī terrās? Tū nōn inventa repertā

11-15 quae . . . tenderet: clause of purpose, *arms to stretch out*.

16-20 Īnachidas: of Inachus, her father, the river-god in Argos. The form is Greek acc.; hence the short final a. sēque: “sē” is object of “refūgit,” *started back from herself*, i.e., from her reflection. Nāides: water nymphs, sisters of Io. patitur tangī: supply “sē” as acc. subject, *she allows herself to be touched (patted)*.

21-25 si sequantur, ōret, loquātur: future less vivid condition, *should . . . would*. Littera: the heifer traced, according to Ovid, the letters “IO” in the dust. prō verbīs: *in place of spoken words*.

26-30 Mē miserum: acc. of exclamation, *Woe is me!* gementis: to be taken with “iuvencae.” cornibus, cervīce: abls. with “in.” Tūne es quaesīta nāta mihī: *Are you the daughter whom I searched for?* mihī: dat. of agent, where prose would use “ā mē.” repertā: abl. of comparison with “tē” implied, *than when you have been found*.

exsternō (1) terrify
Īnachis, -idis Inachian, of Inachus
iuvenca heifer

Nāis, -idis f. water nymph, Naiad
niveus snow-white

Vessel unearthed from Spina, a Greek-Etruscan town in central Italy, dating from the fourth century, B.C.

Photo from European



lūctus erās levior! Reticēs nec mūtua nostrīs
dicta refers, altō tantum suspīria dūcis
pectore, quodque ūnum potes, ad mea verba remūgīs.
At tibi ego ignārus thalamōs taedāsque parābam,
35 spēsque fuit generī mihi prīma, secunda nepōtum.
Dē grege nunc tibi vir, nunc dē grege nātus habendus.
Nec finīre licet tantōs mihi morte dolōrēs,
sed nocet esse deum, praeclūsaque iānua lēti
aeternum nostrōs lūctūs extendit in aevum.”

Argus drives her away.

40 Tālia maerentem stellātus summovet Argus,
ēreptamque patrī dīversa in pāscua nātam
abstrahit; inde procul montis sublimē cacūmen
occupat, unde sedēns partēs speculētur in omnēs.

Jupiter sends Mercury to kill Argus.

Nec superum rēctor mala tanta Phorōnidos ultrā
45 ferre potest, nātumque vocat, quem lūcida partū

31-35 *nec . . . refers: and you do not answer our (my) words. quod ūnum potes: the only thing you can (do).*

36-40 *tibi vir, nātus habendus: supply “est,” passive periphrastic, you must have mate, offspring. Nec finire licet mihi: Nor may I end because as river-god he is immortal. Tālia: internal acc. with “maerentem.” As he thus expressed his grief. Supply “patrem” or “eum” as object of “summovet.”*

41-45 *patrī: dat. of separation with “ēreptam,” from her father. speculētur: subjunc. in rel. cl. of purpose, from which to look out. superum: contracted form of “superōrum.” mala tanta: such great sorrows. Phorōnidos: Phoroneus was the brother of Io; here the form is Greek gen. sing., of the sister of Phoroneus.*

*cacūmen, -minis n. point, peak
diversus opposite, different
gener, -eri m. son-in-law
partus, -ūs m. birth
pāscuum pasture*

*Phorōnis, -idos f. sister of Phoroneus,
Io
remūgiō, -ire low (moo) in return
stellātus starry-eyed
sublimis, -e lofty, high
taeda torch, wedding torch*



Roman women were fond of ornaments often exquisitely fashioned from gold.

Atinari, Fototeca Unione

Plēias ēnīxa est, lētōque det imperat Argum.
Parva mora est ālās pedibus virgamque potenti
somniaferam sūmpsisse manū tegimenque capillīs.

Mercury disguises himself as a goatherd.

Haec ubi disposuit, patriā Iove nātus ab arce
50 dēsilit in terrās. Illīc tegimenque remōvit
et posuit pennās, tantummodo virga retenta est.
Hāc agit ut pāstor per dēvia rūra capellās,
dum venit abductās, et strūctīs cantat avēnīs.

Mercury tries to lull Argus to sleep.

Vōce novā et captus custōs Iūnōnius arte,
55 “Quisquis es, hōc poteris mēcum cōnsīdere saxō,”
Argus ait, “neque enim pecorī fēcundior ūllō
herba locō est, aptamque vidēs pāstōribus umbram.”
Sēdit Atlantiadēs et euntem multa loquendō
dētīnuīt sermōne diem, iūnetīsque canendō
60 vincere harundinibus servantia lūmina temptat.

46-50 Plēias: Maia, mother of Mercury, was one of the Pleiades. lētō . . . Argum: more fully, “Mercuriō imperat ut lētō Argum det,” orders Mercury to kill Argus. Parva mora est sūmpsisse = “Celeriter sūmpsit.” virgam somniaferam: his magic wand (“cādūceus”). tegimen: his winged cap (“petasus”). Iove nātus: the son of Jupiter.

51-55 posuit = “dēposuit.” per dēvia rūra: by secluded country paths. capellās, dum venit abductās: she-goats, stolen as he goes along. Mercury is god of thieves. strūctīs avēnīs: upon the reeds that he had fitted together; so also (lines 59-60) “iūnetīs harundinibus.” cantat: by metaphor for “plays.” Vōce novā et arte: By the strange sound and virtuosity.

56-60 euntem dētīnuīt diem: he beguiled the passing day.

Atlantiadēs, -ae *m.* descendant of

Atlas, Mercury

avēna reed

capella she-goat

dēvius out-of-the-way, roundabout

ēnītor, -ī, ēnīxus (ēnīsus) sum toil,

labor; partū ēnītor, give birth to

harundō, -dinis *f.* reed, cane

Iūnōnius of Juno

penna feather, wing

Plēias, -adis *f.* a Pleiad, Maia

somniafer, -era, -erum sleep-bringing

tegimen, -minis *n.* covering

virga rod, staff, wand

Ille tamen pugnat mollēs ēvincere somnōs
et, quamvīs sopor est oculōrum parte receptus,
parte tamen vigilat. Quaerit quoque — namque reperta
fistula nūper erat — quā sit ratiōne reperta.

Mercury puts the remaining eyes of Argus to sleep by beginning the dull story of Syrinx.

- 65 Tum deus, "Arcadiae gelidīs in montibus," inquit,
"inter Hamādryadas celeberrima Nōnācrinās
Nāias ūna fuit, nymphae Sýringa vocābant.
Nōn semel et Satyrōs clūserat illa sequentēs
et quōscumque deōs umbrōsaque silva ferāxque
70 rūs habet. Ortygiam studiīs ipsāque colēbat
virginitāte deam; rītū quoque cīneta Diānae,
falleret et posset crēdī Lātōnia, sī nōn
corneus huic arcus, sī nōn foret aureus illī.
Sic quoque fallēbat. Redeuntem colle Lycaeō
75 Pān videt hanc, pīnūque caput praecīnctus acūtā
tālia verba refert." Restābat verba referre.

60-75 In this passage Ovid has deliberately made the verse meter monotonous in order to suggest the effort to lull Argus to sleep: thus lines 60, 63, 64, 68, 71 are identical in meter, as are 61 and 72, 65 and 70, and 74 and 75.

61-65 **reperta**: *discovered, invented*. The repetition of the word at the end of lines with identical meter suggests that Argus is now quite sleepy.

66-70 **Nōnācrinās**: the fifth foot is spondaic. **Sýringa**: Greek acc. **vocābant**: supply "eam." **Nōn semel**: lit. *Not just once, i.e., Quite often*. **Ortygiam deam**: the goddess of Ortygia, i.e., Diana (Artemis), who was born on Ortygia (Delos).

71-75 **falleret et posset, sī nōn foret illi**: present contrary-to-fact condition, *she would deceive and could . . . if she did not have*. **foret**: alternative form of "esset." **huic, illi**: the references are deliberately ambiguous since Syrinx was "illa" (line 68) and changes to "hanc" (line 75). Hence Ovid continues "Sic quoque fallēbat," *In this way too she deceived, i.e., In this way too it was hard to tell which was which*. **caput**: acc. of respect with "praecīnctus"; lit. *encircled in respect to his head*.

Arcadia district in central Peloponnese
arcus, -ūs *m.* bow
corneus of horn
fistula pipe, reed pipe
Hamādryas, -adis *f.* Hamadryad, tree
nymph
Lātōnia daughter of Latona, Diana
Lycaeus of Lycaeus, a mountain in
Arcadia sacred to Pan
Nāias (Nāis), -idis *f.* Naiad, water
nymph
Nōnācrinus of Nonacris, a mountain in
Arcadia

nympha nymph
Ortygius of Ortygia (old name for
Delos)
Pān, Pānos *m.* Pan, Arcadian god of
mountains and woodlands
praecīnctus encircled
rītus, -ūs *m.* ritual, custom, manner
Satyrus a Satyr
Sýrinx, -ingis *f.* Syrinx, a nymph loved
by Pan
umbrōsus shaded
virginitās, -ātis *f.* virginity

Mercury kills the sleeping Argus, whose eyes Juno puts in the tail of the peacock.

Tālia dictūrus vīdit Cyllēnius omnēs
 succubuisse oculōs, adopertaque lūmina somnō.
 Supprimat extemplō vōcem firmatque sopōrem,
 80 languida permulcēns medicātā lūmina virgā.
 Nec mora, falcātō nūtāntem vulnerat ēnse,
 quā collō est cōnfīne caput, saxōque cruentum
 dēicit et maculat praeruptam sanguine rūpem.
 Arge, iacēs, quodque in tot lūmina lūmen habēbās
 85 extīnetum est, centumque oculōs nox occupat ūna.
 Excipit hōs, volucrisque suae Sātūrnia pennīs
 collocat, et gemmīs caudam stellantibus implet.

METAMORPHOSES 1. 625 ff.

76-80 **Tālia dictūrus:** *When he was about to speak these words.* **adoperta:** supply "esse."

81-87 **Nec mora:** supply "est" = "Statim," *At once.* **ēnse:** not mentioned earlier, but required on this mission. **saxō:** with "dēicit," *throws him down from the rock.* **Arge, iacēs, habēbās:** apostrophe. **in tot lūmina:** *for so many sights (eyes);* word play with "lūmen." **volucris suae:** *of her bird, the peacock, sacred to Juno.* **stellantibus:** *starry, shining.*

adoperiō, -īre, -operuī, -opertus cover
 over
cauda tail
cōnfīnis, -e *w. dat.* adjoining
Cyllēnius the Cyllenian god, Mercury,
 because born on Mt. Cyllene in
 Arcadia
falcātus hooked
medicō (1) drug, charm

permulceō, -ēre, -mulsī, -mulsus
 soothe
Sātūrnia daughter of Saturn, Juno
stellāns, -antis shining like stars
succumbō, -ere, -cubuī, -cubitum sink
 down, droop
supprimō, -ere, -pressī, -pressus check,
 lower, suppress

ARS AMATORIA

Liber Tertius

Ovid originally wrote the ARS AMATORIA, a mock-didactic poem on the art and science of love, in two books, addressed to young men, telling where to find girls, how to attract them, and how to retain their affections. Then came the afterthought that he could write something similar for girls.

For the meter, elegiac distich or couplet, see page 238 and pages 255–259.

The poet now proposes to arm women for the fray. Some men will object that this is unfair, yet the bad reputation of some women cannot condemn them all.

- Arma dedī Danaīs in Amāzonas; arma supersunt,
 quae tibi dem et turmae, Penthesilēa, tuae.
Īte in bella parēs; vincant, quibus alma Diōnē
 fāverit et, tōtō quī volat orbe, puer.
5 Nōn erat armātīs aequum concurrere nūdās;
 sīc etiam vōbīs vincere turpe, virī.
Dīxerit ē multīs aliquis, “Quid vīrus in anguēs
 adicis et rabidae trādis ovīle lupae?”
Parcite paucārum diffundere crīmen in omnēs;
10 spectētur meritīs quaeque puella suīs.

1-5 Arma . . . in Amāzonas: Ovid is fond of comparing love to warfare and of drawing illustrations from mythology or the heroic age of Greece. Here men are the “Danaī,” and women are the Amazons, who sided with the Trojans in the Trojan War. Amāzonas: Greek form of acc. pl.; hence the short final vowel. tibi . . . tuae: apostrophe. Penthesilea was the queen of the Amazons. dem: subjunc. in rel. cl. of characteristic. vincant: let those conquer. tōtō . . . puer: Cupid. armātīs: supply “eum,” against armed men. The men were “armed” with the instructions of the first two books, but Ovid had left girls defenseless (“nūdās”).

6-10 Quid = “Cūr.” Parcite diffundere: a form of negative command, = “Nōlite diffundere.” spectētur: jussive subjunctive, let . . . be viewed.

Amāzōn, -onis *f.* Amazon, woman warrior
Diōnē, -ēs *f.* Dione, Venus
lupa she-wolf

ovīle, -lis *n.* sheepfold
rābidus raving, mad
vīrus, -ī *n.* poison

In fact women are less to blame than men.

Sī minor Atrīdēs Helenēn, Helenēsque sorōrem
quō premat Atrīdēs crīmine maior habet,
est pia Pēnelopē, lūstrīs errante duōbus
et totidem lūstrīs bella gerente virō.

15 Ipsa quoque et cultū est et nōmine fēmina Virtūs:
nōn mirum, populō sī placet illa suō.
Saepe virī fallunt, tenerae nōn saepe puellae,
paucaque, sī quaerās, crīmina fraudis habent.

The heroines of old lacked the necessary training, but Venus has appeared to Ovid to plead the case of the modern girl.

Phāsida, iam mātrem, fallāx dīmīsit Iāsōn;
20 vēnit in Aesoniōs altera nūpta sinūs.
Quantum in tē, Thēseu, voluerēs Ariadna marīnās
pāvit, in ignōtō sōla relicta locō.
Et fāmam pietātis habet, tamen hospes et ēnsem
praebuit et causam mortis, Elissa, tuae.
25 Quid vōs perdiderit, dīcam: nescīstis amāre;

11-15 Sī . . . habet: in prose order, "Sī minor Atrīdēs habet crīmen quō Helēnēn premat, maiorque Atrīdēs habet crīmen quō Helēnēs sorōrem premat." Helen had been unfaithful to Menelaus ("minor Atrīdēs") in eloping with Paris, and Clytemnestra (sister of Helen) had been unfaithful to Agamemnon ("Atrīdēs maior"). crīmine quō premat: an accusation by which he can find guilty. Pēnelopē: who had remained faithful to Ulysses during the twenty years when he was away from Ithaca. lūstrīs duōbus = "decem annīs": abl., in place of the more usual acc. of duration.

16-20 virī: Ovid again draws his illustrations from the heroic age. "Men" (exemplified by the heroes Jason, Theseus and Aeneas) betray, but Medea ("the Phasian woman"), Ariadne and Dido were more sinned against than sinning. Aesoniōs sinūs: the arms of Jason. altera nūpta: Glaucē, daughter of the king of Corinth.

21-25 Quantum in tē: supply "erat," *As far as you were concerned, For all you cared.* pāvit: from "pāscō." in ignōtō locō: on the island of Naxos. Ariadne had helped Theseus to find his way through the Labyrinth and to slay the Minotaur. He had deserted her. fāmam . . . tuae: Aeneas was famed for "pietās," but while he was a guest at the court of Dido (Elissa), he gave her a sword, with which she later took her own life when he did not requite her love. nescīstis: contracted from "nescīvistis," *you did not know how.*

Aesonius of Jason
Atrīdēs, -ae *m.* son of Atreus
cultus, -ūs *m.* grooming, refinement,
style
Elissa Dido
Helenē, -ēs *f.* Helen
Iāsōn, -onis *m.* Jason, leader of
Argonauts
lūstrum period of five years
marinus of the sea

nūpta bride
Pēnelopē, -ēs *f.* Penelope, wife of
Ulysses
Phāsīs, -īdis *f.* woman from Phasis, a
river in Colchis
Thēseus, -ei *m.* Theseus, Athenian
hero
totidem as many
volucris, -is *f.* bird

dēfuit ars vōbīs: arte perennat amor.
 Nunc quoque nescirent, sed mē Cytherēa docēre
 iussit et ante oculōs cōstitit ipsa meōs.
 Tum mihi, "Quid miserae," dīxit, "meruēre puellae?"
 30 Trāditur armātīs vulgus inerme virīs.
 Illōs artificēs geminī fēcēre libellī.
 Haec quoque pars monitīs ērudienda tuīs."

Enjoy life before it is too late.

Dum facit ingenium, petite hinc praecepta, puellae,
 quās pudor et lēgēs et sua iūra sinunt.
 35 Ventūrae memorēs iam nunc estōte senectae:
 sic nūllum vōbīs tempus abībit iners.
 Dum licet et vērōs etiam nunc ēditis annōs,
 lūдите: eunt annī mōre fluentis aquae.
 Nec, quae praeteriit, iterum revocābitur unda
 40 nec, quae praeteriit, hōra redire potest.
 Ūtendum est aetāte: citō pede lābitur aetās
 nec bona tam sequitur quam bona prīma fuit.

Beauty requires cultivation.

Ōrdior ā cultū: cultīs bene Līber ab ūvīs
 prōvenit, et cultō stat seges alta solō.
 45 Fōrma deī mūnus; fōrmā quota quaeque superbit?

26-30 **ars, arte:** emphatic, since "ars" is the theme and justification of the poem. **nescirent:** potential subjunc., *would not know*. The implied subject is "puellae." **Quid meruēre** = "meruērunt," *What wrong have . . . done?*

31-35 **geminī libellī:** the two books of *Ars Amatoria* already written. **Haec pars:** girls. **ērudienda:** supply "erit," *will have to be trained*. **Dum facit ingenium:** *While she inspires me*. **hinc** = "ā mē." **sinunt:** supply "praecepta petere." **estōte:** fut. impera. of "sum." **senectae:** poetic variant of "senectūtis."

41-45 **Ūtendum est:** pass. periphrastic with the retained abl. "aetāte"; supply "vōbīs," *You must enjoy youth*. **Līber:** by metonymy for "vīnum." **cultō solō:** abl. abs., *when the soil has been cultivated*. **deī:** i.e., of Venus. **fōrmā . . . superbit:** *how many are proud of their beauty, i.e., few girls are naturally beautiful*.

artifex, -fīcis *m.* artist, expert
Cytherēa the goddess of Cythera,
 Venus
inermis, -e unarmed, defenseless
libellus small book
Liber Deliverer, (epithet of) Bacchus
perennō (1) last for years

prōveniō, -īre, -vēnī, -ventum come
 forth, thrive
quotus which in number; **quotus**
quisque how few
seges, -etis *f.* field of grain
senecta old age
superbiō, -īre be proud of, boast of

Pars vestrum tālī mūnere magna caret.
 Cūra dabit faciem; faciēs neglēcta peribit,
 Īdaliae similis sit licet illa deae.

The plain, rough standards of the heroic age are no longer acceptable.

Corpora sī veterēs nōn sīc coluēre puellae,
 50 nec veterēs cultōs sīc habuēre virōs.
 Sī fuit Andromachē tunicās indūta valentēs,
 quid mīrum? Dūrī mīlitis uxor erat.
 Scīlicet Āiācī coniūnx ōrnāta venīrēs,
 cui tegimen septem terga fuēre boum!
 55 Simplicitās rudis ante fuit; nunc aurea Rōma est
 et domitī magnās possidet orbis opēs.

Contrast primitive Rome with the great Imperial capital of today.

Aspice quae nunc sunt Capitōlia quaeque fuērunt:
 alterius dīcēs illa fuisse Iovis.
 Cūria cōnciliō nunc est dignissima tantō,
 60 dē stipulā, Tatiō rēgua tenente, fuit.

46-50 *vestrum*: gen. of "vōs." *Īdaliae deae* (i.e., Venus): dat. w. "similis." *sit licet*: *although it is*. *veterēs puellae*: *girls in earlier times*. *coluēre* = "coluērunt."

51-55 *tunicās valentēs*: acc. of respect w. "indūta," *dressed in homespun tunics*. *quid mīrum*: supply "est," *what is surprising about that?* *Scīlicet*: often introduced an ironical remark; here the irony is in "ōrnāta," *all dressed up*. *septem terga boum*: the shield ("tegimen") of Salaminian Ajax had seven layers of bull's hide. *fuēre* = "fuērunt." *boum*: gen. pl. of "bōs."

56-60 *quae nunc . . . fuērunt*: contrast between the temple of Jupiter Optimus Maximus rebuilt at great expense by Augustus and the primitive structure dating from the time of Tarquinius Superbus. *Cūria*: a new senate house ("Curia Iulia") dedicated by Augustus in 29 B.C. *Tatiō*: Titus Tatius, king of the Sabines, ruled jointly with Romulus over Romans and Sabines.

Āiāx, -ācis *m.* Ajax
 Īdalius of Idalium, mountain in
 Cyprus sacred to Venus
 simplicitās, -ātis *f.* simplicity

stipula stalk, reed, thatch
 tegimen, -minis *n.* protection, shield
 valēns, -entis strong, practical

Quae nunc sub Phoebō ducibusque Palātia fulgent,
quid nisi arātūrīs pāscua būbus erant?

Ovid favors his own age, not for its luxuries (symbolized by the mining of gold, pearl fishing, marble quarrying, and elaborate seaside residences), but for refining the rough manners of an earlier age.

Prisca iuvent aliōs, ego mē nunc dēnique nātum
grātulor; haec aetās mōribus apta meīs,
65 nōn quia nunc terrae lentum subdūcitur aurum
lēctaque diversō lītore concha venit,
nec quia dēcrēscunt effossō marmore montēs,
nec quia caeruleae mōle fugantur aquae,
sed quia cultus adest nec nostrōs mānsit in annōs
70 rūsticitās priscē illa superstes avīs.

Avoid showiness and cultivate good taste.

Vōs quoque nōn cārīs aurēs onerāte lapillīs
quōs legit in viridī dēcolor Indus aquā,
nec prōdite gravēs insūtō vestibis aurō;
per quās nōs petitis saepe fugātis opēs.
75 Munditiūs capimur: nōn sint sine lēge capillī;

61-65 **Phoebō ducibusque**: the temple of Apollo on the Palatine was dedicated in 28 B.C., and the home of Augustus (= "ducibus") was the first of the Imperial palaces there. **būbus**: dat. pl. of "bōs." **Prisca iuvent aliōs**: *Let others find pleasure in antiques.* **iuvent**: jussive subjunctive. **terrae**: dat. w. "subdūcitur," *is withdrawn from the earth.*

66-70 **concha**: by metonymy for "margarita" (pearl). **caeruleae . . . aquae**: briefly suggesting the elaborate villas built out over the water at popular seaside resorts.

71-75 **nōn**: w. imperative instead of the usual constructions for negative command. **lapillīs**: pearls, collected by Indian divers. **nec prōdite**: *and do not parade.* **nōs**: object of both verbs. **nōn sint capillī**: *let your hair not be*; jussive subjunc. w. "nōn" replacing "nē."

concha mussel, oyster, pearl
dēcolor, -ōris discolored, dark
Indus Indian
insūtus sewn into
mōlēs, -is *f.* dike, dam, building construction

munditiae, -ārum *f. pl.* good grooming, neatness
pāscuum pasture
rūsticitās, -ātis *f.* rural way of life, uncouthness
superstes, -stītis *w. dat.* outliving
viridis, -e green

Anderson, Fototeca Unione



Anderson, Fototeca Unione



Nec genus ornatus unum est. The variety of elaborate hair styles popular with Roman matrons of the Imperial period was infinite.

Anderson, Fototeca Unione



Anderson, Fototeca Unione





A variety of ornamentation was used to enhance the beauty of the costume.

admōtae fōrmam dantque negantque manūs.

Care of the hair: Ovid lists eight different hair styles.

Nec genus ōrnātūs ūnum est: quod quamque decēbit,
ēligat et speculum cōsulat ante suum.

Longa probat faciēs capitis discrīmina pūrī:

80 sīc erat ōrnātīs Lāodamīa comīs.

Exiguum summā nōdum sibi fronte relinqui,
ut pateant aurēs, ōra rotunda volunt.

Alterius crīnēs umerō iacentur utrōque:
tālis es assūptā, Phoebe canōre, lyrā.

85 Altera succīnctae religētur mōre Diānae,
ut solet, attonitās cum petit illa ferās.

Huic decet inflātōs laxē iacuisse capillōs;
illa sit astrictīs impedienda comīs.

Hanc placet ōrnārī testūdine Cyllēnaeā;

90 sustineat similēs flūctibus illa sinūs.

76-80 *admōtae manūs*: lit. *hands put to work*, i.e., *the maid or hairdresser*. *ante*: adv., *beforehand*. *capitis discrīmina pūrī*: *parting the hair without any adornment*. This style, according to Ovid, was favored by Laodamia, wife of Protesilaus, a Thessalian prince who took part in the expedition against Troy.

81-85 *Exiguum nodum relinqui*: depending on "volunt," *A round face ("ōra rotunda") requires that a small knot be left*. *tālis es*: *this is how you look*, i.e., *with hair flowing loose*.

86-90 *cum petit illa*: *when she is hunting*. *Huic . . . illa*, *Hanc . . . illa*: *for four other hair styles*. *inflātōs laxē*: *wind-blown and loose*. *sit impedienda*: lit. *is to be encircled*, taken w. "astrictīs comīs," *should have her hair drawn tightly back around her head*. *testūdine Cyllēnaeā*: lit. *with a Cyllenian tortoise*, i.e., *with a comb of tortoise shell*. *similēs flūctibus sinūs*: *wavy curls*.

assūmō, -ere, -sūmpsī, -sumptus take
up

canōrus melodious, musical
Cyllēnaeus of Cyllene in Arcadia,
where Mercury was born

Diāna sister of Apollo, goddess of
hunting

laxē loosely

lyra lyre

religō (1) tie back, braid

rotundus round

speculum mirror

succinctus girdled, ready for the hunt

It is impossible to list all the variations; new styles are forever coming into vogue.

Sed neque rāmōsā numerābis in ilice glandēs,
nec quot apēs Hyblā nec quot in Alpe ferae,
nec mihi tot positūs numerō comprēdere fās est:
adicit ōrnātūs proxima quaeque diēs.

- 95 Et neglēcta decet multās coma: saepe iacēre
hesternam crēdās, illa repexa modo est.
Ars cāsum simulet: sic captā ut vīdit in urbe
Alcīdēs Iolēn, "Hanc ego," dīxit, "amō."
Tālem tē Bacchus Satyrīs clāmantibus "Euhoe!"
100 sustulit in currūs, Cnōsi relictā, suōs.

Girls have an advantage over men: they don't lose their hair; they can dye it or wear wigs.

Ō quantum indulget vestrō nātūra decōrī,
quārum sunt multīs damna pianda modīs!
Nōs male dētegemur, raptīque actāte capillī,
ut Boreā frondēs excutiente cadunt.

- 105 Fēmina cānitē Germanīs inficit herbīs,

91-95 quot apēs: indir. question w. "sint" implied. Alpe: in place of the usual "Alpius." comprēdere = "comprehendere." neglēcta coma: of a deliberately careless artistic effect.

96-100 hesternam(comam): w. "iacēre"; lit. that the hair of yesterday was lying (uncombed), i.e., that it had not been combed since yesterday. Ars cāsum simulet: Let art pretend to be casual. Ovid now gives two illustrations: Iole, daughter of King Eurytus, was appealing to Hercules when he sacked the town of Oechalia; Ariadne, abandoned by Theseus on the island of Naxos, was attractive to Bacchus. Iolēn: Greek acc. ending. Satyrīs: the attendants of Bacchus. Cnōsi relictā: voc. case.

101-105 quārum: antecedent is in "vestrō," of you (girls) whose. sunt pianda: are to be remedied. Nōs: of men, in contrast to "Fēmina." ut . . . excutiente: just as leaves fall when the North Wind shakes them. Germanīs herbīs: with German herbs, dyes which give a favored blonde effect, improving on nature.

Alcīdēs, -dae m. Hercules
Alpis, -is f. the Alps
apis, -is f. bee
cānitēs, -ēī f. gray hair
Cnōsis, -idis f. girl from Cnossus,
Ariadne
comprēndō, -ere, -prēndī, -prēnsus
seize, include
dētegō, -ere, -tēxī, -tēctus uncover, un-
thatch
Euhoe: cry of the followers of Bacchus

Germānus German
glāns, glandis f. acorn, nut
Hybla mountain in Sicily
īlex, īlicis f. oak
inficiō, -ere, -fēcī, -fectus treat, stain,
dye
Iolē, -ēs f. Iole
positus, -ūs m. position, arrangement
rāmōsus full of branches
repexus combed again
Satyrus Satyr

et melior vērō quaeritur arte color.
 Fēmina prōcēdit dēnsissima crīnibus ēmptīs
 prōque suis aliōs efficit aere suōs.
 Nec rubor est ēmissee; palam vēnīre vidēmus
 110 Herculis ante oculōs virgineumque chorum.

Choice of color in clothes.

Quid dē veste loquar? Nec nunc segmenta requirō
 nec quae dē Tyriō mūrīce lāna rubet.
 Cum tot prōdierint pretiō leviōre colōrēs,
 quis furor est cēnsūs corpore ferre suōs?
 115 Pulla decent niveās: Brīsēida pulla decēbant;
 cum rapta est, pullā tum quoque veste fuit.
 Alba decent fuscās: albīs, Cēphēi, placēbās;
 sic tibi vestītae pressa Serīphos erat.

Various hints on matters of toilette.

Quam paene admonuī nē trux caper īret in ālās
 120 nēve forent dūrīs aspera crūra pilīs!

106-110 *prōcēdit*: appears in public. *dēnsissima*: transferred from "crīnibus." *aere*: by means of money, by purchase. *vēnīre*: distinguish from "venīre." *Herculis . . . chorum*: at shops near the temple of Hercules and the Muses ("virgineum chorum"), below the Capitoline to the west.

111-115 *segmenta . . . mūrīce*: expensive brocades and costly purple are not necessary. *lāna*: attracted into the rel. cl., = "lānam quae." *corpore*: on their backs. *Brīsēida*: Greek acc. Ovid has decided that Briseis was a blonde and attractively dressed when captured by Achilles.

116-120 *albīs*: abl. of cause, thanks to your white dress. *Cēphēi*: voc. case. Andromeda, the brunette princess, had been taken by Perseus to the island of Seriphos, and Ovid assumes that white was her favorite color. *Quam paene admonuī*: How near I was to cautioning you; a form of "praeteritio," the rhetorical device by which one pretends to say nothing about a topic while saying all that was intended. *trux caper*: the wild billy goat, idiom for the odor of underarm perspiration. *forent*: alternative form of "essent."

āla wing, armpit
 Brīsēis, -idos f. Briseis, girl taken from
 Achilles by Agamemnon
 caper, -prī m. goat
 cēnsus, -ūs m. income, entire property
 Cēphēis, -idis f. daughter of Cepheus,
 Andromeda
 fuscus dark, brunette
 lāna wool

mūrēx, -ricis m. purple dye
 niveus snow-white, pale blond
 pilus hair
 pullus dark-colored
 rubor, -ōris m. blushing, cause of shame
 segmentum brocade
 Serīphos, -i f. island in the Aegean
 trux, -ucis wild, fierce
 Tyrius Tyrian

- Sed nōn Caucaseā doceō dē rūpe puellās
 quaeque bibant undās, Mýse Caíce, tuās.
 Quid sī praecipiam nē fuscet inertia dentēs
 ōraque susceptā māne laventur aquā?
 125 Scītis et inductā candōrem quaerere crētā;
 sanguine quae vērō nōn rubet, arte rubet.
 Arte superciliī cōnfinia nūda replētis,
 parvaeque sincērās vēlat alūta genās.
 Nec pudor est oculōs tenuī signāre favillā
 130 vel prope tē nātō, lūcide Cydne, crocō.
 Est mihi, quō dīxī vestrae medicāmina fōrmæ,
 parvus, sed cūrā grande, libellus, opus.
 Hinc quoque praesidium laesae petitōte figūrae;
 nōn est prō vestrīs ars mea rēbus iners.

Have no admirer present during the process of beautification.

- 135 Nōn tamen expositās mēnsā dēprēndat amātor
 pyxidas: ars faciem dissimulāta iuvat.
 Cum fieret, lapis asper erat; nunc, nōbile signum,
 nūda Venus madidās exprimit imbre comās.
 Tū quoque dum coleris, nōs tē dormīre putēmus:
 140 aptius ā summā cōnspiciēre manū.

121-125 *Caucaseā, Mýse Caíce*: the Caucasus and the Mysian Caicus represent areas outside the pale of civilization. *Quid sī praecipiam*: *What if I should instruct*; again a form of "praeteritio." *Scītis et*: *You also know how*. Ovid is reminding of the instructions given in his *De Medicamine Faciei* on how to apply powder and rouge, and how to accent the arch of the eyebrows.

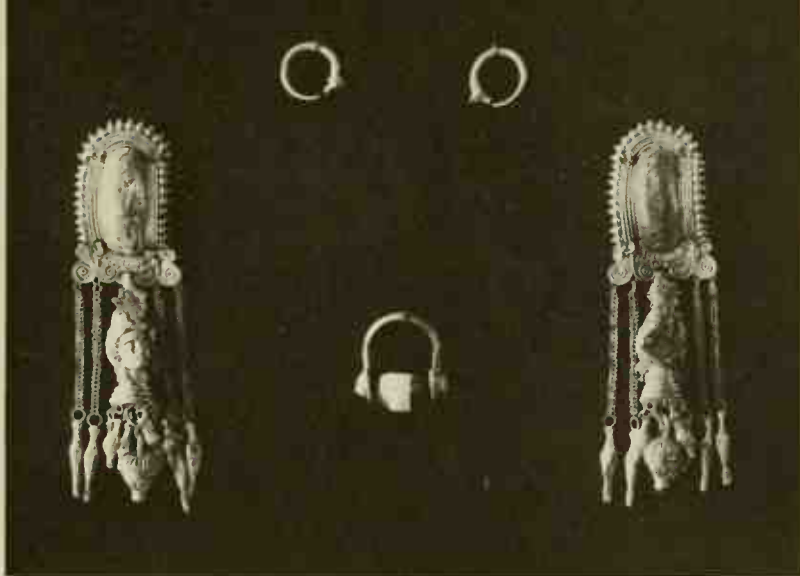
126-130 *parva alūta*: a beauty patch to cover any defect in the cheeks. *oculōs . . . crocō*: the color of the eyes may be enhanced by special beauty aids.

131-135 *grande opus*: only a fragment of this book has come down to us. *Hinc*: i.e., from the book just mentioned. *petitōte*: fut. imperative of "petō," *you shall seek or seek*. *dēprēndat*: jussive subjunc., *let (an admirer) catch sight of*.

136-140 *Cum fieret*: *When it was being made*. *Venus . . . comās*: Venus rising from the sea and wringing out her hair was a favorite theme for Greek sculptors and painters. Ovid may have in mind a famous statue by Praxiteles. *cōnspiciēre*: alternative form of "cōnspiciēris." *ā summā manū*: *after the finishing touch*.

alūta shoe, beauty patch
Caicus river in Asia Minor
candor, -ōris *m.* brightness; clear, white color
Caucaseus of the Caucasus
cōnfinium edge, outline
crēta chalk, powder
crocus saffron
Cydnus river in Cilicia

favilla ashes, dust
fuscō (1) darken
gena cheek
medicāmen, -minis *n.* remedy, cosmetic
Mýsus Mysian, of Mysia, in Asia Minor
pyxis, -idis *f.* box
supercilium eyebrow



Gold jewelry elaborately and delicately wrought was especially treasured by Roman matrons.

Cūr mihi nōta tuō causa est candōris in ōre?
 Claude forem thalamī: quid rude prōdis opus?
 Multa virōs nescīre decet; pars maxima rērum
 offendat, sī nōn interiōra tegās.

The very few who are naturally beautiful have no cause for concern, but all others need my help.

- 145 Turba docenda venit, pulchrae turpēsque puellae,
 plūraque sunt semper dēteriōra bonīs.
 Fōrmōsac nōn artis opem praeceptaque quaerunt;
 est illīs sua dōs, fōrma sine arte potēns.
 Cum mare compositum est, sēcūrus nāvita cessat;
 150 cum tumet, auxilium assidet ille suīs.

141-145 est: in the sense of *should be*. quid = "cūr." puellae: in apposition with "turba."

146-150 plūra . . . bonīs: neuter in place of feminine; lit. *worse things are always more numerous than good*, a mild way of saying *uglier girls outnumber the pretty ones*. fōrma: in apposition with "dōs." Cum mare . . . suīs: in this metaphor Ovid is the skipper ("nāvita"), and girls are his crew ("suīs") who take orders from him.

compositus peaceful, calm
 dōs, dōtis *f.* dowry, gift

nāvita, -ae *m.* sailor

Rāra tamen mendā faciēs caret: occule mendās,
quāque potes, vitium corporis abde tuī.

Rules for concealing various defects.

Exiguō signet gestū quodcumque loquātur,
cui digitī pinguēs et scaber unguis erit.

155 Cui gravis ōris odor, numquam iēiūna loquātur
et semper spatiō distet ab ōre virī.
Sī niger aut ingēns aut nōn erit ōrdine nātus
dēns tibi, rīdendō maxima damna ferēs.

A caution against opening the mouth wide (showing the gums) or ungirlish laughter.

Quis crēdat? Discunt etiam rīdēre puellae,
160 quaeritur aequē illis hāc quoque parte decor.
Sint modicī rictūs parvaeque utrimque lacūnae,
et summōs dentēs īma labella tegant,
nec sua perpetuō contendant īlia rīsū
sed leve nescioquid fēmineumque sonet.
165 Est quae perversō distorqueat ōra cachinnō;

151-155 quāque potes: “-que” is enclitic, and in what way you can, and as best you can. signet: jussive subjunc.; supply “puella” as subj. and antecedent for “cui.”

156-160 nōn ōrdine nātus: crooked. rīdendō: abl. of gerund, by laughing, if you laugh. illis: dat. of agent for “ab illis.”

161-165 parvae utrimque lacūnae: dimples on both sides. summōs . . . tegant: let the edge of the lips hide the top of the teeth (i.e., the gums). nec contendant: jussive subjunc., and let them (i.e., girls) not strain their sides. leve . . . fēmineumque: adverbial acc. w. “sonet,” let it (the laughter) somehow sound light and girlish. distorqueat: subjunc. in rel. cl. of characteristic, There is the kind of girl who distorts.

cachinnus guffaw, loud laugh
distorqueō, -ēre, -torsī, -tortus twist,
distort
gestus, -ūs *m.* gesture, act, manner
īlia, -ium *n. pl.* flanks, sides
labellum lip
lacūna opening, gap

menda fault, blemish
nescioquid lit. I know not what =
indefinably, somehow
perversus twisted, distorted
rictus, -ūs *m.* opening of the mouth
scaber, -bra, -brum rough
unguis, -is *m.* fingernail

Lyre reconstructed with diatonic scale of two octaves. Museum of Roman Civilization, Rome.



Museo della Civiltà Romana, Fototeca Unione

cum rīsū laeta est altera, flēre putēs.
Illa sonat raucum quiddam atque inamābile: rīdet
ut rudit ā scabrā turpis asella molā.

Quō nōn ars penetrat? Discunt lacrimāre decenter,
170 quōque volunt plōrant tempore quōque modō.

It helps to cultivate a lisp or to use baby talk deliberately.

Quid, cum lēgitimā fraudātur littera vōce
blaesaque fit iussō lingua coācta sonō?
In vitiō decōr est: quaedam male reddere verba
discunt, posse minus quam potuēre loquī.

175 Omnibus hīs, quoniam prōsunt, impendite cūram.

166-170 flēre putēs: one would think that she ("eam" implied) is crying. putēs: potential subjunctive. ā scabrā molā: of (= which turns) the rough millstone. quōque . . . modō: and weep when and how they please; "-que" is enclitic on both words.

171-175 lēgitimā vōce: abl. of separation w. "fraudātur," is cheated of its proper sound. iussō, coācta: indicating that the effect is intentional. quaedam (w. "puellae" implied): subject of "discunt." reddere verba: to pronounce words. posse . . . loquī: to be able to speak less well than they could, i.e., to use baby talk.

asella donkey (female)
decenter becomingly, gracefully
inamābilis, -e unlovely, ugly

mola mill, millstone
raucus rough, harsh
rudō, -ere, -iī, itum roar, bray

Walk gracefully: no mincing steps and no lumbering tread.

Discite fēmineō corpora ferre gradū.

Est et in inessū pars nōn temnenda decōris;

allicit ignōtōs ille fugatque virōs.

Haec movet arte latus tunicisque fluentibus aurās

180 accipit, extēnsōs fertque superba pedēs.

Illa, velut coniūnx Umbrī rubicunda marītī

ambulat, ingentēs vārica fertque gradūs.

Sed sit, ut in multīs, modus hīc quoque: rūstieus alter

mōtus, concessō mollior alter erit.

Leave shoulder and upper arm bare, especially if
you are a blonde.

185 Pars umerī tamen īma tuī, pars summa lacertī

nūda sit, ā laevā cōnspicienda manū:

hoc vōs praecipuē, niveae, decet; hoc ubi vīdī,

ōscula ferre umerō, quā patet usque, libet.

You should know how to sing and should be familiar with
the latest songs.

Mōnstra maris Sīrēnes erant, quae vōee canōrā

190 quamlibet admissās dētinuēre ratēs;

176-180 ille: referring to the way of walking ("incessus"). latus: here of the hips. fertque: in prose "-que" would be attached to the first word in the clause, to "extēnsōs" (line 180), and "ingentēs" (line 182).

181-185 Umbrī: the Umbrian husband represents the backwoods, where there is no time or place for charm. concessō: abl. of comparison, *than the approved standard*.

186-190 ā laevā manū: on the left; presumably as *clearly, plainly*. quā patet usque: as far as it is exposed. Sīrēnes: Ovid, as usual, prefers the Greek ending; hence the short "e" of nom. pl. For the Sirens, see *Odyssey XII*, 165-200. quamlibet admissās: *no matter how fast they sailed*.

admissus speedy, swift
incessus, -ūs *m.* way of walking
lacertus upper arm
rubicundus ruddy, sunburnt

Sīrēn, -ēnis *f.* Siren
temnendus to be scorned
Umbēr, -bra, -brum Umbrian
vāricus shambling, bandy-legged

hīs sua Sisyphidēs audītis paene resolvit
corpora (nam sociīs inlita cēra fuit).

Rēs est blanda canor: discant cantāre puellae
(prō faciē multīs vōx sua lēna fuit)

195 et modo marmoreīs referant audita theātrīs
et modo Nīliacīs carmina lūsa modīs.

To meet the right man you must go where the men are, but
beware of the man who fancies himself.

Ūtilis est vōbīs, fōrmōsae, turba, puellae;
saepe vagōs ultrā līmina ferte pedēs.

Ad multās lupa tendit ovēs, praedētur ut ūnam,
200 et Iovis in multās dēvolat āles avēs.

Sē quoque det populō mulier speciōsa videndam;
quem trahat, ē multīs forsitan ūnus erit.

Omnibus illa locīs maneat studiōsa placendī
et cūram tōtā mente decōris agat.

205 Cāsus ubīque valet: semper tibi pendeat hāmus;
quō minimē crēdās gurgite, piscis erit.

Saepe canēs frūstrā nemorōsis montibus errant
inque plagam nūllō cervus agente venit.

Sed vītate virōs cultum fōrmanque professōs

210 quīque suās pōnunt in statiōne comās.

191-195 **sua corpora**: for metrical convenience, in place of "suum corpus." **sociīs**: compressed from "sociōrum auribus." **prō faciē**: *instead of a pretty face*.

196-200 **Nīliacīs modīs**: lively Egyptian music, evidently popular when Ovid wrote. **fōrmōsae puellae**: voc. case. **lupa**, **Iovis āles**: like wolf ("lupa") or eagle (the bird of Jupiter), the pretty girl must go in search of prey.

201-205 **populō**: dat. w. "videndam," *to be seen by the people*. **quem trahat**: subjunc. in rel. cl. of characteristic, *whom she attracts*. **placendī**: gen. of the gerund, depending on "studiōsa," *eager to please*. **hāmus**: change of metaphor. Our heroine now goes fishing.

206-210 **quō . . . gurgite**: compressed from in "eō gurgite in quō minimē crēdās piscem futūrum." **plagam**: the net into which the hunting dogs would be expected to drive the deer. **virōs . . . comās**: men who are too fastidious about their own appearance and fancy themselves as lady-killers.

canor, -ōris *m.* song, melody
cervus stag, deer
dēvolō (1) fly down
gurgis, -gitis *m.* flood, pool
hāmus hook
inlitus spread on, daubed on
lēna seduction, allurement
modo . . . modo now . . . now

nemorōsus wooded, forested
Nīliacus of the Nile, Egyptian
ovis, -is *f.* sheep
plaga hunting net
Sisyphidēs, -ae *m.* son of Sisyphus,
Ulysses
speciōsus attractive

Quae vōbīs dīcunt, dīxērunt mīlle puellīs;
 errat et in nūllā sēde morātur amor.
 Praecipuē sī cultus erit speculōque placēbit,
 posse suō tangī crēdet amōre deās.

Do not let jealousy impair your judgment: the story of Procris will illustrate the danger of being too gullible.

215 Sed tē, quaecumque est, moderātē iniūria turbet,
 nec sīs audītā paelice mentis inops,
 nec cito crēdiderīs. Quantum cito crēdere laedat,
 exemplum vōbīs nōn leve Procris erit.

The scene described.

Est prope purpureōs collēs flōrentis Hymētti
 220 fōns sacer et viridī caespite mollis humus.
 Silva nemus nōn alta facit; tegit arbutus herbam;
 rōs maris et laurī nigraque myrtus olent;
 nec dēnsūm foliīs buxum fragilēsque myrīcae
 nec tenuēs cytisī cultaque pīnus abest.
 225 Lēnibus impulsae Zephyrīs aurāque salūbrī
 tot generum frondēs herbaque summa tremit.

211-215 **speculō placēbit**: lit. *will please the mirror*, i.e., *thinks that he is good-looking*. **suō amōre**: *by love for him*.

216-220 **audītā paelice**: abl. abs., *if you hear of a rival*. **mentis inops**: lit. *destitute of mind*, i.e., *out of your mind, wild with jealousy*. **nec crēdiderīs**: a form of negative command, *and do not believe*. **Procris**: Ovid later retold the story in more detail in *Metamorphoses VII*, 690-862. **Hymētti**: Mt. Hymettus near Athens, famous for marble and honey. The scene which Ovid describes was on the western slope of the mountain.

221-225 **abest**: in agreement with the last of the four subjects. **aurā**: a key word, introduced here for the first time.

arbutus, -ī *f.* wild strawberry tree
buxum boxwood
cytisus, -ī *f.* clover
moderātē moderately
myrica tamarisk
myrtus, -ī *f.* myrtle

oleō, -ēre, -uī *smell, be fragrant*
paelix, -licis *f.* rival
Procris, -is (-idis) *f.* Athenian princess,
 wife of Cephalus
rōs, **rōris** *m.* dew; **rōs maris** rosemary

Here Cephalus used to rest after hunting.

Grāta quiēs Cephalō; famulīs canibusque relictīs,
lassus in hāc iuvenis saepe resēdit humō,
“Quae”que “meōs relevēs aestūs,” cantāre solēbat,

230 “accipiēda sinū, mōbilis aura, venī.”

Procris believes the gossip about her husband
and is in agony.

Coniugis ad timidās aliquis male sēdulus aurēs
audītōs memori rettulit ōre sonōs.

Procris, ut accēpit nōmen, quasi paelicis, Aurae,
excidit et subitō mūta dolōre fuit.

235 Palluit, ut sērae lēctīs dē vīte racēmīs
pallēscunt frondēs, quās nova laesit hiems,
quaeque suōs curvant mātūra cydōnia rāmōs
cornaque adhūc nostrīs nōn satis apta cibīs.

Ut rediit animus, tenuēs ā pectore vestēs

240 rumpit et indignās sauciat ungue genās.

226-230 “Quae”que: “-que,” connecting “resēdit” and “solēbat,” is attached to the first word of the quotation. **relevēs**: subjunc. in rel. cl. of purpose, (come) to relieve. **accipiēda . . . aura**: Ovid makes the words deliberately ambiguous, to supply gossip for the busybody = “male sedulus.”

231-235 **memorī rettulit ōre**: lit. reported with remembering mouth, i.e., took note and reported. **Aurae**: Procris takes Aura to be the proper name of an improper person. The pun in Aura (“aura”) may be roughly rendered by Gail (gale). **excidit**: felt faint. **Palluit, ut**: introducing three brief comparisons to vine leaves, quinces, and cornel berries.

236-240 **nova hiems**: the beginning of winter. **mātūra cydōnia**: drawn inside the relative clause. **Ut**: When. **ungue**: sing. for pl.

aestus, -ūs *m.* heat, ardor

cornum cornel berry

cydōnia, -ōrum *n. pl.* quinces

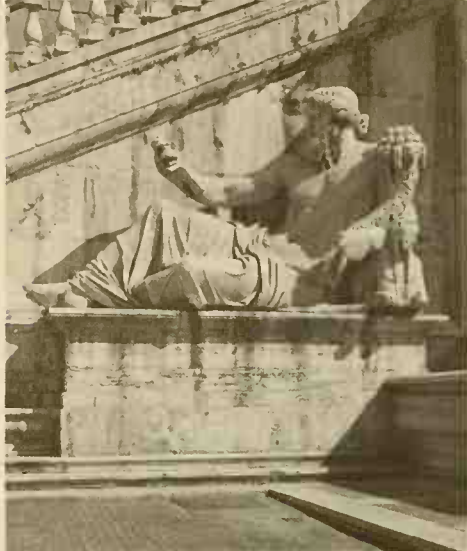
excidō, -ere, -cidi fall out, grow weak

indignus unworthy, undeserving

pallēscō, -ere, -lui turn pale

racēmus bunch of grapes

sērus late, withered



A river god (the Nile) on the
Capitoline Hill, Rome.

In a state of turmoil she rushes to the grove.

Nec mora, per mediās passīs furibunda capillīs
ēvolat, ut thyrsō concita Baccha, viās.

Ut prope perventum, comitēs in valle relinquit,
ipsa nemus tacitō clam pede fortis init.

245 Quid tibi mentis erat cum sīc, male sāna, latērēs,
Procri? Quis attonitī pectoris ārdor erat?

Iam iam ventūram, quaecumque erat Aura, putābās
scīlicet atque oculīs probra videnda tuīs!

Nunc vēnisse piget (neque enim dēprēndere vellēs),

250 nunc iuvat. Incertus pectora versat amor.

241-245 *Nec mora*: supply "est," = "Statim." *mediās*: w. "viās"; the words are deliberately separated to enclose the picture of the frenzied Procris. *ut . . . Baccha*: like an excited Bacchante with her thyrsus. The thyrsus was a staff entwined with ivy and vine leaves, carried by the devotees of Bacchus. *perventum*: supply "est"; impers. pass. = "pervēnit," *When she arrived near the place.* *fortis*: resolute, because she faces an unpleasant duty. *tibi*: a form of apostrophe begins; the poet forgets his narrative, as it were, to talk to Procris. *Quid . . . erat*: What were you thinking? *male sāna* = "īnsāna": voc. case in agreement w. "Procri."

246-250 *iam iam ventūram*: supply "eam esse," that she would come at any time now. *scīlicet*: used, as often, ironically. *probra videnda*: supply "esse"; pass. periphrastic, that shameful goings on were to be seen. *vēnisse piget*: supply "tē" here and w. "iuvat," you are vexed at having come, you are pleased. *dēprēndere* = "dēprehendere." *vellēs*: potential subjunctive, you would wish.

Baccha, Bacchante, devotee of Bacchus thyrsus staff, wand
passus disheveled

Crêdere quae iubeant, locus est et nōmen et index
et quia mēns semper, quod timet, esse putat.

Procris discovers that she had no reason to be suspicious.

Vidit ut oppressā vēstīgia corporis herbā,
pulsantur trepidī corde micante sinūs.

255 Iamque diēs medius tenuēs contrāxerat umbrās,
inque parī spatiō vesper et ortus erant.

Ecce, redit Cephalus silvīs, Cyllēnia prōlēs,
ōraque fontānā fervida spargit aquā.

Anxia, Procri, latēs. Solitās iacet ille per herbās

260 et, “Zephyrī mollēs auraque,” dīxit, “ades.”

Ut patuit miserae iūcundus nōminis error,
et mēns et rediit vērū in ōra color.

Cephalus mistakes Procris for a wild animal in the bushes and kills her.

Surgit et oppositās agitātō corpore frondēs
mōvit, in amplexūs uxor itūra virī.

265 Ille feram vīdisse ratus iuvenālīter artūs

251-255 **Crêdere quae iubeant**: subjunc. in cl. of characteristic; lit. *The kinds of things which bid her believe, i.e., Prompting her to believe.* **quia**: the fact that. **Vidit ut**: inverted order, *When she saw.* **sinūs**: pl. for sing. **Iamque . . . umbrās**: a way of saying that it was noon. The next line says the same thing in different words.

256-260 **Cyllēnia prōlēs**: Cephalus was the son of Mercury who was born on Mt. Cyllene in Arcadia; the phrase appears added merely to fill the line. **ades**: imperative sing., but referring also to “Zephyrī.”

261-265 **iūcundus**: because Procris now knows that it was simply a case of mistaken identity. **rediit**: economy of phrasing, *her mind returned and also the true color returned to her face.* **itūra**: fut. part. of “eō,” *intending to go.* **vidisse ratus**: supply “sē” as acc. subj. for the inf., *thinking that he had seen.* **artūs**: w. “corripit”: lit. *snatches up his limbs*, idiom for “gets up in haste.”

Cyllēnius of Cyllene
fervidus, -a, -um hot, glowing
fontānus of a fountain

iuvenālīter youthfully, impetuously
micō, -āre, -uī flash, quiver, throb
vesper, -eris (-erī) m. evening, west

- corripit. In dextrā tēla fuēre manū.
 Quid facis, infēlix? Nōn est fera. Supprime tēla.
 Mē miserum! Iaculō fīxa puella tuō est.
 “Ei mihi!” conclāmat, “Fīxistī pectus amīcum.
 270 Hic locus ā Cephalō vulnera semper habet.
 Ante diem morior, sed nūllā paelice laesa.
 Hoc faciet positae tē mihi, terra, levem.
 Nōmine suspectās iam spīritus exit in aurās.
 Lābor, iō! Cārā lūmina conde manū.”
 275 Ille sinū dominae morientia corpora maestō
 sustinet et lacrimīs vulnera saeva lavat.
 Exit et incautō paulātīm pectore lāpsus
 excipitur miserī spīritus ōre virī.

To resume: you want my final instructions about behavior at a dinner party.

- Sed repetāmus opus; mihi nūdīs rēbus eundum est,
 280 ut tangat portūs fessa carīna suōs.

266-270 *Quid facis . . . tuō est*: again the poet intervenes (this time to talk to Cephalus) and shows his distress by exclaiming *Unhappy me!* *Iaculō*: Cephalus, according to legend, possessed a spear which Procris had given him and which always found its mark. *Ei mihi*: *Woe is me!* *amīcum*: *loving*.

271-275 *Ante diem*: *Untimely, Prematurely*. *positae mihi*: *for me when laid out in death*. The line recalls the formula often seen on tombstones: “S.T.T.L.” *Sit tibi terra levis*. *Nōmine*: abl. of cause. *spīritus*: the breath of life. *lūmina* = “oculōs.” *conde* = “claude”: *close*. *corpora*: for metrical convenience in place of “corpus.” The line thus has five dactyls, suggesting the haste and alarm with which Cephalus lifts the dying Procris

276-280 *Exit*: subj. is “spīritus.” *excipitur*: it was Roman custom for the nearest relative to catch the last breath of the dying person. *repetāmus*: *let us resume*. Ovid now returns to his theme. *mihi eundum est*: pass. periphrastic, *I must proceed*. *nūdīs rēbus*: *with plain facts*, i.e., *without further digression*.

ei exclam. oh! ah! woe!

fīgō, -ere, fīxī, fīxus pierce, stab

supprimō, -ere, -pressī, -pressus re-
strain, suppress



Reconstructed scene from a triumphal procession, the climax of military victory. Note the spoils of war.

Sollicitē exspectās dum tē in convīvia dūcam,
 et quaeris monitūs hāc quoque parte meōs.
 Sēra venī, positāque decēns incēde lucernā:
 grāta morā veniēs, maxima lēna mora est.

- 285 Etsī turpis eris, fōrmōsa vidēbere cūctīs
 et latebrās vitīis nox dabit ipsa tuīs.
 Carpe cibōs digitīs (est quiddam gestus edendī),
 ōra nec immundā tōta perungue manū.
 Priamidēs Helenēn avidē sī spectet edentem,
 290 ōderit et dīcat, “Stulta rapīna mea est.”

281-285 *exspectās*: the poet addresses his female reader. *decēns*: in place of the adv. “decenter”; lit. *appropriately enter, make an impression by entering*. *maxima . . . est*: freely, *lateness is your best move*. *vidēbere* = “*videberis*”: *you will seem*.

286-290 *latebrās vitīis dabit tuīs*: *will cover up your blemishes*. *digitīs*: instead of taking food by the handful. Forks were not used. *quiddam*: complement of “est,” *your way of eating is something, i.e., is of some importance*. *Priamidēs*: patronymic: *the son of Priam, i.e., Paris*. *sī spectet, ōderit, dīcat*: fut. less vivid cond., *should . . . would, instead of cond. contrary to fact in past time, “spectāsset, ōdisset, dixisset.”*

cūctī all together, all
 decēns, -entis fitting, attractive
 immundus dirty

perunguō, -ere, -ūnxī, -ūnctus smear
 over
 rapīna robbery, abduction
 sollicitē anxiously

Aptius est deceatque magis pōtāre puellās:
 cum Veneris puerō nōn male, Bacche, facis.
 Hoc quoque, quā patiēns caput est animusque pedēsque
 cōstant, nec, quae sunt singula, bīna vidē.

Give me credit for your victories.

295 Lūsus habet fīnem; cycinīs dēscendere tempus,
 dūxērunt collō quī iuga nostra suō.
 Ut quondam iuvenēs, ita nunc, mea turba, puellae
 Inscrībant spoliīs "NĀSO MAGISTER ERAT."

291-295 **Aptius est**: it is more proper, because less likely to prove embarrassing. **nōn male facis**: you get along well; Cupid and Bacchus are compatible. **Hoc quoque**: supply "fac," Do this too, i.e., drink. **quā**: only so far as. **nec vidē**: as form of negative command, and do not see. **bīna**: as double, the effect of drinking too much. **cycinīs**: abl., from the swans, i.e., from the chariot drawn by swans, which, in Roman poetry, are sometimes sacred to Venus. **tempus**: supply "est."

296-298 **dūxērunt . . . suō**: in prose order "quī collō suō iuga nostra dūxērunt." The poet likes to vary his metaphors. He began the poem, driving a racing chariot (in the first book); in line 280 his ship (favorite method of transportation) was trying to reach port, and he now finishes his didactic mission on a swandrawn vehicle. **Ut . . . iuvenēs**: in the first two books of the poem. **mea turba**: my devotees, in apposition w. "puellae." **spoliīs**: dat. w. the compound verb, let girls inscribe on the spoils. The "spoils" are the fruits of victory harvested by successful completion of the course; hence "magister." **NĀSO**: the "cognōmen" (family name) which Ovid always uses when referring to himself.

cycnus swan

pōtō, -āre, -āvi, -ātus (pōtus) drink

Seneca

SENECA THE PHILOSOPHER

L. Annaeus Seneca (c. 4 B.C.—A.D. 65), was born at Corduba, Spain of a distinguished family and came to Rome for the training in rhetoric and philosophy that was traditional for a career in public life. Under the emperor Claudius he was banished to Corsica for eight years. In A.D. 49 he was recalled from exile by the Empress Agrippina to be tutor for her son Nero, who was then twelve. After Nero acceded to power in A.D. 54, Seneca and Afranius Burrus, a prefect of the praetorian guard, were largely responsible for the enlightened, comparatively restrained rule of Nero's early principate. The elder Pliny tells us Seneca had become "the leader in letters and in government." He was both adjudicator and administrator under Nero; but when Burrus died in A.D. 62, Seneca found his position increasingly difficult and retired to Campania. Charged with being involved in a plot against the Emperor, he was permitted to choose suicide and took his own life.

Seneca was a voluminous writer, and many of his works have survived. Among these are nine tragedies on Greek themes. The only extant Latin tragedies, they have had broad influence in excess of their intrinsic worth, especially upon French drama and the Elizabethan stage. T. S. Eliot observes, "No author exercised a wider or deeper influence upon the Elizabethan mind or upon the Elizabethan form of tragedy than did Seneca." The high rhetoric, dramatic form and pessimism of the Latin Euripides appealed strongly to this later age.

The **Epistulae Mōrālēs**, from which the following selections are taken, were addressed to Seneca's friend Lucilius but were also intended for a wider reading public. They deal, mainly from a Stoic point of view, with questions of practical ethics: the quality of one's life, the value of advice, facing hardships, fickleness of fortune, true and false riches, self-control, and similar themes.

In contrast to Cicero, Seneca favours short, choppy, abrupt sentence structure, and normally avoids any elaborate subordination of clauses. His style is highly rhetorical, and his writing abounds in aphorisms, for point and neatness of phrase are a natural outcome of the Senecan style. It is not a style well-adapted to extended narrative, but taken in small doses is quite effective.

Travel Does Not Cure the Troubled Soul

SENECA LUCILIO SUO SALUTEM

Hoc tibi sōlī putās accidisse, et admīrāris quasi rem novam, quod peregrīnātiōne tam longā et tot locōrum varietātibus nōn discussistī trīstitiam gravitātemque mentis? Animum dēbēs mūtāre, nōn caelum. Licet vāstum trāīecerīs mare, 5 licet, ut ait Vergilius noster, "terraeque urbēsque recēdant": sequentur tē, quōcumque pervēneris, vitia. Hoc idem querentī cuidam Sōcratēs ait, "Quid mīrāris nihil tibi peregrīnātiōnēs prōdesse, cum tē circumferās? Premit tē eadem causa quae expulit." Quid terrārum iuvāre novitās potest? quid 10 cognitiō urbium aut locōrum? In inritum cēdit ista iactātiō. Quaeris quārē tē fuga ista nōn adiuvet? Tēcum fugis. Onus animī dēpōnendum est: nōn ante tibi ūllus placēbit locus.

Quidquid facis, contrā tē facis et mōtū ipsō nocēs tibi; aegrum enim concutis. At cum istud exēmeris malum, omnis 15 mūtātiō locī iūcunda fīet. In ultimās expellāris terrās licēbit,

1-5 **quod:** the fact that. **Animum caelum:** Seneca here paraphrases a line from the poet Horace, "Caelum, nōn animum mūtant, quī trāns mare currunt." (*Epistles* I. XI. 27). **Licet:** lit. *it is permitted*; here with the subjunc. and with the meaning *although*. **terraeque urbēsque recēdant:** a quotation from *Aeneid* III. 72. Seneca altered the verb to subjunc. because of "licet."

6-10 **Sōcratēs:** the famous Athenian philosopher, 469-399 B.C. **In inritum:** adverbial phrase; *in vain, without purpose*. **iactātiō:** *tossing, moving about*.

11-15 **licēbit:** see "licet" above; but here more definitely of the fut., *though you may be banished* (in the future).

concutiō -ere, -cussī -cussum shake
severely, agitate

discutiō, -ere, -cussī, -cussum shake
out, dispel

in quolibet barbariae angulō collocēris, hospitālis tibi illa quālisceumque sēdēs erit.

Magis quis vērēris quam quō, interest, et ideō nullī locō addicere dēbēmus animum. Cum hāc persuāsiōne vīvendum est: “Nōn sum ūnī angulō nātus, patria mea tōtus hic mundus 20 est.” Quod sī liquēret tibi, nōn admīrārēris nīl adiuvārī tē regiōnum varietātibus in quās subinde priōrum taediō migrās. Prīma enim quaeque placuisset, sī omnem tuam crēderēs. Nunc nōn peregrīnārīs, sed errās et ageris ac locum ex locō mūtās, cum illud quod quaeris, bene vīvere, omnī locō positum 25 sit. Num quid tam turbidum fierī potest quam forum? Ibi quoque licet quiētē vīvere, sī necesse sit.

“Trīgintā,” inquis, “tyrannī Sōcratēn circumstetērunt nec potuērunt animum eius īfringere.” Quid interest quot domini sint? Servitūs ūna est. Hanc quī contempsit, in quantālibet 30 turbā dominantium liber est.

Tempus est dēsinere, sed sī prius portōrium solverō. ‘Initium est salūtis nōtitia peccātī.’ Ēgregiē mihi hoc dixisse vidētur Epicūrus. Nam quī peccāre sē nescit, corrigī nōn vult: dēprehendās tē oportet antequam ēmendēs. Quīdam vitiīs 35 glōriantur: tū exīstimās aliquid dē remediō cōgitāre, quī mala sua virtūtum locō numerant? Ideō quantum potes, tē ipse coargue, inquīre in tē; accūsātōris prīmum partibus fungere, deinde iūdicis, novissimē dēprecātōris. Aliquandō tē offende. Valē. (28) 40

16-20 **quālisceumque**: no matter what it is like. **Magis quis vērēris interest**: More important is who you are who went. **patria mea**: it was a favorite maxim of the Stoics that the whole world was their fatherland.

21-25 **Prima quaeque**: supply “regiō”; lit. each first region (the very first). **bene vivere**: the good life; in apposition to “illud.”

26-30 **Num quid**: Surely nothing? **Sōcratēn**: Greek acc. ending. At the end of the Peloponnesian War (404 B.C.) a revolution took place in Athens. The so-called Thirty Tyrants began a reign of terror, but Socrates refused to do their bidding. **Quid interest**: What does it matter?

31-35 **portōrium solverō**: the metaphor indicates that Seneca is ending the letter. **Epicūrus**: founder of the Epicurean school of philosophy (341-270 B.C.).

36-40 **cōgitāre**: supply “eōs” as acc. subj., that they have any thought. **partibus fungere**: play the role. **dēprecātōris**: of one who pleads for acquittal. **tē offende**: find yourself guilty.

addicō, -ere, -dixī, -dictum give over, surrender

īfringō, -ere, -frēgī, -frāctum break down, weaken

quiētē adv. peacefully, calmly

quīlibet, quaelibet, quodlibet adj. any you please, any at all

subinde adv. repeatedly

God Is in Our Hearts

SENECA LUCILIO SUO SALUTEM

Facis rem optimam et tibi salūtārem, sī, ut scribis, perseverās
īre ad bonam mentem, quam stultum est optāre, cum possīs
ā tē impetrāre. Nōn sunt ad caelum ēlevandae manūs nec
exōrandus aedituus ut nōs ad aurem simulāerī, quasi magis
5 exaudīrī possīmus, admittat; prope est ā tē deus, tēcum est,
intus est. Ita dīcō, Lūcīlī: sacer intrā nōs spīritus sedet,
malōrum bonōrumque nostrōrum observātor et custōs. Hic,
prout ā nōbīs trāctātus est, ita nōs ipse trāctat. Bonus vērō
vir sine deō nēmō est: an potest aliquis suprā fortūnam nisi
10 ab illō adiūtus exsurgere? Ille dat cōnsilia magnifica et
ērēcta. In ūnō quōque virōrum bonōrum

“quis deus, incertum est, habitat deus.”

Sī hominem vīderis interritum periculīs, intāctum cupidī-
tātibus, inter adversa fēlicem, in mediīs tempestātibus placi-
15 dum, ex superiōre locō hominēs videntem, ex aequō deōs:
nōn subbit tē venerātiō eius? Nōn dīcēs, “Ista rēs maior est
altiorque quam ut crēdī similis huic, in quō est, corpusculō
possit? Vīs istō dīvīna dēscendit.” Animum excellentem,
moderātum, omnia tamquam minōra trānseuntem, quidquid
20 timēmus optāmusque rīdentem, caelestis potentia agit.

Quis est ergō hic animus? Quī nūllō bonō nisi suō nitet.
Quid enim est stultius quam in homine aliēna laudāre? Quid
eō dēmentius quī ea mīrātur quae ad alium trānsferri prōtinus
possunt?

25 Nēmō glōriārī nisi suō dēbet. Vitem laudāmus, sī fructū

1-5 *salūtārem*: beneficial. *prope...ā tē*: near you.

11-15 *quis deus*: supply “habitet,” what god indwells. The quotation comes from Virgil, *Aeneid* VIII. 352.

16-20 *nōn...eius*: will not reverence for him suggest itself to you? *altiorque...possit*: and too lofty to be able to be believed. *istō*: adv.; equivalent to “in istum”; into that man.

21-25 *aliēna*: things that are not his own.

exsurgō, -ere, -surrēxī, -surrēctum
rise out
interritus undaunted

observātor, -ōris *m.* watcher
venerātiō, -ōnis *f.* reverence,
veneration

palmitēs onerat, sī ipsa ad terram eōrum quae tulit pondere adminicula dēdūcit: num quis huic illam praeferret vītem cui aureae ūvae, aurea folia dēpendent? Propria virtūs est in vīte fertilitās. In homine quoque id laudandum est quod ipsīus est. Familiam fōrmōsam habet et domum pulchram, 30 multum serit, multum faenerat: nihil hōrum in ipsō est, sed circā ipsum. Laudā in illō, quod nec ēripī potest nec darī, quod proprium hominis est. Quaeris quid sit? Animus et ratiō in animō perfecta. Ratiōnāle enim animal est homō. Cōnsummātur itaque bonum eius, sī id implēvit cui nāscitur. 35 Quid est autem quod ab illō ratiō haec exigit? Rem facillimam, secundum nātūrā suā vivere. Sed hanc difficilem facit commūnis insānia: in vitia alter alterum trūdīmus. Quō modō autem revocārī ad salūtem possunt, quōs nēmō retinet, populus impellit? Valē. (41) 40

How a Master Should Treat His Slaves

SENECA LUCILIO SUO SALUTEM

Libenter ex eīs quī ā tē veniunt cognōvī familiārīter tē cum servīs tuīs vivere. Hoc prūdētiā tuā, hoc ēruditiōnem decet. "Servī sunt." Immō hominēs. "Servī sunt." Immō contubernālēs. "Servī sunt." Immō humilēs amīcī. "Servī sunt." Immō cōservī, sī cōgitāveris tantundem in 5

26-30 *eōrum . . . pondere*: with the weight of what it has produced. *ipsius* = "proprium," his own. *habet*: the subj. is general, "homō" a man.

31-35 *propriū hominis*: a man's own.

36-40 *secundum . . . vivere*: living in accordance with his own nature; a favorite Stoic maxim. *alter alterum*: one another.

1-5 *Hoc . . . tuam decet*: This is in keeping with your good sense. *Servī sunt*: Seneca raises the common objection in order to contradict it. *tantundem . . . fortunāe*: that fortune has the same power over both groups.

animal, -ālis *n.* living creature
cōservus fellow slave
cōsummō (1) complete, perfect
contubernālis, -is *m.* tent mate,
comrade

faenerō (1) lend at interest
ratiōnālis reasoning, rational
tantusdem, tantadem, tantundem
so much, as much
trūdō, -ere, trūsī, trūsūm push, shove

utrōsque licēre fortūnae. Itaque rīdeō istōs quī turpe exīstī-
mant cum servō suō cēnāre.

Vīs tū cōgitāre istum quem servum tuum vocās, ex eīsdem
sēminibus ortum, eōdem fruī caelō, aequē spīrāre, aequē vivere,
10 aequē morī! Tam tū illum vidēre ingenuum potes quam ille
tē servum.

“Quid ergō? Omnēs servōs admovēbō mēnsae meae?”
Nōn magis quam omnēs liberōs. Errās sī exīstīmās mē quōs-
dam quasi sordidiōris operae reiectūrum, ut putā illum mūli-
15 ōnem et illum bubuleum. Nōn ministeriīs illōs aestimābō,
sed mōribus. Sibi quisque dat mōrēs, ministeria cāsus assignat.
Quīdam cēnent tēcum, quia dignī sunt, quīdam, ut sint. Sī
quid enim in illīs ex sordidā conversātiōne servīle est, honesti-
ōrum convīctus excutiet.

20 Nōn est, mī Lūcīlī, quod amīcum tantum in forō et in cūrīā
quaerās; sī dīlīgenter attenderis, et domī inveniēs. Saepe
bona māteria cessat sine artifice; temptā, et experiēre. Quem
ad modum stultus est, quī equum ēmptūrus nōn ipsum īn-
spicit sed strātum eius ac frēnōs, sic stultissimus est, quī
25 hominem aut ex veste aut ex condiciōne, quae vestis modō
nōbīs circumdata est, aestimat.

“Servus est.” Sed fortasse liber animō. “Servus est.” Hoc
illī nocēbit? Ostende quis nōn sit; alius libīdinī servit, alius
avāritiae, alius ambiōnī, omnēs speī, omnēs timōrī.

30 Diūtius tē morārī nōlō; nōn est enim tibi exhortātiōne opus.
Hoc habent inter cētera bonī mōrēs: placent sibi, permanent.
Levis est malitia, saepe mūtātur, nōn in melius sed in aliud.
Valē. (47)

6-10 **ortum**: supply “esse,” *is sprung*. **aequē**: *equally (just as you do)*. **in-
genuum**: *free-born*.

11-15 **quasi sordidiōris operae**: *on the ground that their occupation is too menial*.
ut putā: *lit. as think (as for example)*.

16-20 **quīdam**: supply “cēnent,” *let certain ones dine with you so that they may
deserve it*. **mī**: *voc. of “meus.”* **Nōn est quod**: *There is no reason why*.

21-33 **cessat sine artifice**: *goes unused for want of a craftsman*. **experiēre**: *fut.,
you will find out*. **Quem ad modum**: *correlative with “sic” below; Just as . . .*
so. **frēnōs**: *usually neuter; the bridle*. **vestis modō**: *like a garment*.

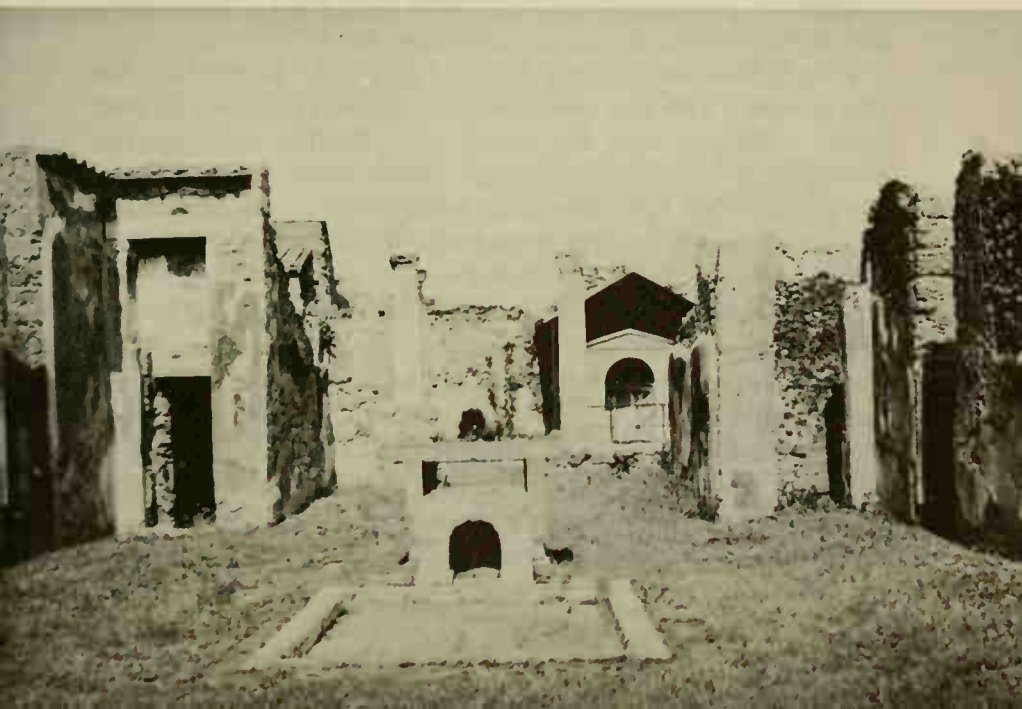
ambitiō, -ōnis *f.* currying favor,
ambition
assignō (1) assign, allot
bubulcus herdsman

conversātiō, -ōnis *f.* association,
conversation
malitia badness, malice
strātum covering, saddle



Temple of Apollo at Pompeii, surrounded by a portico of Ionic columns. Bordering on the Forum, it is counted among the most ancient and best preserved Pompeian temples.

The ruins of an upper middle-class home, which was covered by volcanic ash and lava during the eruption of Mt. Vesuvius in A.D. 79.



Pliny

LETTERS OF PLINY

Pliny the Younger was born in A.D. 61 or 62 at Comum in northern Italy. Adopted by his uncle, Pliny the Elder, he changed his name from P. Caecilius Secundus to C. Plinius Caecilius Secundus.

According to his own account he wrote a Greek tragedy at the age of fourteen. He studied at Rome under Quintilian, who was a great admirer of Cicero and a celebrated teacher of rhetoric, and began his career as a lawyer at the age of eighteen.

He passed through the regular series of offices, becoming **cōnsul suffectus** (interim appointee) in A.D. 100. To this year belongs the only work, apart from his letters, that has survived, an elaborate speech, *Panēgyricus*, complimenting the emperor Trajan.

Pliny was married three times; his last marriage, as his letters show, was a very happy one. Concerning the previous two marriages we know nothing. Although he had no children, he was given a complimentary **iūs trium liberōrum** by the emperor, a privilege which exempted him from certain taxes and gave preference among candidates for office.

Pliny's fame rests chiefly on his *Letters*. Of these there are two groups. The first collection consists of 247 letters in nine books. Ranging over the period A.D. 97-109, these are not arranged in chronological order but seemingly at random. They deal with law cases and trials with which Pliny as a practicing lawyer was concerned; the life and death of important people, descriptions of his villas, natural objects, and ghosts, murders, hunting, statues, dinner invitations, his own charitable acts, public affairs and various other topics. With few exceptions these letters are of the essay type, ordinarily dealing with a single topic. It is clear, as one reads, that Pliny intended to publish these letters, for he is careful to elucidate references. In Letter 6.4, for example, he writes affectionately to his wife, but is careful to remind her that she has gone to Campania for her health.

The second collection is Pliny's correspondence with the emperor Trajan during the period when Pliny was governor of Bithynia in Asia Minor, probably from A.D. 111 to 113. These 121 letters, which contain Pliny's reports and questions on provincial problems and the emperor's rescripts, were probably collected and published as a tenth book after Pliny's death. They reveal how centralized provincial government had become in the century and a half that had elapsed since the fall of the republic. Under the republic each governor had been a law unto himself; Pliny, however, feels compelled to consult the emperor on even the most trivial aspects of administration. The emperor's replies, sensible, brief and tactful, reveal his concern for the welfare of the provincials.

In style Pliny's language appears to be a blending of Ciceronian and Silver Age Latin, at times displaying a desire to state the obvious in an unusual and even obscure way. From the *Letters* we would infer that Pliny was a wealthy man, talented, and conscientious, rather self-complacent and vain, but compensating for these transparent foibles by his kindness, tolerance and generosity.

1. Arria, the Wife of Caecina Paetus, Displays Her Amazing Heroism.

C. PLINIUS NEPOTI SUO S.

Adnotāsse videor facta dictaque virōrum fēminārumque illūstrium alia clāriōra esse, alia maiōra. Cōfirmāta est opīniō mea hesternō Fanniae sermōne. Neptis haec Arriae illius, quae maritō et sōlācium mortis et exemplum fuit. Multa referēbat aviae suae nōn minōra hōc, sed obseūriōra; quae tibi 5

1-5 **Nepōti**: Nepos is the name of Pliny's friend. **Neptis**: granddaughter. **Arriae illius**: of the famous Arria. App. 184. **Multa . . . suae**: She recounted many deeds of her grandmother. **hōc**: abl. of comparison. The story to which Pliny here refers is as follows: The emperor Claudius in A.D. 42 had condemned her husband Caecina Paetus to death. Arria stabbed herself and handed the dagger to her husband with the words, "Paete, nōn dolet." (*Paetus, it does not hurt.*) **obscūriōra**: less well-known.

existimō tam mirābilia legentī fore, quam mihi audientī fuērunt.

How Arria Concealed from Her Husband the Death of Their Son

- Aegrōtābat Caecīna Paetus, marītus eius, aegrōtābat et
filius, uterque mortiferē, ut vidēbātur. Filius dēcessit, eximiā
10 pulchritūdine, parī verēcundiā et parentibus nōn minus ob
alia cārus, quam quod filius erat. Huic illa ita fūnus parāvit,
ita dūxit exsequiās ut ignōrāret marītus. Quīn immō, quo-
tiēns cubiculum eius intrāret, vīvere filium atque etiam com-
modiōrem esse simulābat ac, persaepe interrogantī quid
15 ageret puer, respondēbat, “Bene quiēvit. Libenter cibum
sūmpsit.” Deinde, cum diū cohibitae lacrimae vincerent
prōrumperentque, ēgrediēbātur; tum sē dolōrī dabat. Satiāta
siccīs oculīs, compositō vultū redībat, tamquam orbitātem
forīs reliquisset.
- 20 Praeclārum quidem illud eiusdem, ferrum stringere, per-
fodere pectus, extrahere pugiōnem, porrigere marītō, addere
vōcem immortalē ac paene dīvinam, “Paete, nōn dolet.” Sed
tamen ista facientī, ista dīcentī glōria et aeternitās ante oculōs
erant; quō maius est sine praemiō aeternitātis, sine praemiō
25 glōriae abdere lacrimās, operīre lūctum amissōque filiō mātrem
adhūc agere.

11-15 *ita . . . marītus*: she saw to the last rites without her husband's knowing.
Quīn immō: More than that. *intrāret*: Classical Latin would here use the indic.,
“intrābat.” *quid ageret puer*: how the boy was doing.

16-20 *orbitātem*: bereavement. *illud*: supply “erat;” “illud” is explained by
the infinitives.

21-25 *facientī dīcentī*:- with “illi” implied; dat. of reference. App. 137. *quō*:
abl. of comparison. *mātrem adhūc agere*: still to play the part of the mother.

Other Instances of Devotion to Her Husband

Scribōniānus arma in Īllyricō contrā Claudium mōverat. Fuerat Paetus in partibus. Occīsō Scribōniānō, Rōmam trahēbātur. Erat ascēnsūrus nāvem. Arria milītēs ōrābat ut simul impōnerētur. "Nempe enim," inquit, "datūrī estis cōnsulārī virō servulōs aliquōs, quōrum ē manū cibum capiat, ā quibus vestiātur, ā quibus calciētur. Omnia sōla praestābō." Nōn impetrāvit. Condūxit piscātōriam nāviculam, ingēnsque nāvigium minimō secūta est. 30

Eadem apud Claudium uxōrī Scribōniānī, cum illa profitērētur indicium, "Ego," inquit, "tē audiam, cuius in gremiō Scribōniānus occīsus est et vīvis?" Ex quō manifestum est eī cōnsilium pulcherrimae mortis nōn subitum fuisse. 35

Quīn etiam, cum Thrasea, gener eius, dēprecārētur nē morī pergeret, interque alia dīxisset, "Vīs ergō filiam tuam, sī mihi pereundum erit, morī mēcum?" respondit, "Sī tam diū tantāque concordīā vīxerit tēcum, quā ego cum Paetō, volō." 40

Auxerat hōc respōnsō cūram suōrum. Attentius custodiēbātur. Sēnsit et, "Nihil agitis;" inquit, "potestis enim efficere ut male moriar; nē moriar, nōn potestis." 45

26-30 **Scribōniānus:** *Scribonianus*, governor of Illyricum, persuaded his two legions to revolt against Claudius, emperor from A.D. 41 to 54. But the legions abandoned the revolt after four days and Scribonianus was murdered. Paetus was implicated in the conspiracy and was summoned to Rome to answer for his share in the plot. **in partibus:** *on his side*.

31-36 **quōrum . . . capiat:** one of three rel. clauses of purpose. App 235. **minimō:** supply "nāvigio." **profitērētur indicium:** *was volunteering information*.

36-40 **tē . . . gremiō:** *Am I to listen to you, in whose arms . . . ?* **dēprecārētur . . . pergeret:** *was begging her not to persist in her resolve to die*.

41-45 **sī . . . erit:** *if I must die*. Twenty-four years later, A.D. 66, Thrasea was condemned to death for treason under Nero. His wife, the younger Arria, wanted to follow her mother's example, but was persuaded by her husband to live on for their daughter Fannia's sake. Tacitus, *Annālēs*, 16. 34.: "Arriamque temptantem maritī suprēma et exemplum Arriae mātīs sequī monet retinēre vitam filiaeque commūnī subsidium ūnicum nōn adimere." **Attentius:** comp. degree of the adverb "attentē," *carefully, closely*.

Dum haec dīcit, exsiluit eathedrā, adversōque parietī caput ingentī impētū impēgit et eorruit. Foecilāta, “Dixeram,” inquit, “vōbīs inventūram mē quamlibet dūram ad mortem viam, sī vōs facilem negāssētis.”

Pliny's Conclusion

50 Videnturne haec tibi maiōra illō “Paete, nōn dolet,” ad quod per haec perventum est? Cum interim illud quidem ingēns fāma, haec nūlla circumfert. Unde colligitur, quod initio dīxī, alia esse elāriōra, alia maiōra. Valē. (3.16)

2. Pliny Writes to His Wife in Campania and Expresses Concern for Her Health.

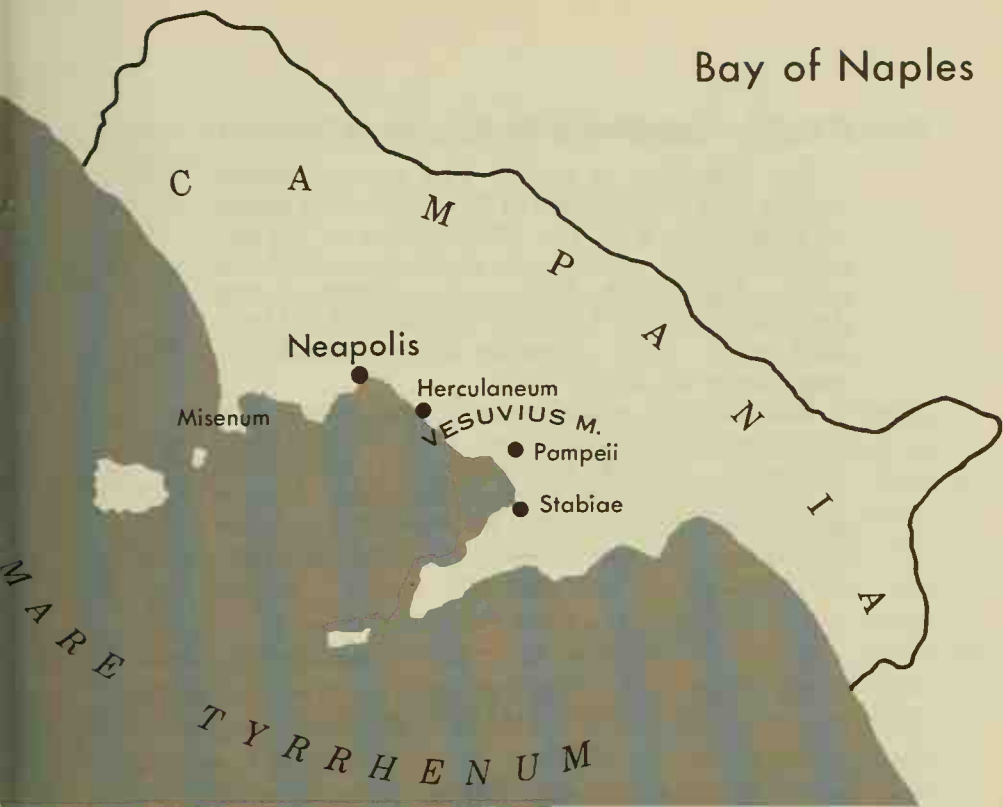
C. PLINIUS CALPURNIAE SUAE S.

Numquam sum magis dē occupātiōnibus meis questus, quae mē nōn sunt passae aut proficiēcentem tē valētūdinis causā in Campāniam prōsequī, aut profectam ē vēstīgiō subsequī. Nunc enim praecepuē simul esse cupiēbam, ut oculis
5 meis crēderem, quid vīribus, quid corpuseulō apparārēs,

46-50 **cathedrā**: a chair. **parietī**: dat. with the compound verb “impēgit.” App. 135. **quamlibet dūram**: however difficult. **illō . . . dolet**: the whole phrase is to be regarded as abl. of comparison, *than that remark*, ‘Paetus, it does not hurt.’

51-53 **ingēns fāma**: supply “circumfert.” **nūlla**: supply “fāma”; *no fame spreads these deeds abroad*.

1-5 **valētūdinis causā**: *for your health*. Pliny is always careful to insert what the reader needs to know. Hence he also adds “in Campāniam.” **prōsequī**: contrasts with “subsequī,” just as “proficiēcentem” does with “profectam.” **simul**: *with you*. **cupiēbam**: epistolary imp.; the dependent verbs follow in the sequence required. App. 284. **corpuseulō**: the diminutive implies affection. App. 6.



ecquid dēnique sēcessūs voluptātēs regiōnisque abundantiam inoffēnsa trāsmittērēs.

Equidem etiam fortem tē nōn sine cūrā dēsiderārem. Est enim suspēsum et ānxiū dē eō, quem ārdentissimē dīligās, interdum nihil scīre. Nunc vērō mē cum absentiae tum īn-¹⁰ firmitātis tuae ratiō incertā et variā sollicitūdine exterret.

Vereor omnia, imāginor omnia, quaeque nātūra metuentium est, ea maximē mihi, quae maximē abōminor, fingō. Quō impēnsius rogō ut timōrī meō cotīdiē singulīs vel etiam bīnīs epistulīs cōsulās. Erō enim sēcūrior dum legō, statimque¹⁵ timēbō, cum lēgērō. Valē. (6.4)

6-10 **sēcessūs**: of the resort. **trāsmittērēs**: you are enjoying. **quem . . . dīligās**: a general maxim; hence the indef. second person, *whom one loves most dearly*.

11-16 **quaeque . . . est**: and as is the way of people when afraid. **quae**: in place of "id quod"; agrees with "nātūra." **Quō impēnsius**: And the more urgently.

3. Pliny's Uncle Dies in the Eruption of Vesuvius.

The following is one of two famous letters dealing with the eruption of Vesuvius which began on August 24, A.D. 79. Pliny writes to the historian Tacitus, relating the manner in which his uncle, admiral of the fleet based at Misenum, met death while trying to rescue people in the threatened areas. Pliny welcomes the opportunity to perpetuate his uncle's fame.

Herculaneum and Pompeii were among the towns buried in the eruption, both are still being excavated. In 1949 the bicentennial celebration of the excavations at Pompeii was held. An extensive literature exists in various languages concerning the discoveries at Pompeii and Herculaneum.

C. PLINIUS TACITO SUO S.

Petis ut tibi avunculī meī exitum scribam, quō vērīus
trādere posterīs possīs. Grātiās agō; nam videō mortī eius,
sī celebrētur ā tē, immortalē glōriam esse prōpositam. Quam-
vīs enim pulcherrimārum clāde terrārum, ut populī, ut urbēs,
5 memorābilī cāsū quasi semper victūrus occiderit, quamvīs
ipse plūrima opera et mānsūra condiderit, multum tamen
perpetuitātī eius scrīptōrum tuōrum aeternitās addet.
Equidem beātōs putō, quibus deōrum mūnere datum est aut
facere scrībenda aut scrībere legenda, beātissimōs vērō,
10 quibus utrumque. Hōrum in numerō avunculus meus et

1-5 **avunculī meī**: Pliny devotes a long letter (3.5) to the life and works of his distinguished uncle, Gaius Secundus Plinius. Of his 102 volumes the *Nātūrālīs Historia* (in 37 books) is extant. **trādere posterīs**: the *Historiae* of Tacitus break off in A.D. 70 (Book V), so that this part of the history has not survived. **ut . . . urbēs**: supply "occiderunt," just as peoples and cities perished. **quasi semper victūrus**: as if destined to live for ever, because of the momentous nature of the catastrophe. **quamvīs ipse condiderit**: although he himself composed. Pliny is clearly proud of his uncle's literary achievements.

6-10 **putō**: supply "eōs." **scrībenda**: n. pl. of the gerundive, deeds worth recording. **utrumque**: supply "datum est."

suīs librīs et tuīs erit. Quō libentius suscipiō, dēposeō etiam quod iniungis.

They Observe a Peculiar Cloud Formation

Erat Mīsēnī classemque imperiō praesēns regēbat. Nōnum Kal. Septembrēs hōrā ferē septimā māter mea indicat eī appārēre nūbem inūsitatā et magnitudīne et speciē. Ūsus 15 ille sōle, mox frigidā, gustāverat iacēns studēbatque; poseit soleās, ascendit locum ex quō maximē mīrāculum illud cōnspici poterat. Nūbēs, incertum procul intuentibus, ex quō monte — Vesuvium fuisse postea cognitum est — oriēbātur, cuius similitudinē et fōrmam nōn alia magis arbor quam 20 pīnus expresserit. Nam longissimō velut truncō ēlāta in altum quibusdam rāmīs diffundēbātur, erēdō, quia recentī spīritū ēvecta, dein senēscēte eō dēstitūta aut etiam pondere suō vieta in lātitudinē ēvānēscēbat, candida interdum, interdum sordida et maculōsa, prout terram eineremve sustulerat. 25

11-15 **Mīsēnī**: loc. case, at *Misenum*. App. 177. **praesēns**: in person. **Nōnum Kal** = "ante diem nōnum Kalendās." App. 287. **hōrā ferē septimā**: in August, about 1 p.m.

16-20 **frigidā**: supply "aquā," having enjoyed the sun and a cold bath. **soleās**: his sandals. Romans often went barefoot in the house. **incertum**: supply "erat," it was uncertain.

21-25 **expresserit**: potential subjunc., no tree would better describe than the pine. App. 204. **longissimō velut truncō**: with a very long trunk, as it were. **ēlāta**: the participles "ēlāta, ēvecta, dēstitūta, vieta," and the adjectives "candida, sordida, maculōsa" are all in agreement with "nūbēs." **recentī spīritū**: with a fresh gust of air. **senēscēte eō**: when this (the gust of air) began to die away. **in lātitudinē ēvānēscēbat**: it began to spread sideways and dissolve. **prout**: according as, depending on whether.

Pliny's Uncle Decides to Investigate

Magnum propiusque nōscendum ut ērudītissimō virō vīsum.
 Iubet Liburnicam aptārī; mihi, sī venīre ūnā vellem, facit
 cōpiam. Respondī studēre mē mālle, et forte ipse quod scrībe-
 rem dederat. Ēgrediēbātur domō; accipit cōdicillōs Rēctīnae
 30 Tascī imminentī perīculō exterritae, nam villa eius subiacē-
 bat, nec ūlla nisi nāvibus fuga; ut sē tantō discrīminī ēriperet,
 ōrābat. Vertit ille cōsiliū et quod studiōsō animō inco-
 hāverat obit maximō. Dēdūcit quadrirēmēs; ascendit ipse
 nōn Rēctīnae modo sed multīs — erat enim frequēns amoenitās
 35 ōrae — lātūrus auxilium. Properat illūc, unde alīi fugiunt,
 rēctumque cursum, rēcta gubernācula in perīculum tenet
 adeō solūtus metū ut omnēs illius malī mōtūs, omnēs figurās, ut
 deprehenderat oculīs, dictāret ēnotāretque.

He Makes for Stabiae to Rescue His Friend Pomponianus

Iam nāvibus cinis incidēbat, quō propius accēderent,
 40 calidior et dēnsior; iam pūnicēs etiam nigrīque et ambūstī et
 frāctī igne lapidēs; iam vadum subitum ruīnāque montis
 lītora obstantia.

Cūnetātus paulum an retrō flecteret, mox gubernātōrī
 ut ita faceret monentī, “Fortēs,” inquit, “Fortūna iuvat.
 45 Pompōniānum pete.” (Stabiīs erat, dirēptus sinū mediō;

26-30 **propius- nōscendum**: something to be studied at closer range. **vīsum**: supply “est ei,” it seemed to him. **Liburnicam**: supply “nāvem”; a Liburnian galley, a fast sailing ship on the model of those used by pirates on the Illyrian coast. **facit cōpiam**: he gives the opportunity. **quod scrīberem**: something for me to write, or theme to write. **cōdicillōs Rēctīnae Tascī**: a hasty note from Rectina, wife of Tascus. **subiacēbat**: lay at the foot of the mountain.

31-35 **obit maximō**: supply “animō,” he carried out in a heroic spirit. **quadrirēmēs**: supply “nāvēs,” ships with four banks of oars. **amoenitās ōrae** = “amoena ōra,” for the lovely shore was crowded.

36-40 **rēcta gubernācula**: straight helm. **dictāret ēnotāretque**: it was a confirmed habit of the elder Pliny to dictate notes on any matter that attracted his interest. **quō propius accēderent**: the nearer they approached.

41-45 **vadum subitum**: supply “erat,” the water suddenly became shallow. **ruīnā montis obstantia**: blocking the way because of the debris from the mountain. **an retrō flecteret**: whether he should turn back. **Stabiīs**: at Stabiae, four miles south of Pompeii. **sinū mediō**: by the intervening bay.

nam sēnsim circumāctīs curvātisque litoribus mare īfunditur. Ibi, quamquam nōndum periculō appropinquante, cōspiciuō tamen, et cum crēsceret proximō, sareinās contulerat in nāvēs, certus fugae sī contrārius ventus resēdisset.) Quō tunc avunculus meus secundissimō invectus complectitur trepidantem, cōsōlātur, hortātur, utque timōrem eius suā sēcūritāte lēnīret, dēferri sē in balineum iubet. Lōtus accubat, cēnat aut hilaris aut, quod est aequē magnum, similis hilarī. 50

His Uncle Remains Calm in the Face of Danger

Interim ē Vesuviō monte plūribus locīs lātissimae flammae altaque incendia relucēbant, quōrum fulgor et clāritās tenebris noctis excitābātur. Ille agrestium trepidātiōne ignēs relictos dēsertāsque villās per sōlitūdinem ārdere in remedium formīdinis dietitābat. Tum sē quiētī dedit, et quiēvit vērissimō quidem somnō. Nam meātus animae, quī illī propter amplitūdinem corporis gravior et sonantior erat, ab iīs quī līminī obversābantur audiēbātur. 60

They Decide to Leave the House of Pomponianus

Sed ārea, ex quā diaeta adibātur, ita iam cinere mixtisque pūmicibus opplēta surrēxerat ut, sī longior in cubiculō mora, exitus negārētur. Excitātus prōcēdit sēque Pompōniānō cēterisque, quī pervigilāverant, reddit. In commūne cōn- 65

46-50 *litoribus*: dat. with "īfunditur," floods upon shores that gradually wind and curve. *quamquam . . . tamen*: in ablative abs. construction, as the danger, although not yet approaching, was nonetheless obvious. *certus fugae*: resolved on flight. *secundissimō*: supply "ventō," with the wind most favorable. *trepidantem*: supply "Pompōniānum."

51-55 *suā sēcūritāte*: by his own unconcern. *Lōtus accubat*: After the bath, he took his place at dinner. *similis hilarī*: behaving as if cheerful.

56-60 *excitābātur*: were intensified. *per sōlitūdinem*: in the evacuated areas. *in . . . dictitābat*: he kept saying, to allay his (Pomponianus') fears. *meātus animae*: the course of his breathing. *sonantior*: rather loud. It sounds as if the admiral were snoring.

61-65 *ārea*: open space, court. *diaeta*: apartment. *opplēta surrēxerat*: had risen (in level), being choked up with. *mora*: supply "esset." *pervigilāverant*: had stayed awake all night. *In commūne cōnsultant*: They consulted together.

sultant, intrā tēcta subsistant an in apertō vagentur. Nam
 erēbrīs vāstisque tremōribus tēcta nūtābant et, quasi ēmōta
 sēdibus suīs, nunc hūc nunc illūc abīre aut referrī vidēbantur.
 Sub diō rūsus quamquam levium exēsōrumque pūmicum
 70 eāsus metuēbātur; quod tamen periculōrum collātiō ēlēgit. Et
 apud illum quidem ratiō ratiōnem, apud aliōs timōrem timor
 vīcit. Cervicēalia capitibus imposita linteīs cōstringunt; id
 mūnimentum adversus incidentia fuit.

His Uncle Dies of Suffocation

Iam diēs alibī, illīc nox omnibus noctibus nigrīor dēnsiorque;
 75 quam tamen facēs multae variaque lūmina sōlābantur. Placuit
 ēgredī in lītus et ex proximō aspicere, ecquid iam mare ad-
 mitteret; quod adhūc vāstum et adversum permanēbat. Ibi
 super abiectum linteum recubāns semel atque iterum frīgidam
 aquam poposcit hausitque. Deinde flammae flammārumque
 80 prae-nūntius odor sulphuris aliōs in fugam vertunt, excitant illum.
 Innīxus servulīs duōbus assurrēxit et statim conceidit, ut ego
 colligō, crassiōre cālīgine spīritū obstrūctō clausōque stomachō,
 quī illī nātūrā invalidus et angustus et frequenter aestuāns
 erat. Ubi diēs redditus — is ab eō quem novissimē vīderat,
 85 tertius — corpus inventum est integrum, illaesum opertumque,

66-70 **subsistant**: implied is "utrum," *whether they should stay*. **quasi . . . suīs**: *as if shaken from their foundations*. **Sub diō**: *In the open*; "diūm = divum," *what is divine, the sky*; "sub Iove" is synonym for "sub diō." **levium exēsōrumque**: the genitives go with "quamquam," *of the pumice stones, light and porous though they were*. **periculōrum collātiō**: *a comparison of the dangers*.

71-75 **Cervicēalia**: n. pl. of "cervicēal, -ālis" (formed from "cervix"), *pillows, cushions*. **incidentia**: n. pl. from "incidēns," *falling objects*. **diēs**: supply "erat."
sōlābantur: *relieved*.

76-80 **ecquid . . . admitteret**: *whether the sea yet allowed their putting out*. **semel atque iterum**: *again and again, repeatedly*. **flammārumque . . . sulphuris**: *and a smell of sulphur, forerunner of the flames*.

81-85 **assurrēxit**: *he rose up*; from "ad" and "surgō." **crassiōre . . . obstrūctō**: *because his breathing was blocked by the rather thick vapor*. **frequenter aestuāns**: *often inflamed*; "stomachus" here means *windpipe*. **diēs . . . tertius**: *August 26*. Supply "est" with "redditus" and "erat" with "is." **illaesum**: *uninjured*.

ut fuerat indūtus; habitus corporis quiēscētī quam dēfūnctō similior.

Interim Mīsēnī ego et māter — sed nihil ad historiam, nec tū aliud quam dē exitū eius scīre voluistī. Fīnem ergō faciam. Ūnum adiciam, omnia mē, quibus interfueram quaeque statim, cum maximē vērā memorantur, audieram, persecūtum. Tū potissima excerptēs. Aliud est enim epistulam, aliud historiam, aliud amīcō, aliud omnibus scribere. Valē. (6.16) 90

4. A Story of the Supernatural.

Pliny submits certain psychic problems to L. Licinius Sura, a wealthy and cultured contemporary, distinguished for his achievements in civilian and military affairs and reputed to be a ghost writer for the emperor Trajan.

C. PLINIUS SURAE SUO S.

Et mihi discendī et tibi docendī facultātem ōtium praebet. Igitur perquam velim scīre, esse phantasmata et habēre propriam figūrā nūmenque aliquod putēs an inānia et vāna ex metū nostrō imāginem accipere.

The Vision That Came to Curtius Rufus

Ego ut esse crēdam, in prīmīs eō dūcor, quod audiō acci- 5

86-90 **ut fuerat indūtus**: clothed just as he had been. **habitus . . . similior**: supply "erat," the appearance of the body was more like a person sleeping. **ego et māter**: Pliny breaks off without finishing the sentence and says, but it does not concern your history. With "nihil" the verb "pertinet" is implied. **Ūnum**: explained by "mē perseeūtum esse," Just one thing, that I have related all the events. **quaeque** = "et quae."

91-93 **cum . . . memorantur**: when the truth is most likely to be told. **potissima**: n. pl., superl. of "potior," what you most want, the principal points.

1-5 **perquam velim scīre**: I would very much like to know. **phantasma, -atis**: n. ghost, specter. **aliquid nūmen**: some supernatural being. **putēs**: indirect question with "-ne" or "utrum" implied, dependent on "scīre." **vāna**: n. pl. acc. subj. for "accipere." **ut esse crēdam**: with "dūcor," I am led to believe that they exist. **quod**: antecedent is "eō," by this experience which.

disse Curtiō Rūfō. Tenuis adhūc et obscurus obtinentī
 Āfricam comes haeserat. Inclīnātō diē spatiābātur in porticiū.
 Offertur eī mulieris figūra hūmānā grandior pulchriorque.
 Perterritō Āfricam sē, futūrōrum prae-nūntiam dīxit; itūrum
 10 enim Rōmam honōrēsquē gestūrum atque etiam cum summō
 imperiō in eandem prōvinciam reversūrum ibique moritūrum.
 Facta sunt omnia. Praetereā accēdentī Carthāginem ēgre-
 dientīque nāve eadem figūra in lītore occurrisset nārrātur. Ipse
 certē implicitus morbō, futūra praeteritīs, adversa secundīs
 15 augurātus, spem salūtis, nullō suōrum dēspērante, prōiecit.

A Haunted House at Athens

Iam illud nōne et magis terribile et nōn minus mīrum est
 quod expōnam ut accēpī? Erat Athēnīs spatiōsa et capāx
 domus, sed infāmis et pestilēns. Per silentium noctis sonus
 ferri et, sī attenderēs ācrius, strepitus vinculōrum longius
 20 prīmō, deinde ē proximō reddēbātur. Mox appārēbat idōlon,
 senex maciē et squālōre cōfectus, prōmissā barbā, horrentī
 capillō; crūrībus compedēs, manibus eatēnās gerēbat quatiē-
 batque.

Inde inhabitantibus trīstēs dīraeque noctēs per metum
 25 vigilābantur; vigiliam morbus et erēscēte formīdine mors

6-10 **obtinētī**: dat. ("virō" implied) with "haeserat," *he had attached himself to the governor* (lit. the man holding) *of Africa*. **Inclīnātō diē**: *In the afternoon*. **sē**: supply "esse," *that she was Africa*, *foreteller of things to come*. **itūrum**: supply "eum esse," *that he would go*.

11-15 **accēdentī**: dat. with "occurrisse," *to have met him as he approached*. **futūra . . . augurātus**: *inferring the future from the past, and ill-fortune from good*.

16-20 **illud**: *the following story*. **sonus ferri**: *the sound of iron*. **sī attenderēs ācrius**: subjunctive, with indefinite *you*; *if you listened more closely*. **ē proximō reddēbātur**: *was heard from close at hand*. **idōlon**: *ghost, specter*. Pliny retains the Greek nom. form. Pliny will use five other words for *ghost*, viz. "imāgō, mōnstrum, simulācrum, effigiēs, and mănēs," and try not to use the same word twice.

21-25 **prōmissā barbā**: abl. of description, *with a long flowing beard*. App. 172. **inhabitantibus**: dat. of agent, in place of "ab" with ablative. **vigilābantur**: *were spent without sleep*.

sequēbātur. Nam interdiū quoque, quamquam abscesserat imāgō, memoria imāginis oculīs inerrābat, longiorque causīs timōris timor erat. Dēserta inde et damnāta sōlitūdine domus tōtaque illī mōnstrō relīcta. Prōscribēbātur tamen, seu quis emere seu quis condūcere, ignārus tantī malī, vellet.

30

A Philosopher Rents the House

Vēnit Athēnās philosophus Athēnodōrus. Lēgit titulum, audītōque pretiō, quia suspecta vilitās, percunctātus, omnia docētur, ac nihilō minus, immō tantō magis condūcit.

Ubi coepit advesperāscere, iubet sternī sibi in prīmā domūs parte, poscit pugillārēs, stilum, lūmen. Suōs omnēs in interiora dīmittit. Ipse ad scribendum animum, oculōs, manum intendit, nē vacua mēns audīta simulāera et inānēs sibi metūs fingeret.

35

The Ghost Appears

Initiō, quāle ubīque, silentium noctis. Deinde concutī ferrum, vincula movērī. Ille nōn tollere oculōs, nōn remittere stilum, sed offirmāre animum auribusque praetendere. Tum erēbrēscere fragor, adventāre et iam ut in līmine, iam ut intrā līmen audīrī. Respicit, videt agnōscitque nārrātam sibi effigiem. Stābat innuēbātque digitō, similis vocantī. Hic contrā, ut paulum exspectāret, manū significat, rūsusque

40

45

26-30 **sōlitūdine**: abl. of penalty, *condemned to solitude*. **Prōscribēbātur**: *It was advertised*.

31-35 **titulum**: *the notice*. **percunctātus**: *having inquired carefully*. **sternī sibi**: *a bed to be made up for him*, pres. inf. pass. (*to be spread*).

36-40 **intendit**: *he concentrates*. **silentium**: supply "erat" here and also with "quāle," *there was the silence of night, as there was everywhere*. **concutī**: first in a series of hist. infinitives to quicken the description. App. 255.

41-45 **offirmāre animum**: *concentrated his mind*. **auribusque praetendere**: *and so closed his ears*, lit. *stretched (his mind) over his ears*. **ut**: *as if* (l. 42).

cēris et stilō incumbit. Illa scribentis capitī catēnīs īnsonābat. Respicit rūsus idem quod prius innuentem, nec morātus tollit lūmen et sequitur. Ībat illa lentō gradū quasi gravis vinculis. Postquam dēflexit in āream domūs, repente dilāpsa dēserit comitem. Dēsertus herbās et folia concerpta signum locō
50 pōnit.

Posterō diē adit magistrātūs, monet ut illum locum effodi iubeant. Inveniuntur ossa īnsera catēnīs et implicita, quae corpus, aevō terrāque putrefactum, nūda et exēsa reliquerat
55 vinculis. Collēcta pūblicē sepeliuntur. Domus postea rīte condītīs mānibus caruit. (7.27)

5. Pliny Consults the Emperor Trajan Concerning Christians.

In his province of Bithynia, Pliny was presented with a serious problem. Christians violated Roman law because they persisted in holding secret meetings, and they were guilty of treason because they refused to worship the state gods and the emperor's image. He now informs Trajan of the procedure that he has followed and asks for guidance in future dealings with Christians.

Apart from brief statements in Tacitus (*Annālēs*, 15.44) and in Suetonius (*Nero*, 16) on the persecution of Christians by Nero, this correspondence between Pliny and Trajan constitutes our earliest source in Roman literature for Christianity in the Roman empire.

46-50 cēris . . . incumbit: bent over his writing tablets and pen. capitī: dat. with compound verb "īnsonābat," rattled its chains over the head. catēnīs: abl. of means. idem . . . innuentem: compressed from "idem quod prius innuēbat (innuentem) effigiem;" "idem" and "quod" are cognate acc. with "innuō." He again looked back at the ghost making the same gesture as before.

51-56 aevō terrāque putrefactum: rotted by its long stay in the earth. vinculis: with "exēsa," eaten away from the chains. Collēcta: with "ossa," The bones, when gathered. rīte condītīs: as it was duly laid to rest.

Pliny Asks for Advice

Sollemne est mihi, domine, omnia dē quibus dubitō ad tē referre. Quis enim potest melius vel cūnetātiōnem meam regere vel ignōrantiam instruere? Cognitiōnibus dē Christiānīs interfui numquam; ideō nesciō quid et quātenus aut pūniri soleat aut quaeri. Nec medioeriter haesitāvi sitne aliquod diserimen aetātum an quamlibet teneri nihil ā rōbustiōribus differant; dētur paenitentiae venia, an ei quī omnīnō Christiānus fuit, dēsisse nōn prōsit; nōmen ipsum, si flāgitiis careat, an flāgitia cohaerentia nōminī pūniantur. 5

He Reports His Procedure

Interim in iis quī ad mē tamquam Christiānī dēferēbantur, hunc sum secutus modum. Interrogāvi ipsōs an essent Christiānī. Cōfitentēs iterum ac tertiō interrogāvi, supplicium minātus; perseverantēs dūci iussī. Neque enim dubitābam, quālecumque esset quod fatērentur, pertināciam certē et inflexibilem obstinātiōnem dēbere pūniri. Fuērunt aliī similis 15

1-5 Sollemne est mihi: *It is customary for me.* domine: *Master (Sir).* "Dominus" as a mode of address was refused by Augustus and Tiberius, but allowed by their successors. The degree of respect or servility would vary with the nature of the speaker and of the person addressed. Cognitiōnibus: *dat.* with "interfui"; *hearings, investigations.* quid . . . quaeri: *the usual nature of the punishment or investigation and their extent.* Literally? Nec medioeriter haesitāvi: *litotes for I was much perplexed.* App. 309.

6-10 quamlibet teneri: *no matter how young.* dētur: supply "utrum," *whether pardon is granted for repentance.* dēsisse: *subj. for "prōsit," the fact that he has ceased does not help.* flāgitia cohaerentia nōminī: *the disgraceful acts that adhere to the name.* Christians were accused of treason, cannibalism and hatred of their fellow-men.

11-15 Cōfitentēs = "eōs quī cōfitebantur"; the participle in Pliny is often a compressed form of statement. Similarly below "perseverantēs = eōs quī perseverābant." dūci: supply "ad supplicium," *to be led to execution.* As death was the penalty for belonging to a secret organization, Pliny is careful to give them the opportunity to recant.

āmentiae, quōs, quia cīvēs Rōmānī erant, adnotāvī in urbem remittendōs.

Mox ipsō trāctātū, ut fierī solet, diffundente sē crīmine, plūrēs speciēs incidērunt. Prōpositus est libellus sine auctōre, multōrum nōmina continēns. Quī negābant esse sē Chrīstiānōs aut fuisse, cum, praeunte mē, deōs appellārent et imāginī tuae, quam propter hoc iusseram cum simulācrīs nūminum afferrī, tūre ac vīnō supplicārent, praetereā male dīcerent Chrīstō, quōrum nihil posse cōgī dīcuntur, quī sunt
25 rē vērā Chrīstiānī, dīmīttendōs esse putāvī.

What He Has Learned About the Christians

Aliī, ab indice nōminātī, esse sē Chrīstiānōs dīxērunt, et mox negāvērunt; fuisse quidem, sed dēsīsse, quīdam ante triennium, quīdam ante plūrēs annōs, nōn nēmō etiam ante vīgintī. Hī quoque omnēs et imāginem tuam deōrumque
30 simulācra venerātī sunt et Chrīstō male dīxērunt. Affirmābant

16-20 **āmentiae**: gen. of description. **in urbem**: i.e. to Rome. St. Paul, as a Roman citizen, it will be remembered, also insisted on his right to be heard at Caesar's judgment-seat. **ipsō trāctātū**: in the mere process of inquiry. **plūrēs speciēs**: a variety of charges. **libellus sine auctōre**: an anonymous accusation.

21-25 **praeunte mē**: at my dictation, lit. with me preceding. **deōs**: the major gods of Roman religion. **imāginī tuae**: dat. with "supplicārent," offered adoration to your image. Emperor-worship, which had developed since the time of Augustus, was officially encouraged as a bond of union among the peoples of the empire. It was perhaps to the genius of the emperor as a person beyond mere mortals, that reverence was required. **Chrīstō**: dat. with "male dīcerent," they cursed Christ. **dīmīttendōs esse**: the acc. subj. for the inf. is "eōs," implied antecedent for "quī negābant" in l. 20; I thought that those who denied . . . ought to be acquitted. App. 251.

26-30 **ab indice**: by the informer, the author of the anonymous "libellus." **fuisse**: supply "dīcentēs sē." **quīdam ante triennium**: supply "sē dēsīsse dīxērunt," certain ones stated that they had ceased three years ago. **nōn nēmō**: an occasional person.

autem hanc fuisse summam vel culpae suae vel erroris, quod essent soliti statō diē ante lūcem convenire carmenque Christō quasi deō dicere sēcum invicem sēque sacramentō nōn in scelus aliquod obstringere, sed nē fūrta, nē latrōcinia, nē adulteria committerent, nē fidem fallerent, nē dēpositum 35 appellāti abnegārent. Quibus peractis, mōrem sibi discēdendī fuisse rūsusque coeundī ad capiendum cibum, prōmiscuum tamen et innoxium; quod ipsum facere dēsisse post ēdictum meum, quō secundum mandāta tua hetaeriās esse vetueram.

The Further Spread of Christianity May Be Halted

Quō magis necessārium crēdidī ex duābus ancillīs, quae 40 ministrae dicēbantur, quid esset vērī, et per tormenta quaerere. Nihil aliud invēnī quam superstitiōnem prāvam, immodicam. Ideō, dilātā cognitiōne, ad cōsulendum tē dēcucurrī. Visa est enim mihi rēs digna cōsultātiōne, maximē propter perīclitantium numerum. Multī enim omnis aetātis, omnis 45

31-35 **erroris**: of those who had seen the *error* of their ways, whereas "culpa" would apply to those convicted. **statō diē**: on a fixed day (Sunday). **sēcum invicem**: antiphonally. Such hymns would be in Greek. **sēque obstringere**: to bind themselves by an oath not for some crime. **sed nē fūrta abnegārent**: these clauses appear to be a general reference to the Ten Commandments. **nē dēpositum abnegārent**: not to refuse to return a deposit, when called upon. When they did not trust banks, or if banks were few, people would leave money or valuables with friends for safekeeping.

36-40 **mōrem fuisse**: acc. with inf., as Pliny is still reporting what he had discovered from those who had renounced Christianity. (They affirmed) that it had been their custom to depart. **prōmiscuum . . . innoxium**: but common and innocent. Because they met secretly, Christians were suspected by their enemies of feasting on human flesh. **secundum**: prep. with acc., in accordance with. **hetaeriās**: a Greek word; societies, associations. **Quō**: Wherefore.

41-45 **ministrae dicēbantur**: who were called deaconesses. Pliny is evidently translating the Greek word into its Latin equivalent. Deacons and deaconesses are spoken of by St. Paul in the organization of the early Christian church. **quid esset vērī**: what truth there was; indirect question, dependent on "quaerere." App. 245. **et per tormenta**: even by torture. This statement suggests that the "ancillae" were slaves, although on occasion free persons also were subjected to torture under the empire. **superstitiōnem**: Tacitus and Suetonius also used this word "superstitiō" to describe the religion of the Christians. **dilātā cognitiōne**: postponing investigation. **ad . . . dēcucurrī**: I have hastened to consult you. **periclitantium** = "eōrum qui in periculō sunt," of those who are still on trial.



Alinari

Spanish-born, Trajan (A.D. 98-117) advanced to the supreme post from his popular generalship. As Emperor he pursued progressive social and financial policy.

50 *ordinis, utrūsq̄ue sexūs etiam, vocantur in perīculum et vocābuntur. Neque cīvitātēs tantum, sed vīcōs etiam atque agrōs superstitiōnis istīus contāgiō pervagāta est; quae vidētur sistī et corrigī posse. Certē satis cōstat prope iam dēsōlāta templa coepisse celebrārī, et sacra sollemnia diū intermissa*

46-50 vocantur in periculum: are being brought to trial. cīvitātēs: towns. "Cīvitās" tended to supplant "urbs," which came more and more to signify Rome. sistī et corrigī: be halted and corrected. templa: pagan temples which with the growth of Christianity in Bithynia, had been almost deserted. sacra sollemnia: the customary sacrifices.

repetī, pāstumque vērīre victimārum, cuius adhūc rārissimus ēmptor inveniēbātur. Ex quō facile est opīnārī quae turba hominum ēmendārī possit sī sit paenitentiae locus. (10.96)

6. Trajan Replies Concerning the Treatment of Christians.

Pliny has followed correct procedure. But Christians are not to be hunted out, and anonymous charges should be ignored.

TRAIANUS PLINIO

Āctum quem dēbuistī, mī Secunde, in excutiendīs causīs eōrum, quī Chrīstiānī ad tē dēlātī fuerant, secūtus es. Neque enim in ūniversum aliquid quod quasi certam fōrmam habeat, cōstituī potest.

Conquīrendī nōn sunt; sī dēferantur et arguantur, pūniendī 5 sunt, ita tamen ut, quī negāverit sē Chrīstiānum esse, idque rē ipsā manifestum fēcerit, id est supplicandō dīs nostrīs, quamvīs suspectus in praeteritum, veniam ex paenitentiā impetret.

Sine auctōre vērō prōpositī libellī in nūllō crīmīne locum 10 habēre dēbent. Nam et pessimī exemplī, nec nostrī saeculī est. (10.97)

51-53 **repetī**: are being resumed. **pāstum-**: fodder, for the animals to be sacrificed.

1-5 **Āctum**: The procedure. **in excutiendīs causīs**: in examining the cases. **ad . . . fuerant**: had been brought before you; "fuerant" for "erant." **Neque . . . aliquid**: For nothing for universal application. **quod habeat**: clause of characteristic. App. 236. **pūniendī sunt**: indie. is often used in the apodosis in place of subjunc. when the verb form denotes necessity, they would have to be punished. App. 215.

6-11 **ita tamen ut**: but with this proviso that. **quamvīs . . . praeteritum**: although under suspicion for his past conduct. **impetret**: dependent on "ut." **saeculī**: pred. gen. of possession, and does not belong to our generation. App. 118. Trajan did not want to revive the bitter memory of the persecutions based upon unfounded charges, which darkened the last years of Domitian's regime.

Martial

EPIGRAMS OF MARTIAL

Marcus Valerius Martialis (c. A.D. 40 – c. 104) was born at Bilbilis, a Roman mining colony in Spain and came to Rome during the reign of Nero, c. A.D. 63. Martial eked out a precarious existence in the capital, dependent on wealthy patrons whose generosity he hoped to attract by complimentary verses. He early attached himself as a client to the great Spanish family, the Senecas; but upon their political fall in A.D. 65 Martial had a much less certain existence.

During the time of Martial there was a concentration of enormous wealth in the hands of a few. Consequently a number of the formerly wealthy were no longer so and the masses of modestly provided freemen tended to increase and grow poorer. A realization of these conditions enables us to understand more clearly the difficulty of Martial's economic situation as well as the role and significance of legacy-hunting, a vice of the empire he repeatedly mocks and satirizes.

Martial knew all sorts and conditions of men, and his verses reflect the life of his times. Brevity and wit are evident, especially in satiric epigrams where the sting may be held in reserve to the very end. He is careful, however, to use invented names for his victims.

His works include *Liber Spectāculōrum* written to celebrate the dedication of the Colosseum in A.D. 80; and *Epigrámmatōn Librī XIV*. The fourteen books of epigrams were published at intervals between A.D. 86 and 98. The last two books of epigrams have Greek titles, "Xenia" (Gifts of hospitality) and "Apophórēta" (Gifts to be taken away), and consist of verse couplets or mottoes to accompany gifts bestowed or received.

1. Martial Sings His Own Praises

Hic est quem legis, ille quem requiris
tōtō nōtus in orbe Mārtiālis
argūtīs epigrammatōn libellīs;
cui, lēctor studiōse, quod dedistī
viventī decus atque sentientī,
rārī post cinerēs habent poētae. (1.1)

2. Coughing

Petit Gemellus nūptiās Marōnillae,
et cupit et īstat et preeātur et dōnat.
“Adeōne pulchra est?” “Immō, foedius nīl est.”
“Quid ergō in illā petitur et plaect?” “Tussit.” (1.10)

3. The Heroic Conduct of Arria

Casta suō gladium eum trāderet Arria Paetō,
quem dē visceribus strīxerat ipsa suīs,
“Sī qua fidēs, vulnus quod fecī nōn dolet,” inquit,
“sed quod tū faciēs, hoc mihi, Paete, dolet.” (1.13)

4. Putting Teeth into It

Sī meminī, fuerant tibi quattuor, Aelia, dentēs.
Expulit ūna duōs tussis, et ūna duōs.
Iam sēcūra potes tōtīs tussire diēbus.
Nīl istīe quod agat tertia tussis habet. (1.19)

NOTE: The meters used by Martial are also used by Catullus. These meters are described in the introduction to Catullus on p. 237-8.

1.1 Meter: Phalaecean. **Ille quem requiris**: “ille” is in contrast with “hic”; Martial assumes that his poems are so popular that the booksellers are often sold out. **tōtō orbe**: not “tōtā urbe.” Martial would like to think that his fame is worldwide. **epigrammatōn**: Greek gen. plural. **libellīs**: dimin. form of “liber” since books of verse were usually slim volumes; abl. with “nōtus,” famous because of his books. **cul** = “et ei.” **decus**: antecedent for “quod,” obj. of “habent.” **post cinerēs** = “mortuī.” Notice that in this poem Martial adroitly gives the reader much of the credit: the reader asks for his books; the reader is eager; the reader confers the fame.

1.10 Meter: Choliambic. **Gemellus**: a fortune hunter; he pays court to Maronilla believing that she is consumptive and destined to an early death. **Immō**: On the contrary.

1.13 Meter: Elegiac. **Arria Paetō**: cf. the first letter of Pliny. **strīxerat**: she had drawn. **Sī qua fidēs**: supply “est tibi,” *If you trust me.* **quod**: supply “vulnus,” *the wound that you will inflict on yourself.*

1.19 Meter: Elegiac. **tussis, -is**: a cough.

5. Putting It Bluntly

Nōn amo tē, Sabidī, nec possum dīcere quārē.
Hoc tantum possum dīcere — nōn amo tē. (1.32)

6. No Mending His Ways

Nūper erat medicus, nunc est vespillo Diaulus.
Quod vespillo facit, fēcerat et medicus. (1.47)

7. Conceit

Bella es, nōvimus, et puella, vērū est,
et dīves, quis enim potest negāre?
Sed cum tē nimium, Fabulla, laudās,
nec dīves neque bella nec puella es. (1.64)

8. The Puppy of Publius

Issa est passere nēquior Catullī,
Issa est pūrior ōsculō columbae,
Issa est blandior omnibus puellīs,
Issa est cārīor Indicīs lapillīs,
Issa est dēliciae catella Pūbli.
Hanc tū, sī queritur, loquī putābis;
sentit trīstitiamque gaudiumque.

1.32 Meter: Elegiac. **Sabidī**: voc. of "Sabidius." Thomas Brown (1663-1704) when a student at Christ Church, Oxford, incurred the displeasure of the Dean and was threatened with expulsion unless he could translate this epigram at sight. He did so as follows: I do not love thee, Dr. Fell.
The reason why, I cannot tell.
But this I know, and know full well,
I do not love thee, Dr. Fell.

1.47 Meter: Elegiac. **vespillo, -ōnis**: m. an undertaker.

1.64 Meter: Phalaecean.

1.109 Meter: Phalaecean. In this poem Martial compliments a friend Publius by praising his dog. He goes on to praise him as a painter; for if, he says, the dog and its portrait are placed side by side, you will not be able to tell which is which. The poem has echoes of the sparrow poem of Catullus. **nēquior**: more playful, comp. form of "nequam," indecl. adjective. **Indicīs lapillīs**: than Indian stones (pearls). **Issa . . . Pūbli**: the line is climactic, at last revealing who Issa is; "catella" (a pet dog) in apposition with "dēliciae." **queritur**: whimpers.

Collō nīxa cubat capitque somnōs,
 ut suspīria nūlla sentiantur.
 Hanc nē lūx rapiat suprēma tōtam,
 pictā Pūblius exprimit tabellā,
 in quā tam similem vidēbis Issam
 ut sit tam similis sibi nec ipsa.
 Issam dēnique pōne cum tabellā:
 aut utramque putābis esse vērā,
 aut utramque putābis esse pictā. (1.109.)

9. A Poet in His Own Right

Carmina Paulus emit. Recitat sua carmina Paulus;
 nam quod emās, possīs iūre vocāre tuum. (2.20)

10. Taking No for an Answer

Dās numquam. Semper prōmittis, Galla, rogantī.
 Sī semper fallis, iam rogo, Galla, negā. (2.25)

11. A Conceited Youth

Dīcis amōre tuī bellās ārdēre puellās,
 quī faciem sub aquā, Sexte, natantis, habēs. (2.87)

12. Poet's License

Nīl recitās, et vīs, Māmerce, poēta vidērī.
 Quidquid vīs, estō, dummodo nīl recitēs. (2.88)

Collō nīxa: supply "Pūbli," *resting against Publius' neck.* ut suspīria: being blissfully content. lūx suprēma = "mors." pictā tabellā: in a painting. nec ipsa: not even she herself; subj. of "sit." dēnique: in short.

2.20 Meter: Elegiac. Recitat: gives a public reading. quod emās: clause of characteristic. App. 236.

2.87 Meter: Elegiac. ārdēre: are infatuated.

2.88 Meter: Elegiac. dummodo: provided that, with subjunctive.

13. Quid pro Quo

Esse nihil dīcis, quidquid petis, improbe Cinna.
Sī nīl, Cinna, petis, nīl tibi, Cinna, negō. (3.61)

14. Beauty Treatment

Sī quandō leporem mittis mihi, Gellia, dīcis:
“Fōrmōsus septem, Mārce, diēbus eris.”
Sī nōn dērīdēs, sī vērum, lūx mea, nārrās,
ēdistī numquam, Gellia, tū leporem. (5.29)

15. Epitaph for Erotion, a Young Slave Girl, Who Has Just Died

Hanc tibi, Fronto pater, genetrix Flaccilla, puellam
ōscula commendō dēliciāsque meās,
parvula nē nigrās horrēscat Erōtion umbrās
ōraque Tartareī prōdigiōsa canis.
Implētūra fuit sextae modo frīgora brūmae,
vīxisset totidem nī minus illa diēs.
Inter tam veterēs lūdat lascīva patrōnōs
et nōmen blaesō garriat ōre meum.
Mollia nōn rigidus caespes tegat ossa, nec illī,
terra, gravis fueris: nōn fuit illa tibi. (5.34)

3.61 Meter: Elegiac.

5.29 Meter: Elegiac. **leporem**: there was evidently some sort of pun on “lepus, leporis” *hare* and “lepōs, lepōris” *charm*. Martial is tired of eating hare and tired too of the jest that goes with the gift. **ēdistī**: from “edō” *eat*.

5.34 Meter: Elegiac. **Fronto Flaccilla**: Martial addresses his own dead parents, who are referred to again in l. 7 as *such old protectors*. **ōscula dēliciāsque meās**: terms of endearment, *my joy and delight*. **parvula . . . umbrās**: a golden line. Notice the effective contrast between the little girl and the black shades. **ōra-**: acc. with “horrescat.” **Tartareī canis**: the Tartarean dog is Cerberus, reputed to have three heads. In mythology he guards the entrance to the underworld. **Implētūra fuit modo**: suggesting that she has died only recently. **sextae brūmae**: her birthday was in the winter. **vīxisset . . . diēs**: the word order is scrambled; read in prose order as “nī illa totidem diēs minus vīxisset” *if she had not lived as many (six) days fewer*. Had she lived six days more, she would have been six years old. **lūdat lascīva**: *may she play happily*. Notice the word order with “lūdat lascīva” in the middle. “Garriat, tegat and fueris” also represent wishes for the future, hence the mood. App. 202. **nōmen . . . meum**: Martial wishes that the little dead girl may remember him. **Mollia nōn rigidus**: placed together for contrast; *May turf lightly cover her young frame*. **nec . . . fueris**: a variation on the S.T.T.L. (“sit tibi terra levis”) frequently seen on Roman tombstones.

16. Procrastination

Crās tē vīetūrum, crās dīcis, Postume, semper.

Dīc mihi, crās istud, Postume, quando venit?

Quam longē est crās istud? Ubi est? Aut unde petendum?

Num quid apud Parthōs Armeniōsque latet?

Iam crās istud habet Priamī vel Nestoris annōs.

Crās istud quantī — dīc mihi — posset emī?

Crās vīvēs? Hodiē iam vīvere, Postume, sērum est.

Ille sapit, quisquis, Postume, vīxit herī. (5.58)

17. Tit for Tat

Nōn dōnem tibi cūr meōs libellōs

ōrantī totiēns et exigentī,

mīrāris, Theodōre? Magna causa est.

Dōnēs tū mihi nē tuōs libellōs. (5.73)

18. Recipe for Longevity

Prōfēcit pōtō Mithridātēs saepe venēnō,

toxica nē possent saeva nocēre sibi.

Tū quoque cāvistī, cēnandō tam male semper,

nē possīs umquam, Cinna, perīre famē. (5.76)

19. How to Grow Rich

Semper pauper eris, sī pauper es, Aemiliāne.

Dantur opēs nūllīs nunc nisi dīvitibus. (5.81)

5.58 Meter: Elegiac. **crās istud**: *that tomorrow of yours*. **quid**: adverbial, *at all*. **Parthōs Armeniōsque**: *the Parthians and Armenians*, on the eastern frontier of the Roman empire and representing remote distance. **Priamī vel Nestoris**: Priam, king of Troy, and Nestor, who in the *Iliad* had outlived three generations of men, are taken by Martial to represent extreme old age. **quantī**: *gen. of price, for how much?* App. 123.

5.73 Meter: Phalaecean. **cūr dōnem**: indirect question, dependent on “mīrāris.” **libellōs**: refers to slim volumes of verse. **nē dōnēs**: clause of purpose, *in order that you may not give*.

5.76 Meter: Elegiac. **pōtō** = “pōtātō”; pass. part. with “venēnō,” *by drinking poison*. **Mithridātēs**: Mithridates the Great, King of Pontus, was afraid that he might be poisoned by ambitious relatives. He developed immunity by taking daily small doses of poison. **toxica**: “toxicum” *poison*.

5.81 Meter: Elegiac.

20. What's in a Name?

Cinnam, Cinname, tē iubēs voeārī.
Nōn est hic, rogo, Cinna, barbarismus?
Tū, sī Fūrius ante dictus essēs,
Fūr istā ratiōne dīcerēris. (6.17)

21. To Lycoris, a Faded Beauty

Fēmina praeferrī potuit tibi nūlla, Lycōri;
praeferrī Glycerac fēmina nūlla potest.
Haec erit hoc quod tū: tū nōn potes esse quod haec est.
Tempora quid faciunt! Hanc volo, tē voluī. (6.40)

22. A Deadly Dream

Lōtus nōbīscum est, hilaris cēnāvit, et Idem
inventus māne est mortuus Andragorās.
Tam subitae mortis causam, Faustīne, requīris?
In somnīs medicum viderat Hermoeratēn. (6.53)

23. How to Treat a Fortune Hunter

Scīs tē captārī; scīs hunc quī eaptat, avārum;
et scīs quī captat quid, Mariāne, velit.
Tū tamen hunc tabulīs hērēdem, stulte, suprēmīs
scrībīs, et esse tuō vīs, furiōse, locō.
“Mūnera magna tamen mīsīt.” Sed mīsīt in hāmō;
et piscātōrem piscis amāre potest?
Hicine dēflēbit vērō tua fāta dolōre?
Sī cupis ut plōret, dēs, Mariāne, nihil. (6.63)

6.17 Meter: Phalaecean. **Cinname**: *Cinnamus*, an Asiatic, wants to Romanize his name. **barbarismus**: a *barbarism*. **Fūr**: as proper name, but giving a pun on “fūr, fūris,” a *thief*. **Fūrius**: is a genuine Roman name.

6.40 Meter: Elegiac. **Lycōri**: the name of her replacement, “Glycera,” is also Greek.

6.53 Meter: Elegiac. **Lōtus**: from “lavō.” **Hermocratēn**: Greek acc. ending. Martial satirizes the unfortunate doctor Hermocrates, and holds the name in reserve to the very end.

6.63 Meter: Elegiac. **captārī**: freq. of “capiō” *seize, hunt after*. In Martial's day “captō” had the special meaning of *practice legacy hunting*. **quī captat**: supply “is” as antecedent and as a subj. for “velit.” **suprēmīs**: with “tabulīs,” *in your last will*. **Mūnera . . . mīsīt**: this is the protest that Marianus is supposed to make. *But he has been very generous*. **in hāmō**: lit. *on a hook (as bait)*. **piscātōrem**: a *fisherman*. Here, “piscātor” is agent noun from “piscor.” **Hicine**: pron. “hic” with enclitic “-ne.” **dēs**: subjunc. in place of impera., “dā.”



This statue of Emperor-philosopher Marcus Aurelius (A.D. 161–180) on the Capitoline is the only classical statue extant. In the background is the Senatorial Palace.

24. Simple Confession

Īnscrīpsit tumulīs septem scelerāta virōrum
sē fēcisse Chloē. Quid pote simplicius? (9.15)

25. A Fertile Field

Septima iam, Philerōs, tibi conditur uxor in agrō.
Plūs nullī, Philerōs, quam tibi reddit ager. (10.43)

9.15 Meter: Elegiac. Īnscrīpsit: on the tombstones of her departed husbands Chloe had the simple words engraved, "Chloē fēcit." Martial plays on the ambiguous possibility in "fēcit." pote: neuter of "potis," supply "est" can be.

10.43 Meter: Elegiac. reddit: wordplay; yield of the soil, and yield from the dowry of the several wives of Phileros.



15th Century Europe

Augustine

THE CONFESSIONS OF AUGUSTINE

Aurélius Augustinus (St. Augustine, A.D. 354–430) was born at Tagaste in Numidia. His father was pagan, his mother Christian. In early manhood he taught rhetoric at Tagaste, Carthage, Rome and Milan. The influence of Bishop Ambrose at Milan assisted his long delayed conversion to Christianity in 387.

He was ordained a priest in 391 and four years later he became bishop of Hippo, near modern Bône in Algeria, where he spent the remaining years of his life. Augustine died in A.D. 430 when Hippo was under siege by the Vandals.

In bulk, Augustine's writings amount, it is said, to six times those of Cicero. Best known are his *Cōfessiōnēs*, a work in thirteen books written c. A.D. 400, which is autobiographical in nature, deeply concerned with his own inner life and acknowledging at all points what God has done for him; and *Dē Cīvitāte Deī*, a work in twenty-two books written at intervals between A.D. 413 and 426, an extended discussion of political theory containing Augustine's views of the actual and the ideal in Christian society.

Augustine's philosophical thinking is a reconciliation of the many and disparate intellectual influences which both delayed and directed his course to the theological position of Christianity. He proceeded from the Manichaean position concerning the dualism of good and evil, to a moderate skepticism regarding all reality, to the Neoplatonic preoccupation with spiritual, immaterial reality; finally to a view of life which he saw as largely evolving from the preceding philosophy, Christianity.

Just as parentally and philosophically he was united to the pagan and Christian world, so stylistically he effected a reconciliation of these influences. To the characteristic simplicity of his contemporary Jerome he has added the full rhetoric and classicism of the Ciceronian age.

Augustine Desires to Sing Praises

Magnus es, Domine, et laudābilis valdē; magna virtūs tua, et sapientiae tuae nōn est numerus. Et laudāre tē vult homō, aliqua portiō creātūrae tuae; et homō circumferēns mortālītatē suam, circumferēns testimōnium peccātī suī, et testimō-
5 nium quia superbīs resistis; et tamen laudāre tē vult homō, aliqua portiō creātūrae tuae.

Tū excitās, ut laudāre tē dēlectet; quia fēcistī nōs ad tē, et inquiētum est cor nostrum, dōnec requiēscat in tē.

Dā mihi, Domine, scīre et intellegere utrum sit prius in-
10 vocāre tē an laudāre tē; et scīre tē prius sit an invocāre tē.

Sed quis tē invocat, nesciēns tē? Aliud enim prō aliō potest invocāre, nesciēns tē.

An potius invocāris, ut sciāris? Quōmodō autem invocābunt in quem nōn crēdidērunt? Aut quōmodō crēdent sine prae-
15 dicante?

Et laudābunt Dominum, quī requirunt eum. Quaerentēs enim invenient eum, et invenientēs laudābunt eum.

Quaeram tē, Domine, invocāns tē; et invocem tē, crēdēns in tē; praedicātus enim es nōbīs.

20 Invocat tē, Domine, fidēs mea quam dedistī mihi, quam inspīrāstī mihi per hūmānitātem Fīliī tuī, per ministerium praedicātōris tuī. (I. 1)

His Majesty and Perfection Defy Explanation

Quid es ergō, Deus meus? Quid, rogō, nisi Dominus Deus? Quis enim Dominus praeter Dominum? aut quis Deus
25 praeter Deum nostrum?

1-5 *laudābilis valdē*: greatly to be praised. Augustine begins the *Confessions* with praise and this strain runs throughout the whole work. *magna numerus*: a quotation from Psalm 147.5, but changing "eius" to "tuae" of direct address. *quia superbīs resistis*: recalling I Peter V. 5, but changing "Deus resistit" to "resistis," of direct address.

11-15 *Quōmodō autem . . . praedicante*: Augustine has in mind Romans X. 14.

21-25 *Deus meus*: voc. case.

creātūra creation, creature
invocō (1) invoke, call upon

praedicō (1) preach; *praedicātor*,
-ōris *m.* preacher

Summe, optime, potentissime, omnipotentissime, misericordissime et iustissime, secretissime et praesentissime, pulcherrime et fortissime, stabilis et incomprehensibilis; immutabilis, mutans omnia; numquam novus, numquam vetus; innovans omnia et in vetustatem perducens superbos, et 30
nesciunt; semper agens, semper quietus; colligens, et non egens; portans et implens, et protegens; creans et nutriens et perficiens; quaerens, cum nihil desit tibi.

Amas, nec aestuas; zelas, et securus es; paenitet te, et non dolens; irascaris, et tranquillus es. Opera mutas, nec 35
mutas consilium; recipis quod invenis, et numquam amissis; numquam inops, et gaudes lucris; numquam avarus, et usuras exigis. Supererogatur tibi, ut debeas; et quis habet quidquam non tuum? Reddis debita, nulli debens; donas debita, nihil perdens. 40

Et quid diximus, Deus meus, vita mea, dulcedo mea sancta? Aut quid dicit aliquis, cum de te dicit? Et vae tacentibus de te; quoniam loquaces muti sunt! (I. 4)

The *Hortensius* of Cicero Inspires Him in His Nineteenth Year With a Love of Philosophy

Inter hos ego imbecillam tum aetate disceram libros eloquentiae, in qua eminere cupiebam, fine damnabili et ventoso 45
per gaudia vanitatis humanae. Et usitato iam dicendi ordine perveneram in librum quendam cuiusdam Ciceronis, cuius linguam ferre omnes mirantur, pectus non ita.

Sed liber ille ipsius exhortationem continet ad philosophiam et vocatur *Hortensius*. Ille vero liber mutavit affectum meum, 50

41-45 **loquaces muti sunt**: Augustine means that, as God's praises are inexhaustible, even the eloquent cannot begin to tell his glory. **Inter hos**: Augustus had just been speaking of his companions at school.

46-50 **cuiusdam Ciceronis**: disparaging, as Cicero is a pagan philosopher. The *Hortensius*, mentioned below, was an exhortation to philosophy, now lost.

aestuō (1) burn, be excited
affectus, -ūs *m.* disposition, feeling
finis, -is *m.* aim, purpose
innovō (1) renew
lucrum profit, gain
misericors, -cordis merciful

supererogō (1) pay out over and above
usura interest, usury
vae *interj.* woe, alas
ventosus windy, conceited
zelō (1) be jealous

et ad tē ipsum, Domine, mūtāvit precēs meās et vōta ac dēsideria mea fēcit alia.

Viluit mihi repente omnis vāna spēs, et immortalitatem sapientiae concupiscēbam, aestū cordis incredibilī; et surgere
55 coeperam ut ad tē redīrem. Nōn enim ad acuendam linguam — quod vidēbar emere māternīs mercēdibus, cum agerem annum aetātis ūndēvīgēsimum, iam patre dēfūctō ante biennium — nōn ergō ad acuendam linguam referēbam illum librum; neque mihi locūtiōnem sed quod loquēbātur per-
60 suāserat.

Quōmodō ārdēbam, Deus meus, quōmodō ārdēbam revolāre ā terrēnīs ad tē; et nesciēbam quid agerēs mēcum. Apud tē est enim sapientia. Amor autem sapientiae nōmen Graecum habet, φιλοσοφίαν, quō mē accendēbant illae litterae.

65 Et ego illō tempore, seīs tū, lūmen cordis meī, hōc sōlō dēlectābar in illā exhortātiōne, quod nōn illam aut illam sectam, sed ipsam, quaecumque esset, sapientiam, ut diligerem et quaererem et assequerem et tenērem atque amplexārer fortiter, excitābar sermōne illō et accendēbar et ārdēbam.
70 (III. 4)

His Mother's Tears and Her Dream Stir Him

Et mīsistī manum tuam ex altō, et dē hāc profundā cālīgine ēruistī animam meam, cum prō mē flēret ad tē māter mea, fidēlis tua, amplius quam flent mātērēs corporea fūnera.

Vidēbat enim illa mortem meam ex fidē et spīritū, quem
75 habēbat ex tē; et exaudistī eam, Domine. Exaudistī eam, nec

56-60 **māternīs mercēdibus**: Augustine means that his mother was paying for his support and tuition. **nōn ergō librum**: *I credited that book, therefore, not with improving my ability as an orator.* **locūtiōnem** (id): direct objects of "persuāserat," *it had commended to me not its style but its contents*; "id" implied as antecedent for "quod."

66-70 **quod . . . ārdēbam**: explaining "hōc sōlō," *by this alone, that I was aroused, inflamed and burning.* **sermōne illō**: *by that dialogue*, referring to Cicero's *Hortensius*, which was in dialogue form.

71-75 **dē . . . cālīgine**: *from this profound darkness.* Here, as also in l. 75 "meam mortem" (*spiritual death*) and in l. 81 "blasphēmias errōris mei" (*the blasphemies of my error*), Augustine refers to the nine-year period when he had been a follower of the Manicheans, a sect that was opposed to Christianity. **ex fidē**: *thanks to the faith.*

acuō, -ere, acui, acūtum sharpen
ēruō, -ere, -rui, -rutum tear out,
rescue

mercēs, -cēdis *f.* payment, fee
vilēscō, -ere, vilui become
worthless, cheap

dēspexitī lacrimās eius, eum prōfluentēs rigārent terram sub oculis eius. Exaudistī eam.

Nam unde illud somnium, quō eam cōsōlātus es, ut vīvere mē concēderet sēcūm et habēre sēcūm eandem mēnsam in domō? Quod nōlle coeperat, āversāns et dētestāns blas- 80
phēmiās erroris mei. Vīdit enī stantem sē in quādam rēgulā lignēā, et advenientem ad sē iuvenem splendidum, hilarem atque arridentem sibi, eum illa esset maerēns et maerōre cōnfecta. Quī eum causās quaesisset ab eā maestitiā suae cotīdiānarumque lacrimārum, atque illa respondisset perdi- 85
tīōnem meam sē plangere, iussisse illum quō sēcūra esset, atque admonuisse ut attenderet et vidēret, ubi esset illa, ibi esse et mē.

Quod ubi illa attendit, vīdit mē iuxtā sē in eādē rēgulā stantem. Unde hoc, nisi quia erant aurēs tuae ad cor eius?

Ō tū bone omnipotēns, quī sic eūrās ūnum quemque nos- 90
trum tamquam solum eūrēs, et sic omnēs, tamquam singulōs!
(III. 11)

In His Thirty-Second Year Augustine Still Feels Remorse at His Reluctance to Become a Christian

Tunc vērō, quantō ārdentius amābam illōs, dē quibus audi-
ēbam, salubrēs affectūs, quod sē tōtōs tibi sānandōs dederant,
tantō exsecrābilis mē comparātum eīs ōderam. 95

76-80 **Quod:** antecedent in the infinitives "vivere" and "habere mēnsam;"
And this (viz. my living and sharing the same table) she had begun to refuse.

86-90 **iussisse illum:** depending on an implied "dixit," (she said) that he had
bidden her be of good cheer. **quō sēcūra esset** = "illam sēcūram esse," is used
in place of the acc. with inf. construction. **ut . . . vidēret:** that she should wait
and see. **hoc:** supply "venit." **eius:** i.e. "mātris meae."

91-95 **salubrēs affectūs:** healthy desires. His friend Pontitianus had told him
of the monk Antony and many others who had sacrificed worldly ambition for a
life of self-denial.

exsecrābiliter loathingly
maerēō, -ēre, maeruī sorrow, grieve
maestitia sorrow
perditio, -ōnis f. ruin, destruction

plangō, -ere, plānxī, plānctum
lament, bewail
rēgula ruler, rule
rigō (1) bedew, water, moisten

Quoniam multī meī annī mēcum efflūxerant, forte duodecim annī, ex quō tempore ab ūndēvīgēsīmō annō aetātis meae, lēetō Cicerōnis *Hortēnsiō*, excitātus eram studiō sapientiae, ego differēbam, contemptā fēlicitāte terrēnā, ad eam vēstī-
 100 gandam vacāre, cuius nōn inventiō sed vel sōla inquisītiō iam praepōnenda erat etiam inventīs thēsaurīs rēgnisque gentium, et ad nūtum circumfluentibus corporis voluptātibus.

At ego adulēscēns miser, valdē miser, in exōrdiō ipsius adulēscēntiae etiam petieram ā tē castitātem, et dīxeram, “Dā
 105 mihi castitātem et continentiam — sed nōlī modo.” Timēbam enim nē mē cito exaudīrēs et cito sārārēs ā morbō concupiscentiae, quam mālēbam explērī quam exstinguī. Et ieram per viās prāvās, superstitiōne sacrilegā, nōn quidem certus in eā, sed quasi praepōnēns eam cēterīs, quae nōn piē quaerēbam.
 110 (VIII. 7)

He Overcomes His Reluctance

Ego sub quādam fīcī arbore strāvī mē, nesciō quō modō, et dīmīsī habēnās lacrimīs; et prōrūpērunt flūmina oculōrum meōrum, acceptābile sacrificium tuum. Et nōn quidem hīs verbīs, sed in hāc sententiā multa dīxī mihi: “Et tū, Domine,
 115 usque quō? Usque quō, Domine, irāscēris in finem? Nē memor fuerīs inīquitātum nostrārum antīquārum.” (Sentīebam enim eīs mē tenērī; iactābam vōcēs miserābilēs.) Quam diū? Quam diū? Crās et crās? Quārē nōn modo? Quārē nōn hāc hōrā finis turpitūdinis meae?

120 Dīcēbam haec, et flēbam amārissimā contrītiōne cordis meī.

101-105 *thēsaurīs*: dat. with “praepōnenda,” to be preferred to treasures. *ad nūtum*: at my beck and call.

111-115 *dīmīsī habēnās*: metaphor; gave free rein to my tears. *in hāc sententiā*: to this effect. *in finem*: forever. *Et tū . . . antīquārum*: Augustine is quoting from Psalm 78. He uses these quotations to symbolize his own agony of mind.

amārus bitter
castitās, -tātis f. purity, chastity
concupiscentia evil desire, lust
contrītiō, -ōnis f. grief, contrition
ficus f. fig, fig tree
habēnae, -ārum f. pl. reins
inquisītiō, -ōnis f. search, inquiry

modo now, just now
sacrilegus sacrilegious
sternō, -ere, strāvī, strātum
 spread, lay
vacō (1) be free, have leisure
vēstīgō (1) trace, search for

Et ecce! audiō vōcem dē vicīnā domō cum cantū dicentis et
 crēbrō repetentis, quasi puerī an puellae, nesciō, “Tolle, lege.
 Tolle, lege.” Statimque mūtātō vultū, intentissimē cōgitāre
 coepī, utrumnam solērent puerī in aliquō genere lūdendī
 cantitāre tāle aliquid; nec occurrēbat omnīnō audīvisse mē 125
 uspiam. Repressōque impetū lacrimārum, surrēxī, nihil aliud
 interpretāns nisi dīvīnitus mihi iubērī ut aperīrem cōdicem et
 legerem quod primum caput invēnissem.

Audieram enim dē Antōniō, quod ex evangelicā lēctiōne, cui
 forte supervēnerat, admonitus fuerit, tamquam sibi dīcerētur 130
 quod legēbātur, “Vāde, vēnde omnia quae habēs, et dā pau-
 peribus; et habēbis thēsaurum in caelīs; et venī, sequere mē”;
 et tālī ōrāculō cōfestim ad tē esse conversum.

Itaque concitus redī ad eum locum ubi sedēbat Alypius.
 Ibi enim posueram cōdicem Apostolī, cum inde surrēxeram. 135
 Arripuī, aperuī et lēgī in silentiō capitulum, quō primum
 coniectī sunt oculī mei, “Nōn in cōmessātiōnibus et ēbrietāti-
 bus, nōn in cubilibus et impudīciitiīs, nōn in contentiōne et
 aemulātiōne; sed induite Dominum Iēsum Chrīstum, et carnis
 prōvidentiam nē fēcerītis in concupīscentiīs.” 140

Nec ultrā voluī legere, nec opus erat. Statim quippe cum
 fine huius sententiae, quasi lūce sēcūritātis infūsā cordī meō,
 omnēs dubitātiōnis tenebrae diffūgerunt. (VIII. 12)

125-130 nisi ut: except that I was divinely ordered to. quod . . . invēnissem:
 the first passage that I found. Antōniō: the monk, born in Egypt A.D. 251, and
 generally regarded as a founder of Monasticism. quod legēbātur: supply “id”
 as antecedent for “quod” and as subj. for “dicerētur,” as if what was being read
 were said to him.

131-143 Vāde . . . mē: a quotation from Matthew XIX 21. Alypius: a friend,
 who had been with Augustine before the incident under the fig tree. Apostolī:
 St. Paul. The verses are quoted from Romans XIII 13-14.

cantitō (1) keep singing; freq. of
 “canō”
 capitulum section; dimin. of caput
 cōmessātiō, -ōnis f. revelling

ēbrietās, -tātis f. drunkenness
 impudicitia immodesty
 intentē earnestly, intently
 supervenīō w. dat. come upon

Jerome

THE VULGATE

Jerome (Eusebius Hieronymus, A.D. c. 348–420) was born at Stridon, a town near Aquileia on the Adriatic Sea, between modern Austria and Yugoslavia. At twelve, Jerome was sent to Rome for classical studies and baptized at the age of twenty; his ordination followed in 378. While calling the desert his true home this “desert father” traveled considerably throughout the classical and learned centers of Europe and Asia. A prolific scholar on Christian subjects he became well known as a biblical commentator and in 382, as a secretary to Pope Damasus, Jerome was commissioned to provide a sound Latin text of the Scriptures. He carefully revised texts that were already in existence, especially for the New Testament; and at Bethlehem where he spent thirty-five years of his life, translated the Old Testament, with the aid of Jewish scholars. His version has been known since the seventh century as the Vulgate (*vulgāta ēditiō*).

Continuing his book-by-book commentaries upon the Old Testament until his death, he also devoted part of his later years to teaching the classics in a school he instituted for the children of Roman officials in Palestine.

The Vulgate was addressed to plain men and women and comes close to the popular language of the fourth century. Sentence structure is comparatively simple. There is greater variety in syntax than in Classical Latin. Much greater use is made of prepositions, e.g. *ad* with the accusative is freely used as an alternative to the dative, and *dē* with the ablative as a substitute for the genitive. The Classical construction of the accusative with the infinitive in indirect discourse is usually replaced by the conjunction *quīa* or *quod* or *quoniam* with the indicative (less commonly subjunctive), e.g. *Dixī hoc vērū esse* becomes *Dixī quod hoc vērū erat*. The subjunctive mood is frequently used where Classical Latin would require the indicative, and the opposite is also true. *Ille* was

much used both as pronoun and as demonstrative adjective with nouns; hence the pronouns for the third person and the definite articles of the Romance languages which developed from spoken Latin.

In general, there was a development of varying rapidity away from inflected forms and an increasing use of resolved forms. The close texture of Classical Latin developed, as it were, a looser weave.

Jerome's span of knowledge and wealth of writings have inspired a variety of tributes. Augustine, for example, proposed, "Whatever Jerome does not know, no man has ever known"; and Erasmus (p. 417) recalled to the mind of the Renaissance "the Christian Cicero." It has frequently been suggested that the influence of Jerome's Latin Vulgate upon the future language was comparable to that of Luther's translation of the Bible upon German, and of the Authorized Version of 1611 upon the English language.

Abraham's Faith Is Put to Its Severest Test

Temptāvit Deus Ābraham et dīxit ad eum: Ābraham! Ille respondit: Adsum. Ait ei: Tolle filium tuum ūnigenitum quem dīligis, Isaac, et vāde in terram vīsiōnis atque offer eum ibi holocaustum super ūnum montium quem mōnstrāverō tibi. Igitur Ābraham dē nocte cōnsurgēns strāvit asinum suum, dūcēns sēcum duōs iuvenēs et Isaac filium suum; cumque concīdisset ligna in holocaustum, abiit ad locum quem praeceperat ei Deus. 5

Diē autem tertiō, ēlevātīs oculīs, vīdit locum procul dīxitque ad puerōs suōs: Exspectāte hīc cum asinō; ego et puer illūc usque properantēs, postquam adōrāverimus, revertēmur ad vōs. Tulit quoque ligna holocaustī et imposuit super Isaac filium suum; ipse vērō portābat in manibus ignem et gladium. 10

Cumque duo pergerent simul, dīxit Isaac patrī suō: Pater mī. At ille respondit: Quid vīs, fili? Ecce, inquit, ignis et 15

1-5 ad eum: "ad" with acc. frequently replaces dat. of ind. object. ūnigenitum: only-begotten. terram vīsiōnis: the land of vision. The later verses explain. in holocaustum: as a whole burnt-offering. dē nocte: in the night. Prepositions are often used with phrases of time in the post-classical periods. strāvit: from "sternō," saddled.

6-10 concīdisset ligna: he had cut faggots. illūc usque: thither, yonder.

ligna; ubi est victima holocausti? Dixit Abraham: Deus providēbit sibi victimam holocausti, fili mī. Pergēbant ergo pariter.

- Vēnēruntque ad locum quem ostenderat ei Deus, in quō
20 aedificāvit altāre, et dēsuper ligna composuit; cumque col-
ligāset Isaac filium suum, posuit eum in altārī super struem
lignorum. Extenditque manum et arripuit gladium ut im-
molāret filium suum. Et ecce angelus Domini dē caelō
clāmāvit, dicens: Abraham! Abraham! Quī respondit: Adsum.
25 Dixitque ei: Nōn extendās manum tuam super puerum, neque
faciās illi quidquam; nunc cognōvī quod timeās Dominum et
nōn pepereris filiō tuō ūnigenitō propter mē. Levāvitque
Abraham oculos vīditque post tergum arietem inter veprēs
haerentem cornibus, quem adsūmēns obtulit holocaustum
30 prō filiō.

Appellāvitque nōmen loci illius, Dominus videt. Unde usque
hodiē dicitur: In monte Dominus vidēbit.

- Vocāvit autem angelus Domini Abraham secundō dē caelō,
dicens: Per mēmet ipsum iūrāvī, dicit Dominus: quia fēcistī
35 hanc rem et nōn pepercistī filiō tuō ūnigenitō propter mē,
benedicam tibi, et multiplicābō sēmen tuum sicut stellās
caeli et velut harēnam quae est in litore maris; possidēbit
sēmen tuum portās inimicōrum suōrum, et benedicentur in
sēmine tuō omnēs gentēs terrae, quia oboedistī vocī meae.

(Genesis, xxii. 1-18)

16-20 **pariter**: side by side. **dēsuper**: on top.

21-25 **Nōn extendās**: of a prohibition, where Classical Latin would use the negative "nē," or would employ a different construction.

26-30 **quod timeās**: where Classical Latin would use "tē timēre."

31-39 **usque hodiē**: up to this day. **secundō**: a second time. **mēmet**: emphatic form of the pronoun "mē."

oboediō (obēdiō), -ire, -iī, -itum
w. dat. obey; (from ob, audiō)
sēmen, sēminis n. seed; here as
descendants

struēs, -is f. a heap, pile
veprēs, -is m. a bramble bush

Moses and the Israelites Cross the Red Sea

Et ait Mōsēs ad populum: Nōlīte timēre; stāte et vidēte magnālia Domīnī quae factūrus est hodiē; Aegyptiōs enim, quōs nunc vidētis, nēquāquam ultrā vidēbitis usque in sempiternum. Dominus pugnābit prō vōbīs, et vōs tacēbitis.

Dixitque Dominus ad Mōsēn: Quid elāmās ad mē? Loquere filiīs Isrāēl ut proficiēscantur. Tū autem elevā virgam tuam, et extende manum tuam super mare, et dīvide illud, ut gradientur filiī Isrāēl in mediō marī per siccum. Ego autem indūrābō cor Aegyptiōrum ut persequantur vōs; et glōrificābor in Pharaōne, et in omnī exercitū eius, in curribus et in equitibus illiūs. Et scient Aegyptiī quia ego sum Dominus, cum glōrificātus fuerō in Pharaōne, et in curribus atque in equitibus eius.

Tollēnsque sē angelus Deī, quī praecēdēbat castra Isrāēl, abiit post eōs; et cum eō pariter columna nūbis, priōra dīmītēns, post tergum. Stetit inter castra Aegyptiōrum et castra Isrāēl; et erat nūbēs tenebrōsa, et illūmināns noctem, ut ad sē invicem tōtō noctis tempore accēdere nōn valērent.

Cumque extendisset Mōsēs manum super mare, abstulit illud Dominus flante ventō vehementī et ūrente tōtā nocte, et vertit in siccum; dīvīsaque est aqua. Et ingressī sunt filiī Isrāēl per medium maris sicci; erat enim aqua quasi mūrus ā dextrā eōrum et laevā. Persequentēsque Aegyptiī ingressī sunt post eōs, omnis equitātus Pharaōnis, currūs eius et equitēs, per medium maris. Iamque advēnerat vigilia mātūtīna, et ecce respiciēns Dominus super castra Aegyptiōrum per co-

1-5 usque in sempiternum: for all eternity. Mōsēn: Greek acc. ending. Loquere = "Imperā."

11-15 quia . . . Dominus: in place of the acc. with infinitive. priōra dīmītēns: leaving its former position.

16-20 ad sē invicem: towards each other. tōtā nocte: in place of the acc. of duration.

21-25 quasi mūrus: like a wall. vigilia mātūtīna: the morning watch. super = "ad," as often.

flō (1) blow
glōrificō (1) glorify; restricted to Eccl.
Latin

indūrō (1) harden
magnālia, -ium n. pl. mighty works;
used only in Ecclesiastical Latin



The Jordan River, rising in the Anti-Lebanon Mountains west of Mt. Hermon, flows south through the Sea of Galilee to the north end of the Dead Sea.

lumnam ignis et nūbis, interfecit exercitum eōrum; et subvertit rotās curruum, ferēbanturque in profundum. Dixerunt ergo Aegyptiī: Fugiāmus Isrāēlem, Dominus enim pugnāt prō eīs contrā nōs.

- 30 Et ait Dominus ad Mōsēn: Extende manum tuam super mare, ut revertantur aquae ad Aegyptiōs, super currūs et equitēs eōrum. Cumque extendisset Mōsēs manum contrā mare, reversum est primō dilūculō ad priōrem locum; fugientibusque Aegyptiīs occurrerunt aquae, et involvit eōs Dominus in
35 mediīs flūctibus. Reversaeque sunt aquae, et operuerunt currūs et equitēs cūctī exercitūs Pharaōnis, quī sequentēs ingressī fuerant mare; nē ūnus quidem superfuit ex eīs.

- Filiī autem Isrāēl perrēxerunt per medium sicci maris, et aquae eīs erant quasi prō mūrō ā dextrīs et ā sinistrīs. Liberā-
40 vitque Dominus in diē illō Isrāēl dē manū Aegyptiōrum.

(Exodus xiv. 13-30)

26-30 **Isrāēlem**: here with acc. ending but usually indeclinable.

36-40 **perrēxerunt**: from "pergō." **in diē illā**: Classical Latin would not use the preposition.

The Excellence of Wisdom

Fili mī, sī suscēperis sermōnēs meōs, et mandāta mea absconderis penes tē, ut audiat sapientiam auris tua, inclinā cor tuum ad nōscendam prūdentiam. Sī enim sapientiam invocāveris, et inclināveris cor tuum prūdentiae, sī quaesieris eam quasi pecūniam, et sicut thēsaurōs effōderis illam, tunc intelligēs timōrem Dominī et scientiam Deī inveniēs, quia Dominus dat sapientiam, et ex ore eius scientia et prūdentia. Custōdiet rēctorum salūtem, et prōteget gradientēs simpliciter, servāns sēmitās iūstitiae, et viās sānetōrum custōdiēns. Tunc intelligēs iūstitiam et iūdicium et aequitātem et omnem sēmitam bonam. Sī intrāverit sapientia cor tuum, et scientia animae tuae placuerit, cōsiliū custōdiet tē, prūdentia servābit tē, ut ēruāris dē viā malā, ab homine quī perversa loquitur; quī relinquunt iter rēctum et ambulant per viās tenebrōsās, quī laetantur cum malefēcērint, et exultant in rēbus pessimīs, quōrum viae perversae, et infāmēs gressūs eōrum. (Liber Prōverbiōrum II. 1-15)

Idleness

Vāde ad formicam, ō piger, et cōnsiderā viās eius, et disce sapientiam. Quae cum nōn habeat ducem nec praeceptōrem nec principem, parat aestāte cibum sibi et congregat in messe quod comedat. Usquequō, piger, dormīs? Quandō cōnsurgēs ex somnō tuō? Paululum dormiēs, paululum dormitābis, paululum cōnserēs manūs ut dormiās; et veniet tibi quasi viātor egestās, et pauperiēs quasi vir armātus. (Liber Prōverbiōrum VI. 6-12)

1-5 **mandāta** . . . tē: the clause repeats what has already been said. Throughout the passage there will be a series of parallel clauses, in which the second clause will be synonymous in thought with the clause that precedes. A good illustration comes in l. 12, "cōsiliū custōdiet tē, prūdentia servābit tē."

11-17 **ut ēruāris**: so that you may be rescued. **quī**: supply "ab hominibus" as antecedent (l. 14).

1-7 **quod comedat**: food to eat. **Usquequō** = "Quō usque." **cōnserēs manūs**: you will clasp your hands.

congregō (1) collect, gather
cōnserō, -ere, -seruī, -sertum join
together

dormitō (1) be drowsy; intensive of
"dormiō"
formica ant



Colosseum interior, brick foundations support flat, oval area and graduated auditorium. Hollowed-out earth reveals maze of galleries and subterranean passages.

A TALE FROM THE GESTA ROMANORUM

In the later Middle Ages a collection of stories under the title *Gesta Rōmānōrum* — Deeds of the Romans — enjoyed wide popularity. The title is misleading since little of Roman life is evident except in unreal and often absurd situations; fact and fiction are tightly interwoven. The stories must have developed after the greatness of the Roman people had become little more than a dim memory. Since the primary purpose of these tales was to edify the reader, each tale usually concluded with a moralizing appendix. As slight as the stories are, however, they were not without influence on later literature; for Boccaccio, Chaucer, Shakespeare, Schiller and others have directly or indirectly drawn materials from them.

The style is rude and unstudied. Sentence structure is loose, recalling the Latin of the Vulgate rather than that of Cicero. It was, in fact, from this style of Latin that the humanists revolted when they attempted to take Cicero as their model.

How the Emperor Jovinian Learned Humility

Ōlim rēgnāvit imperātor potentissimus Ioviniānus. Quī cum semel in strātō suō iacuisset, elevātum est cor eius ultrā quam erēdi potest, et dīcēbat in corde suō, “Estne alius Deus quam sum ego?” Hīs cōgitātīs dormīvit. Māne vērō surrēxit, vocāvit milītēs suōs et ait, “Cārissimī, bonum est cibum sūmere, 5 quia hodiē ad vēnandum volō pergere.” Illī vērō parātī erant eius voluntātem adimplēre. Cibō sūmptō ad vēnandum perrēxerunt.

Dum vērō imperātor equitat, calor intolerābilis arripuit eum, ita ut vidērētur sibi moritūrus, nisi in aquā frigidā 10 balneārī posset. Respexit, et longē vīdit aquam lātam. Dīxit milītibz suis, “Hīc remanēte dōnec ad vōs veniam.” Percussit equum cum caleāribz et ad aquam festīnanter equitāvit. Dē equō dēscendit, omnia vestīmenta dēposuit, aquam intrāvit, et tam diū ibi remānsit, quō usque tōtālīter refrī- 15 gerātus fuisset.

Dum vērō exspectat, vēnit quīdam homō, eī per omnia similis in vultū, in gestū, et induit vestīmenta imperātōris, equum eius ascendit et ad milītēs equitāvit. Ab omnībz sicut persōna imperātōris receptus est, quia nūllam suspīciōnem 20 dē eō habēbant, quia in omnībz imperātōrī similis erat. Lūdēbant, et fīnitō lūdō ad palātium eum milītibz equitāvit.

Post haec Ioviniānus dē aquā exiit, sed nec vestēs nec equum invenīre poterat. Admīrābātur; contrīstātus est valdē quia nūdus erat et nēmīnem vīdit. Cōgitābat intrā sē, “Quid 25 faciam ego? Miserābiliter sum ministrātus.” Tandem ad sē reversus dīcēbat, “Hīc prope manet ūnus mīles, quem ad milītiā prōmōvī. Pergam ad eum, et vestīmenta habēbō et equum, et sic ad palātium meum ascendam et vidēbō quō modō et per quem sim cōnfūsus.” 30

1-5 **Ioviniānus**: the name was probably invented to suggest great power.
milītēs: here with the meaning of *knights*.

11-15 **aquam lātam**: a wide expanse of water.

adimpleō, -ēre, -plēvī, -plētum
fulfil
milītia Knighthood

tōtālīter *adv.* totally
strātum bed, couch

Ioviniānus tōtālīter nūdus sōlus ad castrum mīlitis per-
rēxit; ad iānuam pulsāvit. Iānitor causam pulsātiōnis quae-
sīvit. At ille, "Iānuam aperī et vidē quālis sim ego." Ille
iānuam aperuit et, cum eum vīdisset, ait, "Quis es tū?" Et
35 ille, "Ego sum Ioviniānus imperātor. Vādās ad dominum
tuum et dīe eī ut ad mē vestēs mittat, quia cāsū vestēs et equum
perdidī." Quī ait, "Mentīris, pessime ribalde. Paulō ante
dominus meus, imperātor Ioviniānus, ad palātium suum cum
mīlitibus equitāvit, et dominus meus rediit et iam in mēnsā
40 sedet. Sed quia tē imperātōrem nōminās, dominō meō nūn-
tiābō." Iānitor intrāvit et dominō suō verba eius annūtiāvit.
Ille haec audiēns imperāvit utī intrōdūcerētur. Et sic factum
est. Mīles, cum eum vīdisset, in nūllō eius nōtitiam habēbat;
sed imperātor eum optimē cognōvit. Ait eī mīles, "Dīe mihi,
45 quis es tū, et quod est tibi nōmen?" At ille, "Imperātor sum
et Ioviniānus dīcor, et tē ad mīlitiam prōmōvī." At ille,
"Pessime ribalde, quā audāciā audēs tē ipsum imperātōrem
nōmināre? Iam dominus meus, Imperātor Ioviniānus, ante tē
ad palātium cum mīlitibus equitāvit, et ego per viam eram
50 eī associātus et sum reversus, Ō pessime ribalde. Vērūm
est, quod factus sum mīles per dominum meum, imperātōrem.
Quia ad tantam praesūmptiōnem dēvēnistī ut tē ipsum im-
perātōrem nōminārēs, impūnē nōn trānsibis." Et statim
fēcīt eum ēgregiē verberārī et postea expellī.
55 Ille vērō sic flagellātus et expulsus flēvit amārē et ait, "Ō
deus meus, quid hoc esse potest, quod mīles, quem ad mīli-
tiam prōmōvī, nōtitiam meī nōn habet atque mē graviter
verberāvit? Hīc prope est quīdam dux, cōsiliārius meus.
Ad eum pergā et necessitātem meam eī ostendam. Itaque
60 poterō induī et ad palātium meum pergere."

41-45 **haec audiēns**: Classical Latin would use abl. abs.

51-55 **quod**: *the fact that*. **verberārī . . . expellī**: where Classical Latin would use "ut" with subjunctive.

56-60 **dux**: as title, *duke*.

appropriō (1) claim, appropriate
associō (1) *w. dat.* associate with
castrum castle
cōsiliārius counselor
dōnec = **quō usque** until
ēgregiē soundly

festinanter *adv.* hastily, speedily
flagellō (1) = **verberō** (1) *flog*
palātium palace
pulsātiō, -ōnis *f.* knocking
pulsō (1) knock
ribaldus scoundrel



A view of the Alps—*rigentes ac nivosa*—over which Hannibal, whom Petrarch mentions as—*ferus ille hostis Romani nominis*—made his arduous passage in 218 B.C.

Cum vērō ad iānuam ducis vēnisset, pulsābat. Iānitor, audiēns pulsātiōnem, ōstium aperuit, et eum hominem nūdum vīdisset, admīrābātur et ait, “Quis es tū, et quārē sic tōtāliter nūdus hūc advēnistī?” At ille, “Rogō tē, fac negōtium meum cum duce. Ego sum imperātor, et cāsū vestīmenta et equum 65 perdidī, et ideō ad eum vēnī, ut mihi in hāc necessitatē succurrat.” Iānitor, cum verba eius audisset, admīrābātur, intrāvit et dominō suō annūntiāvit quendam nūdum hominem in portā esse, quī dīceret sē imperātōrem esse et introitum peteret. Ait dux, “Cito eum intrōdūc, ut videāmus quis sit 70 quī praesūmit sē imperātōrem nōmināre.” Iānitor vērō ōstium aperuit ac intrōdūxit. Imperātor nōtitiam eius optimē habēbat, sed ille eius nōtitiam in nullō. Ait eī dux, “Quis es tū?” Et ille, “Ego sum imperātor, et tē ad honōrēs et ad ducātum prōmōvī et cōnsiliārium meum inter aliōs cōstituī.” 75 Ait dux, “Insānīs, miser; paulō ante perrēxī eum dominō meō, imperātōre versus palātium et reversus sum. Quia tālem gradum tibi appropriāvistī, impūnē nōn trānsībīs.” Fēcit eum incarcerationī et per aliquot diēs pāne et aquā sustentārī. Deinde dē carcere eum extrāxit et eum ēgregiē verberārī 80

fēcit et dē suīs fīnibus eum expulit.

Ille sic dēiectus gemitūs et suspīria ēmittēbat et ait intrā sē,
“Heu mihi! Quid faciam? Cōnfusus sum. Sum enim oppro-
brium hominum. Melius est mihi ad palātium meum pergere,
85 et meī dē cūriā nōtitiam meī habēbunt. Sī nōn illī, uxor mea
certē nōtitiam meī habēbit per certa signa.”

Sōlus ad palātium tōtāliter nūdus accessit, ad iānuam pul-
sāvit. Audītā pulsātiōne, iānitor iānuam aperuit. Quem cum
vīdisset, ait, “Dīe mihi, quis es tū?” Et ille, “Nōnne mē
90 nōvistī?” Quī ait, “In nullō.” At ille, “Dē hōc admīror, quia
portās meās vestēs.” Quī ait, “Mentīris, quia vestēs meī
imperātōris portō.” Et ille, “Ego sum ille. Deī amōre tē
rogō, ut ad imperātrīcem pergās et eī dē meō adventū dīcās,
ut mihi celerīter vestēs mittat, quia aulam intrāre volō. Sī
95 vērō dictīs tuīs nōn crēdat, dīe eī certa signa esse quae nēmō
nōvit nisi nōs duo, ut tibi per omnia crēdat.” Ait iānitor,
“Nōn dubitō quīn sīs īnsānus, quia iam dominus meus in
mēnsā sedet et imperātrīx iūxtā eum. Tamen quia dīcis
tē imperātōrem esse, imperātrīcī intīmābō, et certus sum tē
100 graviter propter hoc pūnīrī posse.”

Iānitor ad imperātrīcem perrēxit, flexīs genibus omnia eī
rettulit. Illa, ad dominum suum quī iūxtā eam sedēbat con-
versa, ait, “Ō domine, audīte mīrābilia. Signa prīvāta inter
nōs saepe ācta ribaldus quīdam mihi recitat, et dīcit sē im-
105 perātōrem esse et dominum meum.” Ipse, cum haec audīvisset,
iānitōrī imperāvit ut eum intrōdūceret in cōnspectum omnium.
Quī cum intrōductus esset tōtāliter nūdus, canis quīdam, quī
anteā eum multum dīlēxit, ad guttur saltāvit ut eum occīderet,
sed ab hominibus retentus est. Item quendam falcōnem
110 habēbat in perticā, quī eum eum vidēret, ligātūrā frēgit et

81-85 meī dē cūriā: my courtiers.

101-105 flexīs genibus: with bended knees, making a bow.

falcō, -cōnis *m.* falcon
guttur, -turis *n.* throat
imperātrīx, -trīcis *f.* empress
intīmō announce, intimate

ligātūra leash, tether
opprobrium disgrace, shame
pertica perch, pole
saltō (1) leap, bound

extrā aulam volāvit. Ait imperātor omnibus in aulā, “Cāris-
simī, audīte mea verba, quae istī dīcam. Dīe mihi, cārissime,
quis es tū, et quārē hūc vēnistī?” At ille, “Domine, imperātor
sum istīus imperiī et dominus istīus locī, et ideō hūc vēnī ad
loquendum cum imperātrīce.” Ait imperātor omnibus cir- 115
cumstantibus, “Dīcite per iūrāmentum quod fēcistis, quis
nostrum est imperātor et dominus?” At illī, “Ō domine, ista
est quaestiō mīrābilis. Per iūrāmentum quod fēcimus, num-
quam illum vīdimus, quod scīmus; sed tū es dominus noster
et imperātor quem ab iuventūte habuimus. Et ideō rogāmus 120
ut pūniātur, ut omnēs exemplum capiant, ut dē tālī praesump-
tiōne sē nōn intrōmittant.”

Tum imperātor conversus ad imperātrīcem ait, “Dīe mihi,
domina, nōstī tū hunc hominem quī dīcit sē imperātōrem et
dominum tuum esse?” At illa, “Ō domine, eūr tālia dē mē 125
quaeris? Nōnne plūs quam trīgintā annōs in societāte tuā
stetī et prōlem per tē habuī? Sed ūnum est quod mīror, —
quō modō ille ribaldus pervēnit ad nostra sēcŕēta inter nōs
perpetrāta.” Imperātor ille dīxit eī, “Quia tam ausus fuistī
quod tē imperātōrem nōmināstī, dō prō iūdiciō ut ad caudās 130
equī hodiē sīs trāctus. Et sī tālia audēbis affirmāre, turpissimā
morte tē condemnābō.” Vocāvit satellitēs, et eīs praecēpit ut
eum ad caudam equī traherent, ita tamen ut nōn occīderētur.
Et sic factum est.

Post haec quidem dolēbat iste miserrimus imperātor, et 135
quasi dē sē dēspērātus intrā sē ait, “Pereat diēs in quō nātus
sum! Ā mē amīcī meī recessērunt; nec uxor mea nec filiī
nōvērunt mē.” Dum haec dīcit, cōgitābat, “Hīc prope habitat
herēmīta, cōfessor meus. Vādā ad eum, forte ipse nōtitiam
meī habēbit, quia saepius cōfessiōnem meam audīvit.” Per- 140

116-120 **quod scīmus:** so far as we know; in Classical Latin subjunc. would be used.

121-125 **sē intrōmittant dē:** may venture on.

cauda tail
cōfessiō, -ōnis f. confession
herēmīta m. hermit
iūrāmentum oath, vow

perpetrō (1) perform, arrange
prōlēs, -is f. offspring
quaestiō, -ōnis f. question
satelles, -itis m. attendant

rēxit ad herēmītā, et ad fenestram cellae eius pulsāvit. At ille, “Quis est quī ibi pulsat?” Respondit, “Ego sum Iovini-
 ānus imperātor. Aperī mihi fenestram ut tēcum loquar.”
 Ille vērō cum vōcem eius audiisset, aperuit fenestram et cum
 145 eum vīdisset, statim cum impetū fenestram clausit et ait,
 “Discēde ā mē, maledicte! Tū nōn es imperātor, sed diabolus
 in speciē hominis.” Ille haec audiēs ad terram prae dolōre
 cecidit, crīnēs capitis et barbae trāxit et lāmentātiōnēs usque
 ad caelum dedit et exclāmāvit, “Heu mihi! Quid faciam?
 150 Heu mihi!”

Hōc dictō, recordātus est quō modō quādam nocte in strātō
 suō clevātum est cor ita ut dīxisset, “Estne alter deus quam
 ego?” Pulsāvit iterum ad fenestram herēmītae et dīxit,
 “Amōre illius quī in cruce pependit, audī cōfessiōnem meam!
 155 Saltem sī nōlīs fenestram aperīre, clausā tamen audiās, quō
 usque fīnierō.” At ille, “Mihi bene placet.” Tunc dē tōtā
 vītā suā cōfessus est, et praecipuē quō modō sē contrā Deum
 ērēxisset, cum dīxisset sē nōn alium deum crēdere esse quam
 sē ipsum.

160 Factā cōfessiōne et absolūtiōne, herēmīta fenestram nunc
 aperuit, et statim eius nōtitiam habēbat et ait, “Benedictus
 Altissimus! Iam nōtitiam tuī habēō. Paucās vestēs hīc
 habēō; cito indue tē et ad palātium tuum perge. Ut spērō,
 omnēs tuī nōtitiam habēbunt.”

165 Imperātor induit sē et ad palātium perrēxit. Ad iānuam
 pulsāvit. Iānitor portam aperuit et eum satis honōrificē salū-
 tāvit. At ille, “Habētisne nōtitiam mei?” Iānitor respondit,
 “Sīc, domine, optimē. Mīror tamen quod tōtum diem hīc
 stetī, nec vīdī vōs exīre.” Ille vērō aulam intrāvit et ecce,
 170 omnēs capita inclinābant. Sed alius dominus cum dominā

141-145 cum impetū: with a bang.

146-150 prae dolōre: for grief.

161-165 Benedictus: supply “sit,” Blessed be.

166-170 satis honōrificē: very courteously. Sic: Yes.

absolūtiō, -ōnis *f.* absolution

crīnis, -is *m.* hair

erat in camerā. Quīdam autem mīles dē camerā exiit et cum eum intimē respexit, in cameram rediit hīs verbīs, “Domine mī, est quīdam homō in aulā, cui omnēs honōrem faciunt, quī tantum vōbis assimilātur in omnibus ut quis vestrum sit imperātor penitus ignōrem.” Imperātor, cum haec audivisset, 175 ait imperātrīcē, “Cārissima domina, exī forās et mihi dīcē sī nōtitiā habeās eius, et mihi renūntiā.” Illa vērō forās exiit, et cum eum vīdisset, admīrābātur. Statim cameram intrāvit et ait, “Ō domine, in periculō animae meae vōbīs ūnum dīcō — quis vestrum sit dominus meus, penitus ignōrō.” At ille, 180 “Sī rēs ita sē habet, forās pergam et vērītatem discutiam.”

Cum aulam intrāvisset, eum manū accēpit et iūxtā sē stāre fēcit. Tum omnēs nōbilēs in aulā cum imperātrīce stantēs vocāvit et ait, “Per iūrāmentum quod fēcistis, dīcite quis nostrum sit vester imperātor.” Imperātrīx prīmō respondit, 185 “Domine, mihi incumbit prīmō respondēre. Testis est mihi Deus in caelīs — quis vestrum sit dominus meus, penitus ignōrō.” Et sic omnēs dīxērunt. Tunc ait ille quī dē camerā exiit, “Audīte mē. Iste homō est imperātor vester et dominus; nam aliquō tempore sē contrā Deum ērēxit, unde omnis nōtitiā 190 hominum ab eō recessit, quō usque satisfactiōnem Deō fēcit. Ego vērō sum angelus eius, custōs animae suae, quī imperium suum custōdīvī, quam diū paenitentiam sustinēbat. Iam paenitentia complēta est et prō dēlictīs suis satisfēcit, quia, ut vīdistis, illum ad caudam equī trahendum cūrāvī.” Hīs 195 dictīs, ait, “Sītis eī oboedientēs. Deō vōs commendō.”

Statim ab oculīs eōrum dispāruit. Imperātor vērō grātiās Deō reddidit, et post haec semper in bonā pāce vīxit, et spīritum Deō trādīdit.

181-185 Sī . . . habet: *If this is the situation.*

186-190 mihi incumbit: *it falls on me.* unde: *lit. whence, and for this reason.*

191-199 illum trahendum cūrāvī: *I had him dragged.*

camera chamber

dēlictum offense, sin

discutiō, -ere, -cussī, -cussum shake
out, discover

dispāreō, -ēre, -uī disappear

intimē closely, cordially

oboediō, -īre, -iī, -itum *w. dat.* obey

paenitentia repentance

satisfaciō, -ere, -fēcī, -factum make
amends, atone, satisfy

Petrarch

Francesco Petrarca, familiar in English as Petrarch, (1304–1374) ranks with Dante among the giants of Italian literature. Petrarch was born in Arezzo, a city in Tuscany south of Florence, from which his parents were expelled in the same political turmoil that exiled Dante from his native city. Petrarch chose Avignon as the city from which he made his life-long travels through France and Italy, staying as guest with the many nobles and church figures who courted his association, lavishing their homes and luxury upon him. Petrarch visited Rome for the first time in 1337 and was so moved by the site of the antiquities he loved that three years later, when offered the poet's laurel crown on the same day by both Paris and Rome, he chose to be honored by the latter city. Initial recognition came to him for his poems, eventually 366 in all, of which the majority are his still famous sonnets.

While devoting a great measure of his scholarly literary pursuits to studies of ancient Rome he was frequently hampered by scanty references to many of the major classical Latin authors he wished to read and study. Thus he eagerly sought out manuscripts, often transcribed them personally and at length assembled a personal library of major proportions. His close associate, Boccaccio, added to the library his hand-written copy of Dante's *Divine Comedy*, as well as Latin versions of Homer's two epics.

At the cathedral library of Verona in 1345 Petrarch came upon the first sizeable collection of Cicero's letters. Upon finding the correspondence, he wrote Cicero to tell him of the discovery. His enthusiasm for Cicero's works was unbounded, and he has left a large number of letters in Ciceronian Latin.

Petrarch's correspondence with major and minor figures of his own day and imaginative letters to literary persons of preceding centuries were eventually collected into three groups of over four hundred letters.

Like Dante, Petrarch wrote in both Latin and Italian. He affected to despise his Italian poems, calling them "my trifles written in the vernacular" (*nūgellās meās vulgārēs*). Posterity, he believed, would remember him chiefly for his epic *Āfrica* which he wrote in Latin hexameters, but never finished. Modeling this work on the *Aeneid* he related the triumph of Scipio Africanus over Carthage. While his epic was never publicly circulated, his Latin prose — biographies, dialogues, translations and letters — gained favor in his own time.

In the following letter which is addressed to Dionigi (in English, Dennis; in Latin, Dionysius), a monk of the Augustinian Order, Petrarch tells of climbing Mont Ventoux, in the Alps of Provence near Vaucluse, where Petrarch had a farm.

DIONYSIO SUO.

Altissimum regiōnis huius montem, quem nōn immeritō Ventōsum vocant, hodiernō diē, sōlā videndī Insignem locī altitudinem cupiditāte ductus, ascendī. Multīs iter hoc annīs in animō fuerat; ab infantiā enim hīs in locīs, ut nōstī, fātō rēs hominum versante, versātus sum. Mōns autem hic lātē 5 undique cōspectus ferē semper in oculīs est.

Choosing a Companion for the Climb

Sed dē sociō cōgitantī — mīrum dictū — vix amīcōrum quisquam omnī ex parte idōneus vidēbātur; adeō etiam inter cārōs exāctissima illa voluntātum omnium mōrumque concordia rāra est. Hic segnior, ille vigilantior, hic tardior, ille 10

1-5 **Ventōsum:** *Ventoux*, which Petrarch takes to be derived from "ventōsus," *windy*. **nōstī** = "nōvistī." From his native Arezzo (ancient Arretium) the family had moved to Avignon in Provence. Petrarch was then nine.

6-10 **Hic:** supply "erat."

celerior; dēnique, hic stultior, prūdentior ille quam vellem; huius silentium, illius procācitās, huius pondus ac pinguēdō, illius maciēs atque imbēcillitās terrēbat. Huius frīgida incūriōsitās, illius ardēns occupātiō dehortābātur. Quae, quam-
 15 quam gravia, tolerantur domī; omnia enim suffert cāritās, et nūllum pondus recūsāt amīcitia. Vērūm haec eadem fiunt in itinere graviōra. Tandem ad domestica vertor auxilia, germānōque meō unicō, minōrī nātū, quem probē nōstī, rem aperiō. Nīl poterat laetius audīre, grātulātus, quod apud mē
 20 amīcī simul ac frātris teneat locum.

Statūtā diē, dīgressī domō, Malaucēnam vēnimus ad vesperam; locus est in rādīcibus montis, versus in Boream. Illīc ūnum diem morātī, hodiē tandem cum singulis famulis montem ascendimus, nōn sine multā difficultāte. Est enim praecepta
 25 et paene inaccessibilis saxōsae tellūris mōlēs. Sed bene ā poētā dictum est "Labor omnia vincit improbus."

An Old Shepherd Gives Advice

Diēs longa, blandus āēr, animōrum vigor, corporum rōbur ac dexteritās et sī quae sunt eius modī euntibus aderant. Sōla nōbīs obstābat nātūra locī. Pāstōrem exāctae aetātis inter con-
 30 vexa montis invēnimus, quī nōs ab ascēnsū retrahere multis verbīs ēnīxus est, dicēns sē ante annōs quīnquāgintā eōdem iuvenīlis ārdōris impetū suprēmum in verticem ascendisse nihilque inde rettulisse praeter paenitentiam et labōrem corpusque et amictum lacerum saxīs et vepribus; nec umquam
 35 aut ante illud tempus aut postea audītum apud eōs quemquam ausum esse similia.

11-15 *procācitās, -ātis*: f. *boldness, forwardness* (adj. "procāx, -ācis"). *pinguēdō, -dinis*: f. *fatness, obesity*. *imbēcillitās*: of physical, not mental, weakness. *omnia . . . cāritās*: an echo of 1 Corinthians XII. 7 "omnia suffert, omnia crēdit, omnia spērat, omnia sustinet (cāritās)."

16-20 *germānō meō*: his brother Gherardo, who was then 29, three years younger than Franceseo. *teneat*: subjunc. in implied indirect discourse. App. 248.

21-25 *Malaucēnam*: to *Malaucène*, at the foot of Mt. Ventoux. App. 158. *inaccessibilis*: formed from "accēdō."

26-30 *Labor omnia*: *Toil unrelenting conquers all things*. The quotation is from Virgil's *Georgics*. et . . . *modī*: added when the listing becomes vague, and so forth. *exāctae aetātis*: gen. of description; of a lifetime spent (who had spent his life). App. 122.

31-35 *veprēs, -is* m. *bramble bush*. *audītum*: supply "esse," they had heard tell of anyone attempting the like.

Haec illō vōciferante nōbīs — ut sunt animī iuvenum moni-
tōribus incrēdulī — crēscēbat ex prohibitiōne cupiditās. Itaque
senex, ubi animadvertit sē nēquīquam nītī, aliquantulum
prōgressus, inter rūpēs arduum callem digitō nōbīs ostendit, 40
multa monēns, multaque iam dīgressīs ā tergō ingemināns.

The Climbing Is Difficult

Dīmissō penes illum sī quid vestium aut reī cuiusquam im-
pedīmentō esset, sōlī dumtaxat ascēnsuī accingimur, alacrēsque
cōnscendimus. Sed, ut ferē fit, ingentem cōnātum vëlōx dē-
fatīgātiō subsequitur. Nōn procul inde igitur quādam in 45
rūpe subsistimus. Inde iterum dīgressī prōvehimur sed lentius
et praesertim ego montānum iter gressū iam modestiōre
carpēbam. Et frāter compendiāriā quidem viā per ipsius
iuga montis ad altiōra tendēbat, ego molliōre ad īma vergēbam;
revocantīque et iter rēctius dēsignantī respondēbam spērāre 50
mē alterius lateris faciiliōrem aditum, nec horrēre longiōrem
viam, per quam plānius incēderem.

More Haste, Less Speed

Hanc excūsātiōnem ignāviae praetendēbam, aliīsque iam
excelsa tenentibus, per vallēs errābam, cum nihilō mītiōr
aliunde patēret accessus, sed et via crēsceret et inūtilis labor 55
ingravēsceret. Intereā cum iam taediō cōnfectum perplexī
pigēret errōris, alta petere disposuī; cumque opperientem
frātre et longō reffectum accubitū fessus et anxius attigissem,
aliquamdiū aequīs passibus incessimus.

Vixdum collem illum relīquerāmus et ecce, priōris ānfractūs 60

36-40 *callis, -is* m. footpath.

41-45 *ingemināns*: with "multa," lit. *repeating many things*. *sī . . .*
esset: the whole clause serves as subj. for the abl. abs. with "dīmissō,"
leaving behind in his charge ("penes illum") *the clothing and anything else that*
could be a hindrance. *dumtaxat*: adv.; *simply, merely*.

46-50 *montānum iter carpēbam*: *I was picking my way on the mountain*.
compendiāriā viā: *by a short cut*; "compendiārius," adj. from "compendium,"
abridgment. *vergō, -ere*: *turn, incline*.

51-55 *Hanc . . . praetendēbam*: *I was concealing my laziness with this excuse*.
aliunde: *elsewhere*.

56-60 *cōnfectum*: supply "mē." *perplexus*: *confused*. *cum (mē) pigēret errōris*:
when I was disgusted with my error. *ānfractūs*: *winding, circling*; gen. with
"obliviscor."

oblitus, iterum ad inferiōra dēicior; atque iterum peragrātis
vallibus, dum viārum facilem longitūdinem sector, in longam
difficultātem incidō. Differēbam nempe ascendendī molestiam,
sed ingeniō hūmānō rerum nātūra nōn tollitur, nec fieri potest
65 ut corporeum aliquid ad alta dēscendendō perveniat.

He Reaches the Summit

Collis est omnium suprēmus, quem silvestrēs “filiolum”
vocant; eūr, ignōrō, nisi quod per antiphrasim, ut quaedam
alia, diēi suspicor. Vidētur enim vērē pater omnium vicinō-
rum montium. Et quoniam audistī quāenam ascendentī mihi
70 fuerint cūrae, audī, pater, et reliqua, et ūnam, precor, hōram
tuam relegendīs ūnūs diēi mei āctibus tribue.

Primum omnium, spīritū quōdam aeris insolitō et spectāculō
liberiōre permōtus, stupentī similis stetī. Respiciō. Nūbēs
erant sub pedibus. Iamque mihi minus incredibilēs sunt
75 Athōs et Olympus, dum, quod dē illīs audieram et lēgeram,
in minōris fāmae monte cōspiciō. Dīrigō dehinc oculōrum
radiōs ad partēs Italicās, quō magis inclināt animus. Alpēs
ipsae rigentēs ac nivōsae, per quās ferus ille quondam hostis
Rōmānī nōminis trānsīvit, acētō, sī fāmae crēdimus, saxa
80 perrumpēns, iūxtā mihi vīsae sunt, cum tamen magnō distent
intervallō. Suspirāvī, fateor, ad Italicum āerem, animō
potius quam oculīs appārentem, atque inēstimābilis mē
ārdor invāsīt et amīcum et patriam revidendī.

Soul-searching

Occupāvit inde animum nova cōgitātiō atque ā locīs trā-
85 dūxit ad tempora. Dīcēbam enim ad mē ipsum: Hodiē decimus

61-65 **peragrō** (1) *wander through*.

66-70 **silvestrēs**: *woodsmen*. **filiolum**: called *Le Fiole* (1909 meters). **anti-
phrasis**, -is: f. antiphrasis, the opposite of a word's true meaning.

71-75 **Athōs et Olympus**: Mt. Athos in northeast Greece is c. 6350 feet high;
Olympus, in Greek mythology the home of the gods, is a majestic mountain, c.
9600 feet high.

76-80 **radius**: *ray*. **hostis Rōmānī nōminis**: Hannibal, who is said to have used
vinegar, (“acētum”) for breaking rocks in his passage over the Alps in 218 B.C.

81-85 **inēstimābilis**: *that cannot be estimated*. **amīcum**: Giacomo Colonna,
Petrarch's friend since student days at the University of Bologna.

annus complētur ex quō, puerilibus studiis dīmissis, Bonōniā excessistī, et Ō Deus immortalis! Ō immūtābilis sapientia! quot et quantās mōrum tuōrum mūtātiōnēs hoc medium tempus vīdit! Īnfinīta praetereō; nōndum enim in portū sum, ut sēcūrus praeteritārum meminerim procellārum.

90

A Last Look

Īnstāre enim tempus abeundī, quod inclināret iam sōl, et umbra montis exērēsceret. Admonitus et velut expergēfactus, vertō mē in tergum, ad Occidentem respiciēns.

Līmes ille Galliārum et Hispāniae, Pŷrēnaeus vertex, inde nōn cernitur, nulliūs, quem sciam, ōbiciis interventū, sed sōlā fragilitāte mortālis visūs. Lugdūnēnsis autem prōvinciae montēs ad dexteram, ad laevam vērō Massiliae fretum et quod Aquās Mortuās verberat, aliquot diērum spatiō distantia, praeclārissimē vidēbantur. Rhodanus iste sub oculis nostris erat.

100

A Passage from Augustine's Confessiones

Quae dum mīrārer singula et nunc terrēnum aliquid saperem, nunc exemplō corporis animum ad altiōra subveherem, vīsum est mihi Cōfessiōnum Augustīnī librum, cāritātis tuae mūnus, īnspicere, quem et conditōris et dōnātōris in memoriam servō habeoque semper in manibus, pugillāre opusculum, perexiguū volūminis sed īnfinītae dulcēdinis. Aperiō, lēctūrus quidquid occurreret; quid enim nisi pium et dēvōtum posset occurrere?

105

Fortē autem decimus illius operis liber oblātus est. Frāter, exspectāns per ōs meum ab Augustīnō aliquid audīre, intentis auribus adstābat. Deum testor, ipsumque quī aderat, quod,

110

86-90 studiis dīmissis: Petrarch completed his study of law at Bologna on April 30, 1326. procellārum: gen. depending on "memini."

91-95 Īnstāre: hist. infinitive. inclināret exērēsceret: subjunc. when Class. Latin would use indicative. expergēfactō, -ere, -fēcī, -factum arouse, awaken. Līmes, līmitis: m. boundary, line, limit. sciam: subjunc. in clause of characteristic, of no barrier that I know of. App. 236.

96-100 Lugdūnēnsis, -e of Lyon. At this time Lyonnais was a province of France; later divided into départements de la Loire et du Rhône. Aquās Mortuās: Aigues Mortes, near the mouth of the Rhone.

101-105 dum: while, with subjunc. where Classical Latin would use indicative. conditōris et dōnātōris: of the author and the giver; agent nouns from "condō" and "dōnō." pugillāris, -e able to be held in the fist; "pugnus," fist.

106-110 quod scriptum erat: that the passage was; in place of acc. with infinitive.

ubi primum dēfixi oculōs, scriptum erat — “Et eunt hominēs admirārī alta montium, et ingentēs flūctūs maris, et altissimōs lāpsūs flūminum, et oceanī ambitum, et gŷrōs siderum, et relinquunt sē ipsōs.”

- 115 Obstipui, fateor, audiendique avidum frātre[m] rogāns nē mihi molestus esset, librum clausi, irātus mihi quod nunc etiam terrestria mirārer, quī iam pridem ab ipsīs gentium philosophīs discere dēbuissem nihil praeter animum esse mirābile, cui magnō nihil est magnum.

The Descent

- 120 Tunc vērō montem satis vīdisse contentus, in mē ipsum interiōrēs oculōs reflexi, et ex illā hōrā nōn fuit quī mē loquentem audiret, donec ad ima pervēnimus. Sine sēnsu scrupulōsi trāmitis, ad illud hospitium rusticum, unde ante lucem mōveram, profundā nocte remeāvi, et lūna pernox grātum
- 125 obsequium praestābat euntibus.

- Interim ergo, dum famulōs apparandae cēnae studium exercet, sōlus ego in partem domūs abditam perrexī, haec tibi raptim et ex tempore scriptūrus nē, si distulissem, prō varietāte locōrum mūtātis forsitan affectibus, scribendī prōpositum
- 130 dēfervēret. Vidē itaque, pater amantissime, quam nihil in mē oculis tuis occultum velim, quī tibi nēdum ūniversam vitam meam, sed cōgitātūs singulōs tam diligenter aperiō. Prō quibus orā, quaeso, ut tam diū vagi et instabiles aliquandō subsistant, et inūtiliter per multa iactātī, ad ūnum vērum, cer-
- 135 tum, stabile sē convertant. Valē. Kalendās Maiās, Malau-cēnae, 1336.

(Epistulae dē Rēbus Familiāribus, IV. 1.)

111-115 **admirārī**: note the use of inf. to express purpose. **lāpsūs flūminum**: waterfalls.

116-120 **gentium philosophīs**: pagan philosophers, such as Plato and Seneca. **cui . . . magnum**: lit. *for which, when great, nothing is great*. Petrarch here refers to the Stoic ideal of the “sapiēs,” who is unmoved by the hopes, fears and desires of ordinary mortals. See the selection from Seneca’s *Epistulae*, “God is in our hearts.”

121-125 **hospitium**: dimin. of “hospitium.” **pernox, -noctis** lasting through the night.

126-130 **dēfervēō**: cool down, subside.

131-136 **nēdum . . . singulōs**: not merely my entire life but my every thought.

Aeneas Silvius

THE STORY OF JOAN OF ARC

Born near Siena, Italy in 1405, the oldest of eighteen children, Aeneas Silvius (his Italian name was Enea Silvio de' Piccolomini) spent his boyhood years on his father's farm. He had a brilliant career as secretary, court poet and diplomat. Aeneas Silvius knew the Latin classics intimately, and echoes of them constantly recur in his writings.

Chrŷsis, the comedy which he wrote, draws heavily on Plautus for inspiration and language; and a novel, also written in Latin, *Dē Duōbus Amantibus Eurialō et Lucrēsiā*, long enjoyed wide popularity.

In 1446 he entered the Church and was bishop of Siena in 1450; becoming a cardinal six years later, he was elected pope in 1458. His *Memoirs* give a fascinating account of the papal election.

As pope he adopted the name Pius, recalling that other Aeneas, Virgil's hero in the *Aeneid*, whose distinguishing feature was his **pietās**. He is known to history as Pius the Second.

His chief literary work after his election as pope was the *Commentārīū rērum memorābilium quae temporibus suis contigērunt*, which was not published until 120 years after his death. He wrote in the third person — a device which he probably borrowed from Caesar's *Commentārīū* — and gave his eloquent, vigorous and candid observations on the life of his times. The work consists of twelve books covering the years 1458–1463.

In the course of the sixth book, narrating events in the Hundred Years War, he described the desperate plight of the French after the English victory at Agincourt, and then gave a rapid and impressionistic account of the mission of Joan of Arc. He wrote as a contemporary, for he was twenty-four years old in 1429 when Joan appeared as champion of France.

Pius died at Ancona in 1464 in the midst of preparations for a crusade to the Holy Lands.

Names of places and persons that occur in this narrative are listed here.

Anglī, -ōrum; Anglici, -ōrum the English
Auréliānum, -ī n. Orléans;

Auréliānēsis, -e of Orléans

Axona, -ae m. the Aisne river

Bethūlia, -ae f. Bethulia, in Palestine; said to be on a hill overlooking the plain of Esdraelon, but its site is "one of the greatest puzzles of sacred geography." It is mentioned in the apocryphal *Book of Judith*, in which the heroine saves Bethulia from the enemy

Biturigēs, -um m. the people of Bourges
Biturgiae, -ārum f. Bourges

Burgundia, -ae f. Burgundy; **Burgundī, -ōrum** the Burgundians

Camilla, -ae f. Camilla, a heroine in the war between Aeneas and the Latins. She appears in Virgil's *Aeneid*

Carolus, -ī m. Charles

Castella, -ae f. Castile

Castrēsis, -e of Castres

Clodōveus, -ī m. Clovis, founder of the Frankish monarchy

Clocestria, -ae f. Gloucester

Compendium, -ī n. Compiègne

Delphinus, -ī m. the Dauphin, title of the eldest son of the French king

Francia, -ae f. France; **Francī, -ōrum** the French

Jōanna, -ae f. Joan

Jōannēs, -is m. John

Laudānum, -ī n. Laon, in northern France

Legiō, -ōnis f. León, in northwest Spain

Liger, -eris m. the river Loire

Ligneum, -ī n. Ligny

Lūcemburgēsis, -e of Luxemburg

Marchon, Saint Mareoul, patron saint of Nanteuil

Maria Magdalēna, -ae f. Mary Magdalene, one of the women who waited at the cross

Parisiēsis, -e of Paris; **Parisiī, -ōrum m.** Paris

Philippus, -ī m. Philip

Picardia, -ae f. Picardy

Rēmēsis, -is m. citizen of Rheims;

Rēmī, -ōrum m. Rheims

Rēmigiū, -ī m. St. Rémi, bishop (c. A.D. 437-533), and patron saint of Rheims

Rothomagus, -ī m. Rouen

Séquana, -ae f. the river Seine

Talbotēs, -is m. Talbot

Tullēsis, -e of Toul

Joan Feels Called to Aid the Dauphin

Intereā, dēspērātīs paene Francōrum rēbus, puella sēdecim annōs nāta, nōmine Jōanna, pauperis agricolae filia, in agrō Tullēnsī, cum porcōs eustōdīret, dīvinō afflāta spīritū, sicut rēs eius gestae dēmōnstrant, relictō grege ac parentibus post-
5 habitīs, ad praefectum proximī oppidī, quod solum eius

1-5 **parentibus posthabitis:** disregarding her parents; "posthabeō" rank after, consider secondary. **praefectum:** the commander was Robert de Baudrieourt, at Vaucouleurs.

regiōnis in fidē Francōrum remānserat, sēsē cōnfert ductōrēs-
que petit, quī sibi ad Delphīnum iter dēmōnstrent.

The Town Commander Provides an Escort

Quaerit praefectus itineris causam. Habēre sē inquit
dīvīna mandāta quae ad illum perferat, sibi et rēgnō salūtāria.
Ridet praefectus, āmentemque putāns spernit. Īntantem 10
multīs praetentat modīs. Fit mora plūrium diērum, sī forte
mūtāret puella prōpositum, aut in eā aliquid reperīrētur in-
dignum. At ubi cōnstāns et immūtābilis nullūsque cōscia
turpitūdinis inventa est, "Quid sciō," inquit praefectus, "an
haec Deī voluntās sit? Saepe rēgnum Franciac dīvīna servā- 15
vère praesidia; forsitan et nostrīs diēbus aliquid in caelō prō
salūte nostrā ōrdinātum est, quod per fēminam patefiat."
Sēlētīs tribus spectātae fidei servīs puellam dūcendam ad
Delphīnum commendat.

A Journey to Meet the Dejected Dauphin

Decem ferē diēbus iter faciendum erat, et agrōs mediōs aut 20
hostis tenēbat aut amīcus hostī. Trānsiit cūctās difficultātēs
inoffēnsa virgō, vestibus indūta virilibus, Delphīnumque apud
Biturīgēs morantem adiit, quī fractus animō, tot clādibus
acceptīs, nōn iam dē rēgnō tuendō sed dē locō quaerendō, ubi
sēcūram vītā sēcūrus agere posset, anxius erat. In Hispāniā 25
rēgis Castellae ac Legiōnis eā aetāte flōrentēs opēs habēbantur,
quī cum Delphīnō et cōnsanguinitāte et amīcitiae vinculō
iungēbātur; hunc rogāre statuerat ut rēgnī Franciae cūram
et corōnam suscipiēns, angulum sibi aliquem concēderet, in
quō tūtō latitāret. Tālia meditantem virgō convēnit et re- 30
stitūtīs praefectī litterīs audīrī petiit.

6-10 sibi: the Dauphin. (l. 9). āmentem putāns: supply "eam esse."

11-15 praetentat = "praetemptat," he tests out. Quid sciō an haec sit:
For all I know, this is; lit. What do I know whether. . . . servāvère = servāvērunt.

16-20 quod patefiat: to be revealed; rel. clause of purpose. App. 235. spectātae
fidei: gen. of quality; of tested loyalty. App. 122. dūcendam: gerundive, to be
led. apud Biturīgēs: at Bourges; the Dauphin's improvised capital.

26-31 rēgis: John the Second (1406-54). in quō latitāret: in which to live
unnoticed. meditantem: with "eum" implied as obj. of "convēnit," met him as
he was pondering. restitūtīs litterīs: having delivered the letter. audīrī = "ut
audirētur."

Examination by the Bishop of Castres

Delphīnus rei novitāte permōtus, dēlūsiōnemque veritus, Castrēnsī episcopō, cōfessōrī suō, inter theologōs apprimē doctō, puellam exāminandam trādit. Interrogāta dē fidē, ea
35 respondit quae Christiānae religiōnī conveniunt. Exāmināta dē mōribus, pudīca et honestissima reperītur. Fit plūribus diēbus exāmen. Nihil in eā fictum, nihil dolōsum, nihil arte malignā excōgitātum invenītur; in habitū sōla difficultās manet. Rogāta cūr vestēs virīlēs mulierī prohibitās induisset, virginem
40 sēsē ait; virginī utrumque habitum convenīre; sibi ā Deō mandātum esse, vestibus ut virilibus ūterētur, cui et arma essent trāctanda virīlia.

She Promises to Gain the Throne for the Dauphin

Sic probāta rūsus in cōspectum Delphīnī reddita, “Ego ad tē,” inquit, “vēnī, rēgum sanguis, Deī iussū, nōn meō
45 cōsiliō. Is mandat ut mē sequāris; sī pārueris, restituum tibi tuum solium, Rēmisque propediem tuō capitī corōnam impōnam.” Delphīnus rem difficillimam quae prōmitterētur ait; Rēmōrum cīvitātem, in quā rēgēs corōnārī solērent, remōtissimam esse et ab hostibus obtinērī, nec usquam iter patēre
50 tūtum; Auréliānum, quae media cīvitās esset, ab Angliēis obsidērī, nec virēs Francōs habēre, quibus miseris obsessis subvenīrētur, multō minus corōnātiōnī operam navāre posse. Nihil hīs mōta virgō, “Nōn vāna,” inquit, “prōmittō. Sī Deō crēdis, et mihi crēde. Eius nūntia vēnī. Arma tibi minis-
55 trābō dīvīnitus, et invīsibilī ferrō aperiam iter. Pārēbunt

31-35 **conveniunt**: with dat., *agree with, conform to*.

41-45 **sanguis**: vocative.

46-50 **Rēmīs**: loc., at Rheims. App. 177. **quae . . . esset**: *which was a town that lay on the route*.

51-55 **quibus subvenīrētur**: *by which help could be given*. **miseris**: (with “obsessis” in agreement) is the retained dat. with “subveniō” which is here used impersonally. App. 135. **operam navāre**: *work for*. **nūntia**: feminine form of “nūntius.”

quōcumque ieris, populī, et ultrā tua signa sequentur nōbilēs. Nec tū mihi obsidiōnem Aurēliānēsem obiēceris; hanc ego ante omnia dissolvam, et cīvitātem liberam dabō. Tantum mihi hōs equitēs, quī tē penes adsunt, concēditō.”

The Dauphin's Council Decides to Trust Joan

Rēs aliquamdiū in conciliō dīversīs sententiīs agitāta est. 60 Aliī captam mente puellam, aliī daemoniō illūsam, aliī Spīritū Sānetō plēnam putābant, et iī Bettūliam atque aliās ōlim cīvitātēs per fēminās fuisse salvātās referēbant; rēgnumque Franciae, saepe dīvīnitus adiūtum, nunc quoque per virginem quam Deus mitteret, posse dēfendī, idque fragilī commissum 65 sexui, nē Francī suō mōre superbientēs in suā virtūte cōnfidant; nec vēsānam puellam quōquō modō putandam, cuius cōnsilia sēnsū plēna essent. Vicit haec sententia, et Aurēliānēsem prōvinciam puellae crēdidērunt.

She Captures the Town of Orléans

Dux fēmina bellī facta est. Allāta sunt arma, adductī 70 equī; puella ferōciōrem ascendit et ārdēns, in armīs, hastam vibrāns, saltāre, currere atque in gŷrum sē vertere haud aliter coēgit equum quam dē Camillā fābulae trādunt. Quod cum procerēs animadvertissent, nēmō inventus est, quī dueātum fēminae contempserit. Nōbilissimus quisque, assūptīs armīs, 75 percupidē sectātus est virginem quae, parātīs omnibus, itinerī sē commisit. Difficillimus per terram ad Aurēliānum patēbat aditus. Itinera quaeque praeclūserat Anglicus, tribusque urbis portīs trīna obiēcerat castra, eaque fossā et vāllō mūnierat. Puella, haud ignāra Ligerim fluvium propter 80

56-60 **ultrā**: furthermore. **Nec obiēceris**: negative command; *And do not bring as an objection*. App. 201. **Tantum**: Only. **concēditō**: fut. impera., *you shall grant*.

61-65 **captam mente**: out of her mind.

66-70 **quōquō modō**: by any means. **prōvinciam** = "rem," i.e. the affair of Orléans. **Dux . . . est**: an echo of "dux fēmina facti" (Virgil's *Aeneid*).

71-75 **Nōbilissimus quisque**: All the highest nobles.

76-80 **praeclūdō**: ("prae, claudō") block in advance. **Anglicus**: collective sing. for the English. **trīna**: distributive instead of cardinal ("tria") is used when a noun pl. in form ("castra") is used in a pl. sense (*camps*).

moenia cīvitātis dēcurrere, nāvēs occultō in locō frūmentō
 onerat atque cum cōpiīs ingreditur et, obsessīs dē suā pro-
 fectionē commonitis, vëlōcī rēmigiō et rapidī flūminis ūsa
 cursū, prius in cōspectū cīvitātis est vīsa, quam hostēs
 85 ventūram cognōverint. Accurrērunt armātī Anglicī, cōn-
 scēnsisque nāviculīs, frūstrā ingressum virginis remorārī
 cōnātī sunt, multisque acceptīs vulneribus, terga dedērunt.
 Illa urbem ingressa ac summā cīvium alacritāte suscepta
 commeātum omnis generis iam famē pereuntibus importāvit.

She Destroys the English Forces Encamped Near the Town

90 Nec morāta sequentī lūce castra hostium, quae portam
 praecipuam obsidēbant, magnō furōre invādit, replētisque
 fossīs atque aggere ac vāllō disiectō, Anglōs perturbat, ac
 potīta mūnitiōnibus, turrēs et prōpugnācula, quae hostēs
 parāverant, incendit; idemque, cōfirmātis oppidānōrum ani-
 95 mīs, per aliās portās ēgressa, in aliīs castrīs effēcit. Cum
 dīvīsī Anglicī plūribus in locīs essent nec castra castrīs sub-
 venīre possent, per hunc modum solūta et penitus dēlēta est
 Aurēliānēnsis obsidiō, caesis hostibus, quicumque ad eam
 convēnerant, ut vix clādis nūntius exstiterit. Nec huius rei
 100 glōria alterī quam puellae data, quamvīs strēnuissimī ac
 perītissimī bellātōrēs et quī saepe ordinēs dūxerant, inter-
 fuere.

The English Commander Talbot Is Routed

Tantam suōrum clādem atque ignōminiam inīquō animō
 Talbotēs tulit, inter Anglicōs ducēs fāmā clārissimus; quī
 105 assūmptīs quattuor milibus equitum ex omnibus cōpiīs dē-

81-85 *cognōverint*: subjunc. because the conj. "prius quam" conveys the idea of anticipation, *before the enemy would learn*.

86-90 *ingressus, -ūs m.* entry.

96-100 *data*: supply "est."

101-105 *inīquō animō tulit*: was indignant at.

lētōrum, in Aurēliānum dūxit, congressūrus puellae, sī ausa esset occurrere, haud dubius quā portās exeuntem vel caperet vel occideret. Sed longē aliter ēvēnit. Ēductīs virgō cohortibus, ut primum hostem cōspiciāta est, sublātō ingentī clāmōre atque impetū horribilī factō, Anglicōrum signa pervādit, 110 inter quōs nēmō inventus est quī cōsistere aut vultum ostendere auderet. Subitus omnēs metus atque horror incessit; quī etsī numerō superiōrēs essent, pauciōrēs tamen sēsē fore arbitrabantur; et innumerābilēs cōpiās puellae militāre putābant. Nec dēfuere quī pugnāre angelōs in parte adversā exīstimārent 115 nūllamque sibi victōriam prōmitterent, contrā Deum proeliantibus. Cecidēre dē manibus nūdī ēnsēs; scūta et galeās quisque prōiecit, leviōrem ut sē fugae committeret. Talbotis nec hortāmenta audīta sunt nec minae pēnsitātae. Facta est foedissima fuga; virginī solum ostenta terga, quae fugientēs 120 insecūta, ūniversōs aut cēpit aut interfecit, exceptō cum paucīs duce, quī, postquam suōs dē fugā irrevocābilēs vīdit, vēlōcibus equīs impetum hostis ēvāsīt.

The French Nobles Rally to the Cause

Hārum rērum fāma, ad vicinās gentēs et deinde ad remōtiōrēs dēlāta, semperque maior itinerandō facta, stupōre omnium 125 mentēs implēvit. Delphīnus iam puellae monitīs crēdēs, cuius dicta firmāverant facta, supplicātiōnēs Deō per omnia templa dēcrēvit, et ad suscipiendam corōnam sēsē accīnxit. Nōbilitās ūniversī rēgnī, mīrāculōsīs puellae operibus audītīs, postquam sollemnia corōnātiōnis apparārī didicit, incrēdibilī 130

106-110 **dūxit**: supply an obj. from the abl. absolute. **congressūrus puellae**: intending to engage the girl in battle. **pervādit**: hist. pres., charged through.

116-120 **hortāmenta**: urgings, encouragement ("hortor, -mentum"). **pēnsitō** (1) weigh, consider; freq. of "pēnsō" (1) which is itself a freq. of "pendō." **quae**: antecedent is "virginī."

121-125 **irrevocābilēs** = "nōn revocārī posse." **itinerandō**: gerund; in travelling, as it went. **facta**: subj. of "firmāverant."

126-130 **sollemnia**: n. pl.; rites, formalities.

cupiditate vīsendi virginem tōtā Galliā assūptis armīs accurrit. Atque intrā mēsem suprā trīgintā equitum mīlia propriis stīpēdiis militātūra ad Delphīnum concessit, quī tantās adesse armātōrum cōpiās magis ac magis laetātus, ex
 135 Biturīgibus, apud quōs plērumque morābātur, arreptō itinere, praecedente in armīs et vexillum rēgium gestante puellā, in Rēmōs dūxit. Media quaeque oppida in potestāte hostium erant, populūque omnēs, novīs adāctī iūrāmentīs, fidem servāre Anglicō, ac Delphīnum hostīliter accipere dēcreverant.

The English Find Themselves in Difficulty

140 At ubi eum puellamque prope adesse cognōverunt — mīrābile dictū — nēmō contrā armātus occurrit, nēmō portās clausit, nēmō venientibus maledixit. Quōcumque ventum est, effūsa obviam plēbs, Delphīnum tamquam dominum salūtāvērunt, certantēs inter sē quōnam paetō suum prīncipem
 145 maiōribus honōribus afficere possent. Cum prope Rēmōs ad quadrāgintā ferē stadia pervēnisset exercitus, magnopere in cīvitāte trepidātum est. Nihil Anglicō tūtum vidērī, nūtāre optimātēs, plēbis animōs rēs novae allicere.

The Coronation Oil

Fuērunt inter Anglicōs, quī suādērent sacrum oleum, quō
 150 rēx inungitur, aliō trānsportandum, nē perditā cīvitāte rīte corōnārī hostis posset. Opīnantur Gallicī eandem olīm eolumbam ē caelō missam Beātō Rēmigiō, eius urbis antistitī, liquōrem oleī attulisse quō rēgēs inungerentur, idque summā religiōne custōdiunt neque imminuī putant, quamvīs ā Clodō-
 155 veō usque in haec tempora permultī rēgēs illō sunt ūsī; negant-

131-135 **tōtā Galliā**: with "aeecurrit," rallied from all Gaul. **propriis stīpēdiis**: at their own expense. **concessit**: sing. because, although "militātūra" is neuter pl., the subject may be regarded as a collective sing., more than 30,000 gathered. **arreptō itinere**: marching rapidly.

136-140 **Media quaeque oppida**: All the towns on their route. **novīs adāctī iūrāmentīs**: bound by new oaths.

141-145 **contrā**: in opposition. **ventum est** = "vērērunt," impers. pass. Cf. below, "trepidātum est." **effūsa obviam**: pouring out to meet them; "effūsa" is sing. in agreement with "plēbs"; yet the verb for "plēbs" is put in the plural.

146-150 **stadium**: as term of measurement, 200 yards. **vidērī**: first of three historical infinitives. **inungitur**: "inungō, -ere, -ūnxi, -ūnetum" anoint.

151-155 **Gallicī**: the French.

que vĕrum esse rĕgem, quĭ hōc oleō nōn sit dĕlibūtus. Ob eam causam, cum dē trānsportandō liquōre saepius Anglicī cōnsuluissent, dīvinā voluntāte praepeditum prōpositum arbi-
trantur.

Capture of Rheims

Delphĭnus urbĭ propinquus cādūceātōrēs mīsīt, quĭ cīv- 160
tātem trādī iubeant, coronātiōnemque suam Rēmēnsibus
annūntient. Illī prīmariōs cīvēs lĕgant, quĭ tempus cōn-
sultandī petant. Puella lĕgātīs nihil respondērī iubet, nihil
morandum in tempore, quō Deus statuisset cūncta esse gerenda.
Pāret Delphĭnus virginī, retentisque lĕgātīs et praemissīs 165
ōrdinibus equitum, celerī cursū cīvītatem petit.

Mĭra rēs et apud posterōs fidē caritūra: nūllus vel in portā
vel in urbe reperĭtur armātus; togātī cīvēs extrā moenia occur-
runt. Delphĭnus sine condiçiōnibus, sine pactīs, absque
ūllā contrādictiōne, patentēs portās ingreditur. Nēmō re- 170
clāmat, nēmō signum indignātiōnis ostendit. Dīvinum opus
cūnetī esse fatentur. Francī dum portam ūnam ingrediuntur,
Anglicī alterā fugiunt.

The Dauphin Is Crowned Charles VII

Pācifera et quiĕta cīvītās suum dominum benignē amplecti-
tur, et quem paulō ante velut hostem aspernābātur, nunc 175
tamquam patrem mĭrō affectū et summīs honōribus excolit.
Fit magnus circā Delphĭnum salūtantium concursus, maior
circā puellam, quam velut dīvinum aliquod nūmen intuēbantur.
Facta sunt haec diē Sabbatō, in profĕstō Beātae Mariae
Magdalēnae; et in ipsō fĕstō, apud monastĕrium Sānetī 180
Rēmigiī, magnā populī frequentīā, multīs proceribus ac
praelātīs circum adstantibus, Delphĭnus mōre maiōrum, sacrō
inūnetus oleō, rĕgnī Franciae diadĕma suscepit, acclāmante
multitūdine Carolō rĕgī — id enim nōmen Delphĭnō fuit —
vītā ac victōriam. 185

156-160 dĕlibuō, -ere, -libuī, -libūtum anoint, synonym for "inungō." praepeditum: supply "esse," was forestalled. cādūceātor, -ōris m. herald ("cādūceus" herald's staff).

176-180 Sabbatum: Sabbath. in profĕstō: on the day before the feast. monastĕrium: monastery (Greek).

181-185 diadĕma, -atis n. diadem, crown (Greek). vītā ac victōriam: dir. obj. of "acclāmante," the multitude shouting their wishes for long life and victory.

"Touching for the King's Evil"

Mānsit rēx eā in urbe quadriduō praeter cōnsuētūdinem. Mōs enim Franciae rēgibus est, diē quae corōnātiōnem sequitur, templum quoddam peregrinandō petere, cui Sāctus Marchon praesidet, atque ibi aegrōtōs cūrāre. Mīrāculum
190 Gallī vulgāvērunt, morbum quendam hūmānō in gutture nāscī, quī sōlō rēgis tāctū et arcānīs quibusdam cūrētur verbīs, idque post corōnātiōnem in hōc templō fierī. Nōn est peregrinātus statūtā diē novus rēx. Impedimentō fuēre Burgundōrum lēgātī, quī salūtātum vēnerant et aliquid ad concordiam
195 afferēbant. Quibus audītīs, quārtā diē peregrinātiō facta est, in quā dē cūrātiōne morborum nihil satis compertum habeo, quamvis Gallicī omnia illa crēdant fierī mīrāculōsē.

Assaulting Paris, Joan Is Wounded

Post haec puella cum novō rēge Laudūnum petit, neque resistentia reperta. Pārūere omnia rēgī. Idem fēcēre quaecumque oppida inter Parīsiōs Laudūnumque iacent, populīs ac
200 plēbibus ūniversīs summā cum exultātiōne obviam effūsīs. Fuit et spēs data rēgī Parīsiōrum urbis capiendae. Sed cum in agrōs eōrum dūxisset nec quisquam occurreret, dēceptum sē intellegēns retrō abiit. Puella vērō ācriōre animō, assūmp-
205 tīs quibusdam cohortibus, usque ad portam excurrit, quae dūcit ad forum porcōrum, eamque magnō impetū, nōn sine spē potiendae civitātis, incendit ubi, dum fortius quam cautius pugnat intusque summā vī resistitur, sagittā in incertum missā vulnerātur. Ut primum sauciātam sē animadvertit, ē pugnā
210 recessit. Comitēs dē oppugnātiōne cessārunt, atque hīc favor

186-190 **morbum**: it was believed that tuberculosis of the lymph nodes (an old name was the "*king's evil*") could be cured by the touch of the newly-crowned monarch.

191-195 **salūtātum**: supine to express purpose. App. 276.

196-200 **reperta**: supply "est." **omnia**: the neuter is used as a more emphatic form than "omnēs." **populīs ac plēbibus**: the plurals are used for added emphasis, *the people, high and low, rich and poor*.

206-210 **forum porcōrum**: *the swine market*, near Porte Saint-Honoré. **potiendae civitātis**: in a gerundive construction "*potior*" is regarded as a trans. verb. **fortius quam cautius**: *with more bravery than caution*. **in incertum missā**: *aimed at random*.

puellae minuī coepit, quae, inviolābilis antea crēdita, vulnerārī potuisset. Nec deinceps nōmen eius tam formidābile Anglicīs aut tam venerābile Francīs fuit. Brevī tamen eūrātō vulnere, rūsus in castra vēnit, ubi prō vetere cōsuētūdine arma trāctāns nihil memorābile fēcit.

215

After Inconclusive Fighting the French Retreat to Bourges

Haud procul ab urbe rēx abierat, exspectāns sī forte, mūtātīs cīvium animīs, revocārētur. Nihil ex opīniōne successit. Dux Clocestriae, quī tum Parīsiīs praeerat rēgnumque Anglicīs ministrābat, summā diligentiā cāvit nē quispiam cīvium ad Carolum exīret. Ipse vērō, cōpiās ēdūcēns, castra 220 castrīs opposuit quīngentīs circiter passibus ab hoste distāns. Spectāvērunt sēsē bīduō hostilēs exercitūs, et quamquam praelūdīa quaedam fūrtaque bellī commīsērunt, numquam tamen collātīs signīs congregī praesūmpsērunt. Exin paene intāctī, incertumque cuius maiōre dēdecore, abiērunt. 225

Anglicī Parīsiōs revertēre, Francī Biturgiās, receptīs dēnuō in fidem quēcumque in mediō erant populīs, cum aliō itinere rediissent.

Joan Is Taken Prisoner at Compiègne

Puella, ubi corōnātum rēgem et in suā sēde satis tūtō locātum cognōvit, quiētis impatiēns in hostēs rediit et oppida 230 multa expugnāvit armīs, multa in dēditionem accēpit, nōnnūlla, quae hostēs obsidiōne premēbant, celerī subventiōne liberāvit. Postrēmō, cum Anglicī Compendium obsidērent, mūnītissimum oppidum, cupiēns obsessīs opem ferre, eō sē cum cōpiīs cōnfert. Sentiant hostēs adventum atque insidiās venientī parant. 235

216-220 **exspectāns sī**: waiting to see whether. **ex opīniōne**: as he expected.

221-225 **praelūdium**: prelude, preliminary. **fūrta**: stratagems. **collātīs signīs**: in a pitched battle. **praesūmō**: compound of "sūmō;" *presume, venture*. **incertumque**: supply "fuit," and it was uncertain to whose greater disgrace.

226-230 **populīs**: abl. abs. construction with "receptīs in fidem," *recovering the loyalty of the people*.

231-235 **opem**: aid, help; from "ops."

Iter eī per vineās faciendum erat et angustās sēmitās, quās ingressam ā tergō invādunt. Pugnātur in artō locō magnā contentiōne, ubi circumventa virgō, cum explicāre aciem nequīret nec pār esset certāmen nec fugiendī facultās
 240 darētur, dēditiōnem facit. Iōannēs Lūcemburgēnsis, nōbilī locō nātus, Ligneī comes, quī tum Anglicīs militābat puellam captivam dūxit, et aliquamdiū in unā ex suis arcibus asservāvit.

Alternative Account of the Capture

Quīdam aliō modō captam trādunt. Philippum ferunt Burgundiae ducem adversus hostēs profectum, quī Picardiam populābantur, apud Axonam fluvium vēnātiōnī operam dedisse; quā rē cognitā, puellam, quae nōn longē abesset, spērāsse incautum intercipere, lēctisque sex milibus equitum in vēnātōrēs inruisse; Philippum, praecognitō impetū, repente suōs in ordinem redēgisse, advenientemque virginem proeliō ex-
 245 cēpisse, in quō Iōannēs eam cēperit; Philippum captam ad sē dūcī prohibuisse, cui indecōrum vidērētur etiam vincendō cum fēminā dēcertāsse.

She Is Sold to the English and Burned

Utrumque fit, captam in bellō virginem cōstat ac decem milibus aureīs vēnditam Anglicīs, Rothomagumque ductam,
 255 quō in locō diligenter exāmināta est, an sortilegiīs an daemoniō ūtērētur, an quidquam dē religiōne prāvē sentīret. Nihil inventum est ēmendātiōne dignum nisi virile indūmentum, quō illa ūtēbātur. Neque hoc summō suppliciō dignum cēnsuere. Retrūsa est in carcerem, adiectā necis poenā sī amplius virilēs vestēs indueret. Illa, quae arma trāctāre didicisset et
 260

236-240 **quās ingressam invādunt**: *and they attacked her when she entered these.*

241-245 **comes**: as title, *Count*. **captam**: supply "eam esse." The rest of this paragraph is indirect disc. introduced by "ferunt," *they say*. App. 253. **hostēs**: French forces of King Charles. After the coronation the Duke of Burgundy had agreed to open Paris. Charles loitered and Burgundy did not fulfil his promise. He was still in alliance with the English. **vēnātiōnī operam dedisse**: *had gone on a hunting expedition.*

251-255 **Utrumque fit**: lit. *However it happens, (Whatever the truth of the matter).* **aureīs**: abl. of price. **sortilegium**: *sorcery, witchcraft.*

256-260 **indūmentum**: *clothing* ("induō, -mentum").

exercitiō militārī gaudēret, ā custōdibus pertentāta, quī modo sagum militāre, modo lorīcam, modo thōrācem et aliās armātūrās cōram afferēbant, incauta virīlibus aliquandō et indūmentīs et armātūrīs sē adōrnāvit, nesciēns quia mortem indueret. Crēdibile est, vīvente virgine quamvīs captā, Angli- 265 cōs sē numquam satis tūtōs existimāvisse, quī tot proeliīs ab eā superātī essent, timuisse fugam ac praestīgia, atque idcirco necis causam quaesīvisse.

Iūdicēs, ubi puellam virī habitum recēpisse cognōvērunt, tamquam relāpsam ignī damnāvērunt. Cinerēs eius, nē 270 honōrī aliquandō essent, in Sēquanam fluvium proīcēre.

Retrospect and Summary

Sic Iōanna obiit, mīrābilis et stupenda virgō, quae col- lāpsum ac paene dissipātum Francōrum rēgnum restituit, quae tot tantāsque clādēs intulit Anglicīs, quae dux virōrum facta inter mīlitum turmās pudicitiam servāvit illaesam, dē 275 quā nihil umquam indecōrum audītum est.

Dīvinum opus an hūmānum inventum fuerit, difficile affirmāverim. Nōnnūllī existimant, cum Franciae procerēs, prosperē succēdentibus Anglōrum rēbus, inter sē diffīderent, nec alter alteriūs ducātum ferre dignārētur, ab aliquō quī 280 plūs saperet hoc vafrāmentum excōgitātum esse, ut virginem dīvinitus missam assererent ducātumque petentī admitterent; neque enim hominem esse, quī Deum ducem recūset.

Illud explōrātissimum est, puellam fuisse, cuius ductū Aurēliānī solūta est obsidiō; cuius armīs omnis terra subiecta 285

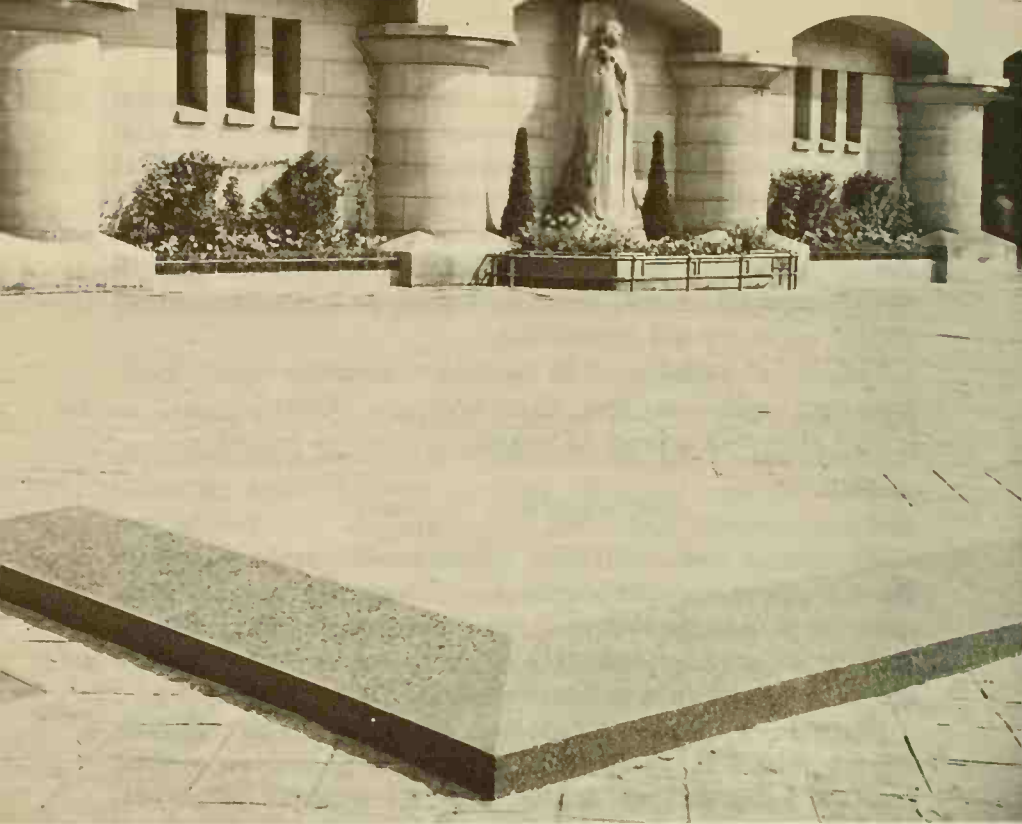
261-265 **pertentāta** = "pertemptāta," *tempted*. **thōrāx**, -ācis m. *breastplate*. **quia mortem indueret**: instead of *acc.* with infinitive.

266-270 **praestīgium**: *illusion, trick, magic*. **relāpsam**: *having relapsed into sin*. **ignī**: abl. of penalty.

271-275 **illaesam**: *uninjured*, "in, laedō."

276-280 **Dīvinum opus**: supply "utrum." **inventum**: as neuter noun, *device*. **difficile affirmāverim**: *I should find it hard to say*. **dignor**: (1) *see fit, deign*.

281-285 **vafrāmentum**: *crafty device*, "vafer, -mentum." **neque . . . esse**: depending on "existimant," *for (they think) there is no mortal*. **Illud**: *the following*, explained by the inf. phrase.



Joan of Arc memorial. The flat stone in the center of the city square of Rouen marks the spot where she was burned at the stake. In the background is her statue.

est inter Biturīgēs ac Parīsiōs; cuius cōnsiliō Rēmēnsēs in
 potestātem receptī sunt et corōnātiō apud eōs celebrāta;
 cuius impetū Talbotēs fugātus et eius caesus est exercitus;
 cuius audāciā Parīsiēnsis porta cremāta; cuius sollertiā atque
 290 industriā rēs Francōrum in tūtō repositae sunt.

Digna rēs quae memoriae mandārētur, quamvīs apud poste-
 rōs plūs admīrātiōnis sit habitūra quam fideī. Carolus, etsī
 virginis obitum acerbissimē tulit, nōn tamen sibi ipsī dēfuit;
 multa per sē, multa per ducēs suōs, nōn solum adversus
 295 Anglōs vērū etiam adversus Burgundōs proelia gessit digna
 memorātū.

291-296 **Digna rēs**: supply "fuit." **quae . . . mandārētur**: rel. clause of char-
 acteristic, *deserving to be perpetuated*. App. 236.

ERASMUS AND HIS COLLOQUIA

Desiderius Erasmus (1466?–1536), greatest humanist of the Renaissance, was born and educated in the Netherlands. For many years he was dependent on the generosity of patrons to provide the means and leisure that enabled him to live a scholar's life. He traveled widely in England, France and Italy, and was in constant communication with friends and admirers all over Europe. Some three thousand of his letters survive as an important source for the social, religious and intellectual life of his times.

In 1521 Erasmus settled in Basel, Switzerland. There he edited works, Greek and Latin, Christian and pagan, for Johann Froben's press, which soon became famous all over Europe. Forced to leave Basel because of religious disturbances, he spent six years (1529–1535) at Freiburg im Breisgau. Upon his return to Basel, Erasmus lived quietly with his circle of intimate friends, studying and writing to the end of his life.

In the Louvre, Paris, there is a famous portrait of Erasmus by Hans Holbein the Younger, who made many portraits and sketches of him at various times. Holbein also illustrated many of the humanist's works.

The work of Erasmus best known today is the satire, *Encōmium Mōriæ* (Praise of Folly), written in England at the house of Sir Thomas More (1509). Hence the pun on the name More and the Greek word for folly.

Early in his career Erasmus began the *Colloquia Familiāria* as a device for teaching Latin and, at the same time, formulae of polite conversation and standards of behavior. In later editions the *Colloquia* were expanded into a series of lively dialogues on topics of everyday interest. The work became a standard textbook used into modern times.

Charles Reade's famous historical novel, *The Cloister and the Hearth* (1861), deals with events in the life of Erasmus' father Gerard, and paints a vivid picture of conditions in Europe at the end of the Middle Ages. Reade drew much of his inspiration from the works of Erasmus and at the end of his novel pays him a glowing tribute:

First scholar and divine of his epoch, he was also the heaven-born dramatist of his century. Some of the best scenes in this new book are from his mediaeval pen, and illumine the pages where they come; for the words of a genius so high as his are not born to die: their immediate work upon mankind fulfilled, they may seem to lie torpid; but at each fresh shower of intelligence Time pours upon their students, they prove their immortal race: they revive, they spring from the dust of great libraries; they bud, they flower, they fruit, they seed, from generation to generation, and from age to age.

The Latinity of Erasmus

Erasmus' Latin style is lively and sparkling. He writes with the effortless grace that genius develops from the capacity for taking infinite pains. The spirit of the classics was more important to him than verbalism, and thus he could not agree with those of his contemporaries who claimed that their only model should be the style and vocabulary of Cicero. His enthusiasm for the rediscovery of the spirit and purpose of classical literature did not blind him to the fact that more than fifteen centuries had gone by since the death of Cicero. Some of the features of his style are indicated below.

1. Erasmus shows a fondness for Greek words, sometimes as synonyms, sometimes as substitutes for Latin words: **cyathus** for **pōculum**; **parochus** for **sacerdōs**; **brabēum** for **praemium**; **pandocheum** for **hospitium** or **diversōrium**.

2. New meanings had developed for classical words: **comes** as a title *count*, **cīvitās** *city*. Often the basic meaning which has grown from the classical word is close to that of English derivatives: **studiōsus** *studious*, **repetō** *repeat*, **immūnitās** *immunity*.

3. New words or phrases were in use for new concepts: **typīs excūdere** *to print*, **frontispiciū** *frontispiece*, **alcumista** *an alchemist*.

4. Erasmus shows a fondness for compound verbs. Sometimes they differ little from the simple verb, e.g. **commōnstrō** for **mōnstrō**. But generally his use of prefixes reveals a remarkable sensitivity to the subtle shading of meaning that can be effected: **subindicō** *hint*, **subdubitō** *have a glimmer of doubt*.

5. Erasmus often uses a sort of doubled pluperfect: *laetātus fuisset* for *laetātus essem*, *collēcta fuissent* for *collēcta essent*.

6. In syntax:

(a) The subjunctive mood is frequently used with *dum* while, *postquam*, *quod* because, *quotiēns* and *ubi*, where classical Latin would use the indicative, e.g. *ubi prōdisset, vidit*.

(b) In less vivid conditions the imperfect subjunctive is frequently combined with the present, e.g. *Sī veniat ūsū, quid facerēs?*

(c) The subjunctive is not used exclusively in indirect discourse.

(d) Strict sequence of tenses is not observed.

(e) The style of Erasmus is so lively that he rarely has recourse to the use of historical infinitives.

7. Erasmus recommends that unusual and foreign words should be avoided, but he does not heed this advice. All is grist for his mill. He loves to reveal his own copious vocabulary, and makes no attempt to give Latin words a pedigree.

HIPPOPLANUS

AULUS.

Deum immortālem, ὡς σεμνοπρὸσωπεῖ noster Phaedrus, et subinde in caelum suspicit! Adoriar. Quid accidit novae rei, Phaedre?

PHAEDRUS.

Quam ob rem istud interrogās, Aule?

A. Quoniam ē Phaedrō mihi vidēris factus Catō; tanta est in vultū sevērītās. 5

1-5 *Hippoplanus*: the Greek title means, "Qui impōnit in vēndendis equis." *Deum immortālem*: acc. of exclamation, *Good Lord!* App. 155. ὡς σεμνοπρὸσωπεῖ: Greek, *how solemn he looks*. *Catō*: Cato the Censor as symbol of austere virtue.

- P. Nōn mīrum, amīce; modo cōfessus sum peccāta mea.
 A. Phy! Iam dēsīnō mīrārī. Sed dīc age, bonā fidē cōfessus es omnia?
- 10 P. Omnia quae quidem in mentem veniēbant, ūnicō dumtaxat exceptō.
 A. Cūr ūnum hoc reticuiſtī?
 P. Quia nōndum potuit mihi displicēre.
 A. Oportet esse peccātum suāve.
- 15 P. An peccātum sit nesciō; sed tamen, sī vacat, audiēs.
 A. Audiam equidem libēns.
 P. Scīs quanta sit impostūra apud nostrōs in hīs quī vēdunt aut locant equōs.
 A. Plūs sciō quam vellem, nōn semel ab illīs dēlūsus.
- 20 P. Nūper incidit mihi iter, cum satis prōlixum, tum etiam accelerandum. Adeō quendam ex illīs quem dīxissēs eius generis minimē malum; et intercēdēbat mihi cum homine nōnnihil etiam amīcitiae. Nārrō mihi rem esse sēriam; opus esse praestrēnuō equō; sī umquam praeuisset sē
- 25 mihi bonum virum, nunc praestāret. Ille pollicētur sēsē sic mēcum āctūrum ut ageret eum frātre suō cārissimō.
 A. Fortasse et frātrī impositūrus.
 P. Indūcit in stabulum, iubet ut ēligam ex omnibus equīs quemcumque vellem. Tandem ūnus plūs cēterīs arridēbat.
- 30 Ille probat iūdicium meum, dēierāns eum equum frequenter

6-10 **Nōn mīrum:** *No wonder!* **Phy:** exclamatory; *Whew!* **ūnicō dumtaxat exceptō:** *with just one exception.*

11-15 **vacat:** *impers. with implied dat. "tibi," if you have time.*

16-20 **libēns** = "libenter," *gladly.* **nōn semel:** *lit. not once only, i.e. too often.* **tum:** *with "eum" as both . . . and.*

21-25 **accelerandum:** *lit. to be hastened (urgent).* **praestāret:** *subjunctive, in indirect command; let him show himself such, "praestō" and "praebeō" are here synonyms.* App. 250.

26-30 **ut ageret:** *as he would deal.* **et frātrī impositūrus:** *likely to cheat even his brother.* **ut ēligam:** *in place of the common "mē ēligere" with "iubeō."*

arrideō, -ēre, -rīsi, -rīsum smile at,
 appeal to
dēlerō (I) swear solemnly
dēlūdō, -ere, -lūsī, -lūsūm cheat,
 trick
dumtaxat *adv.* at least, only

impōnō, -ere, -posuī, -positum *w. dot.*
 impose upon, cheat
impostūra fraud, deception
praestrēnuus very active
prōlixus extended, long
stabulum stable, stall

ā multīs expetītum esse; sē eum māluisse servāre amīcō
singulārī quam ignōtīs addicere. Conventum est dē
pretiō; numerātur pecūnia praesēns; cōnscendō. Mirā
alacritāte gestiēbat equus in ēgressū; dīxissēs ferōculum
esse, nam erat obēsulus et pulchellus. Ubi iam equitāssem 35
sesquihōram, sēnsī plānē lassum nē calcāribus quidem
impellī posse. Audieram tālēs ab illīs ad impostūrā alī,
quōs ē speciē iūdicārēs īsignēs, cēterum labōris impatientis-
simōs. Ego continuō mēcum, “Captus sum. Age, pār parī
referam, ubi redierō domum.” 40

A. Quid hīc cōnsilī capiēbās, eques absque equō?

P. Id quod rēs dabat; dēflexī in proximum vīcum; illīc elam
apud quendam mihi nōtum dēposuī equum, et condūxī
alterum. Profectus sum quō dēstināram. Reversus sum,
reddō conductīcium equum, reperiō meum sophistam, ut 45
erat, obēsum et pulchrē requiētum. Eō vectus redeō ad
impostōrem; rogō ut in stabulō suō alat diēs aliquot
dōnec repetierō. Percunctātur quam commodē mē gesserit.
Ego vērō dēierō per omnia sacra mē numquam in vītā
cōnscendisse tergum equī fēliciōris; volāsse potius quam 50
ambulāsse, nec tam longō itinere umquam sēnsisse lassi-
tūdinem, nec pilō factum ob labōrem macriōrem. Haec cum
illī persuāsissem esse vērā, tacitus sēcum cōgitābat equum
illum alium esse quam hāctenus suspiciātus esset. Itaque
priusquam abīrem, rogābat num mihi vēnālis esset equus. 55

31-35 **singulārī**: *special*. **addicere**: *sell it as a bargain*. **ferōculum**: *spirited little*; the adj. has dimin. ending; so too “obēsulus” *plump little* and “pulchellus” *pretty little*.

36-40 **alī**: pass. inf., *were fattened up*. **Ego**: supply “inquam.” **Captus sum**: *I have been taken in*. **pār parī referam**: *Let me return tit for tat*.

46-50 **volāsse**: acc. subj. is “equum,” so too with “sēnsisse” and “factum (esse).”

51-55 **quam**: with “alium,” *different from what*.

calcar, -ārls *n.* a spur
cēterum *adv.* otherwise, but
conductīcius hired
ēgressus, -ūs *m.* exit
hāctenus *adv.* so far, hitherto
impostor, -ōrls *m.* swindler
lassitūdō, -dīnlis *f.* weariness

macer, -cra, -crum *thin, lean*
obēsus fat, plump
pilus a hair, a whit
requiētus rested
sesquihōra an hour and a half
sophista *m.* pretender to wisdom,
sophist, trickster

Prīmō negābam; quod sī incideret iter dēnuō, nōn facile fore nancīscī similem; attamen nihil esse mihi tam cārum quod nōn esset vēnāle pretiō largō, etiāmsī quis mē ipsum, inquam, euperet ēmptum.

60 A. Nae tū pulchrē Crētēnsē agēbās cum Crētēnsī.

P. Quid multis? Nōn dīmittit mē nisi prōnūntiātā equī indicātūrā. Indicāvī nōn paulō plūris quam ēmeram. Dīgressus ab homine, mox subōrnō, quī mihi partem agat huius fābulae, pulchrē instrūctum atque ēdoctum. Is
65 ingressus domum inclāmat locātōrem; ait sibi opus esse insignī equō et labōris ēgregiē patientī. Alter ostendit multōs, et pessimum quemque maximē praedicat; sōlum illum quem mihi vēndiderat, quoniam exīstimābat vērē tālem quālem praedicāveram, nōn laudat. At alter ilicō
70 rogat num et ille vēnālis esset; nam dēserīpseram illī fōrmam equī, et locum indicāveram. Locātōr prīmum obticēscere, atque aliōs ambitīōsē praedicāre. Cum iste, cēterīs utcumque probātīs, semper ageret dē ūnō illō, tandem locātōr apud sē, "Plānē fefellit mē iūdicium dē
75 illō equō, sī quidem hic peregrīnus statim agnōvit hunc

56-60 **pulchrē Crētēnsē agēbās**: you played the Cretan nicely. The Cretan ("Crētēnsis," is m.) was proverbial for deceit.

61-65 **Quid multis**: idiom for *In short*. **nōn paulō plūris**: lit. at not a little more, i.e. at a far higher price. **quī**: implied antecedent is "hominem," obj. of "subōrnō." **locātōrem**: the man who hires out horses, horse dealer.

66-70 **pessimum quemque**: all the worst. **tālem**: supply "equum esse."

71-75 **cēterīs utcumque probātīs**: no matter how much the others were praised. **apud sē**: supply "cōgitat," thinks to himself.

ambitiōsē *adv.* ostentatiously, eagerly
attamen *conj.* however, yet
ēdoctō, -ēre, -uī, **ēdoctum** inform
fully, brief
inclāmō (1) call to
indicātūra value, price, figure
nae *interj.* well, certainly

obticēscō, -ere, -ticui become silent,
say nothing about
peregrīnus a stranger
subōrnō (1) secretly arrange,
instigate
utcumque *adv.* however, however
much

inter omnēs." Cum instāret ille, tandem hic, "Vēnālis est," inquit, "sed pretiō fortasse dēterrēberis." "Nōn est," inquit ille, "magnum pretium, sī rei dignitās respondeat. Indicā." Indicāvit aliquantō plūris quam indicāram ipsī, captāns et hoc lucrī. Tandem convenit dē pretiō; datur 80 arrha satis magna, nempe rēgālis aureus, nē qua suspīciō incideret simulātae ēmptiōnis. Ēmptor iubet equō darī pābulum; sē mox ait reditūrum, et abductūrum; dat etiam stabulāriō drachmam. Ego simul atque cognōvī pactiōnem esse firmam, sic ut rescindī nōn posset, rūrsus ocreīs et 85 caleāribus armātus, redeō ad locātōrem; anhēlus clāmō. Adest ille; rogat quid velim. "Īlicō," inquam, "adōrnētur equus meus; nam ē vēstīgiō proficiēscendum est ob rem maximē sēriam." "Atquī modo," inquit, "mandābās ut aliquot diēs alerem equum tuum." "Vērum," inquam; 90 "sed praeter expectātiōnem obiectum est negōtium, idque rēgium, quod nūllam patitur dilātiōnem." Hīc ille, "Ēligēs ex omnibus, quem volēs; tuum habēre nōn potes." Rogō, "Quam ob rem?" "Quoniam vēnditus est," inquit. Ibi ego, simulātā magnā perturbātiōne, "Prohibeant," inquam, 95 "superī quod dīcis! Hōc obiectō itinere, nōn vēnderem eum equum, etiam sī quis numerāret quadruplum." Incipiō rixam, clāmō mē perditum. Tandem incaluit et ille. "Quid opus," inquit, "hīs iūrgiīs? Indicāstī equum, ego vēndidī; sī numerō pretium, nihil habēs quod mēcum agās. 100

76-80 *sī . . . respondeat: if the value should correspond to the thing (if the article is worth the price). Indicāvit aliquantō plūris: He quoted a figure considerably higher.*

81-85 *nempe rēgālis aureus: namely a gold sovereign. drachmam: the drachma was a Greek silver coin, equivalent to the Roman "dēnārius"; perhaps a dollar today.*

86-90 *maximē sēriam: most urgent.*

91-95 *idque rēgium: and a royal mission at that. patitur dilātiōnem: admits of delay. Prohibeant superī: Heaven forbid.*

96-100 *Hōc obiectō itinere: with this journey ahead of me. clāmō mē perditum: supply "esse," I shout that I am ruined.*

anhēlus out of breath, panting
arrha down payment, deposit
incalēscō, -ere, -calui grow heated
ocreae, -ārum *f.* greaves, leggings
perturbātiō, -ōnis *f.* confusion, alarm

quadruplum four times as much
rescindō, -ere, -scidī, -scissum cut
back, annul
rixa quarrel, brawl
stabulārius stableman

- Sunt in hāc urbe lēgēs; ad exhibendum equum mē nōn potes compellere.” Cum diū clāmāssem, aut equum exhibēret aut ēmtōrem, tandem irātus numerat pretium. (Ēmeram quīndecim aureis, aestimāram vīgintī sex. Ille aestimārat trīgintā duōbus) Cōgitābat apud sē, “Praestat hoc lucrifacere, quam equum reddere.” Abeō dolentī similis, ac vix plācātus etiam datā pecūniā. Ille rogat ut bonī cōsulam; sē aliīs in rēbus pēnsātūrum hoc incommodī. Sic impositum est impostōrī. Habet equum nūllius pretiī. 105
Exspectat ut, quī arrham dedit, veniat numerātum pecū- 110
niam. At nēmō venit, nec umquam ventūrus est.
- A. Interim numquam tēcum expostulāvit?
P. Quā fronte, aut quō iūre id faceret? Convēnit quidem semel atque iterum, conquestus est dē fidē ēmtōris. 115
Vērū ego ultrō expostulāvī cum homine, dicēns illum eō malō dignum, quī praeproperā vēnditiōne tālī equō mē spoliāverit. Hoc est crīmen tam bene collocātum, meā sententiā, ut nōn possim indūcere animum cōnfītērī.
- A. Ego mihi statuum poscerem, sī quid tāle dēsīgnāssem; 120
tantum abest ut cōnfessūrus sim.
P. An ex animō loquāris, nesciō; mihi tamen addis animum, quō magis libeat tālibus facere fūcum.

101-105 **exhibēret**: “ut” is implied after “clāmāssem,” *I had shouted that he was to produce.*

106-110 **ut bonī cōsulam**: *that I take it in good part.* **impositum est impostōrī**: *the trickster was tricked.* **nūllius pretiī**: *worthless.* **numerātum**: *supine, to pay.*

111-115 **Convēnit**: supply “mē,” *He has come up to me.*

116-120 **collocātum**: *laid out.* **indūcere animum**: *persuade myself.* **tantum . . . sim**: *so far would I be from confessing.*

121-122 **ex animō**: *sincerely.*

conqueror, -querī, -questus sum
complain strongly
expostulō (1) protest vigorously
fūcus dye, paint **fūcum faciō** *w. dat.*
trick, deceive

lucrificiō, -ere, -fēcī, -factum make
a profit
pēnsō (1) compensate, make up for
praeproperus overhasty, rash
semel atque iterum again and again

NAUFRAGIUM

ANTONIUS.

Horrenda nārrās. Est istud nāvigāre? Prohibeat Deus
nē mihi quidquam umquam tāle veniat in mentem.

ADOLPHUS.

Immō quod hāctenus commemorāvī lūsus merus est prae
hīs quae nunc audiēs.

AN. Plūs satis malōrum audīvī; inhorrēscō tē memorante, 5
quasi ipse periculō intersim.

AD. Immō mihi iūcundī sunt āctī labōrēs. Eā nocte quiddam
accidit quod magnā ex parte spem salūtis adēmit naulērō.

AN. Quid, obsecrō?

AD. Nox erat sublūstris, et in summō mālō stābat quīdam ē 10
nautīs in galeā (sic enim vocant, opīnor), circumspectāns
sī quam terram vidēret. Huic coepit adsistere sphaera
quaedam ignea: id nautīs trīstissimum ostentum est, sī
quandō sōlitārius ignis est; fēlix, cum geminī. Hōs vetustās
crēdidit Castorem et Pollūcem. 15

NOTE: Charles Reade took this Colloquy as the basis for his graphic description of storm and shipwreck in chapter LV of *The Cloister and the Hearth*.

1-5 **Horrenda nārrās:** *It is a dreadful story that you are telling.* Erasmus represents Adolph as being in the midst of a lively account of the hardships and perils of seafaring. The interlocutor, Antony, relieves what would otherwise be unbroken discourse with appropriate exclamations, comments and questions. **Plūs satis:** "quam" is often omitted after "plūs" when the comparison refers to numbers or amount.

6-10 **iūcundī sunt āctī labōrēs:** a proverbial expression.

11-15 **galea:** Erasmus uses this word in the sense of *crow's nest*. **sī:** *to see whether*. **coepit adsistere** = "adstitit." **Castorem et Pollūcem:** the twin brethren, Castor, the horse trainer, and Pollux, the boxer, were patrons of sailors. The electrical phenomenon (now known as *St. Elmo's fire*) was also attributed to them.

adsistō, -ere, -stītī stand near
igneus of fire
inhorrēscō, -ere, -horruī begin to
shudder (at)
merus undiluted, pure, mere

naulērūs skipper, captain
ostentum sign, portent
sōlitārius alone, solitary
sphaera ball, sphere (Greek)
sublūstris faintly luminous

- AN. Quid illīs cum nautīs, quōrum alter fuit eques, alter pugil?
 AD. Sic vīsum est poētīs. Nauclērus, quī clāvō assidēbat,
 “Socie,” inquit (nam eō nōmine sē mūtuō compellant
 20 nautae), “vidēsne quod sodālītium tibi claudat latus?”
 “Videō,” respondit ille, “et precor ut sit fēlix.” Mox globus
 igneus, dēlāpsus per fūnēs, dēvolvit sēsē usque ad nauclē-
 rum.
 AN. Num ille exanimātus est metū?
 AD. Nautae assuēvēre mōnstrīs. Ibi paulisper commorātus,
 25 volvit sē per marginēs tōtīus nāvis; inde per mediōs forōs
 dīlāpsus ēvānuit. Sub merīdiem coepit magis ac magis
 incrūdēscere tempestās. Vīdistīne umquam Alpēs?
 AN. Vīdī.
 AD. Illī montēs verrūcae sunt sī cōferantur ad undās maris.
 30 Quotiēns tollēbāmur in altum, licuisset lūnam digitō con-
 tingere; quotiēns dēmittēbāmur, vidēbāmur, dehīscēte
 terrā, rēctā ire in Tartara.
 AN. Ō insānōs quī sē crēdunt marī!
 AD. Nautīs frūstrā luctantibus cum tempestāte, tandem nau-
 35 clērus tōtus pallēns nōs adiit.
 AN. Is pallor praesāgit aliquod magnum malum.
 AD. “Amīcī,” inquit, “dēsīī esse dominus nāvis meae; vīcēre
 ventī. Reliquum est ut spem nostram collocēmus in Deō
 et quisque sē paret ad extrēma.”
 40 AN. Ō vērē Scythicam cōtiōnem!

16-20 **Socie:** *Mate.* sē mūtuō: *one another.* quod . . . latus: *what company you have on the port side.* latus claudere: *idiom for go on the left side.*

26-30 **Sub merīdiem:** *Towards noon.* verrūcae: *Cato the Censor once used this word of a hill that the enemy occupied. Erasmus noted the metaphor for use on some appropriate occasion.* licuisset contingere: *you could have touched.*

36-40 **Scythicam:** *Seythian by metonymy for blunt.* App. 311.

dehīscō, -ere, -hīvī begin to gape
 forus hatch
 globus *synonym for sphere*
 incrūdēscō stiffen, blow hard
 luctor, -āri, -ātus sum wrestle,
 struggle
 margō, -gīnīs *m. or f. edge, outline,*
 margin

pallēns pale
 palleō, -ēre, -uī be pale
 praesāgiō (4) forebode, presage
 pugil, -ilis boxer
 Tartara, -ōrum Tartarus, the
 underworld
 verrūca wart

- AD. "In primis autem," inquit, "exoneranda est nāvis. Sic iubet necessitās, dūrum tēlum. Praestat cōsulere vītae dispendiō rērum quam simul cum rēbus interīre." Persuāsit vērītās. Prōiecta sunt in mare plūrima vāsa plēna pretiōsīs mercibus. 45
- AN. Hoc erat vērē iactūram facere.
- AD. Aderat Italus quīdam, quī lēgātum ēgerat apud rēgem Scōtiaē. Huic erat scrīnium plēnum vāsīs argenteīs, anulīs, pannō ac vestimentīs sēricīs.
- AN. Is nōlēbat dēcidere cum nāvī? 50
- AD. Nōn, sed cupiēbat aut perīre cum amicīs opibus suis aut simul cum illīs servārī. Itaque refrāgābātur.
- AN. Quid nauclērus?
- AD. "Per nōs," inquit, "licēret tibi cum tuīs perīre solum, sed aequum nōn est ut nōs omnēs tuī scrīniī causā perīclitēmur. 55 Alioquī tē unā cum scrīniō dabimus in mare praecipitem."
- AN. Ōrātiōnem vērē nauticam!
- AD. Italus quoque iactūram fēcit, multa mala precāns et superīs et īferīs quod suam vītam elementō tam barbarō crēdidisset. 60
- AN. Agnōscō vōcem Italicam.
- AD. Paulō post ventī, nihilō mītiōrēs factī nostrīs mūneribus, rūpēre fūnēs, disiēcēre vēla.
- AN. Ō calamitātem!
- AD. Ibi rūsus nōs adit nauta. 65

41-45 **dūrum tēlum**: a powerful weapon. **Praestat . . . quā**: It is better . . . than.

46-50 **iactūram**: wordplay on the two meanings of "iactūra"; throwing overboard and loss. **lēgātum ēgerat**: had been ambassador. **rēgem Scōtiaē**: James V of Scotland (1512-42). **dēcidere**: to come to terms.

51-55 **amicīs**: as adj., dear to his heart. **Per nōs**: For all we care. **scrīnium**: here as chest or trunk.

56-60 **dabimus praecipitem**: we shall throw headfirst. **barbarō**: to elegant Italians of Erasmus' day all things foreign were barbarous. Hence the comment of Antonius.

Italus Italian
pannus cloth

Scōtia Scotland
sēricus of silk

AN. Cōntiōnātūrus?

AD. Salūtat. "Amīcī," inquit, "tempus hortātur ut ūnus quisque Deō sē commendet ac mortī sē praeparet." Rogātus ā quibusdam nauticae reī nōn imperītis, ad quot hōrās sē crēderet posse tuērī nāvem, negāvit sē posse pollicērī quidquam, sed ultrā trēs hōrās nōn posse.

AN. Haec cōntiō dūrior etiam erat priōre.

AD. Haec ubi locūtus est, iubet incīdī fūnēs omnēs, ac mālum usque ad thēcam cui īseritur incīdī serrā ac simul cum antennīs dēvolvī in mare.

AN. Cūr hoc?

AD. Quoniam, sublātō aut lacerō vėlō, erat onerī, nōn ūsuī. Tōta spēs erat in clāvō.

AN. Quid intereā vectōrēs?

AD. Ibi vīdissēs miseram rērum faciem. Nōnnūllī prēcumbentēs in tabulās adōrābant mare, quidquid erat oleī effundentēs in undās, nōn aliter illī blandientēs quam solēmus īrātō prīncipī. Quīdam nihil aliud quam vomēbant, plērīque vōta nuncupābant.

AN. Nēmō meminit Chrīstophorī?

AD. Ūnum audīvī nōn sine rīsū, quī clārā vōce, nē nōn exaudīrētur, pollicērētur Chrīstophorō quī est Lutetiae in summō templō (mōns vērius quam statua), cēreum tantum quantum esset ipse. Haec cum vōciferāns quantum poterat identidem inculcāret, quī forte proximus adsistēbat illī

66-70 **nauticae reī:** *seamanship.*

71-75 **dūrior:** *blunter.*

76-80 **Quid vectōrēs:** supply "faciēbant," *What about the passengers?*

81-85 **tabulās:** *planks* (of the deck). **vōta nuncupābant:** *were making vows.* **Chrīstophorī:** *Saint Christopher*, patron of travelers.

86-90 **in summo templō:** *Notre Dame cathedral.* **quantum poterat:** *at the top of his lungs.*

antenna yardarm, spar
blandior (4) compliment, flatter
cēreus wax tapers
cōntiōnor (1) make a speech,
harangue

inculcō (1) impress, emphasize
nuncupō (1) name, utter
serra a saw
thēca socket, mast-hole (Greek)
vector, -ōris *m.* passenger

nōtus cubitō tetigit eum ac submonuit, "Vidē quid pol-
liceāris. Etiam sī rērum omnium tuārum auctiōnem faciās,
nōn fueris solvendō." Tum ille, vōce iam pressiōre nē
videlicet exaudiret Christophorus, "Tacō," inquit, "fatue.
An crēdis mē ex animī sententiā loquī? Sī semel conti- 95
gerō terram, nōn datūrus sum illī candēlam sēbāceam."

AN. Ō crassum ingenium! Suspicio fuisse Batāvum.

AD. Nōn, sed erat Zeelandus.

AN. Mīror nullī in mentem vēnisse Paulum Apostolum, quī
ipse ōlim nāvigārit, et frāetā nāvī dēsilierit in terram. Is 100
enim haud ignārus malī didicit miseris succurrere.

AD. Paulī nūlla erat mentiō.

AN. Precābantur interim?

AD. Certātīm. Alius canēbat "Salvē Rēgīna," alius "Crēdō in
Deum." 105

AN. Ut afflietiō facit religiōsōs! Rēbus secundis nec Deus
nec dīvus quisquam nōbīs venit in mentem. Quid tū
intereā?

AD. Rēctā adībam ipsum Patrem, dīcēns "Pater noster quī es
in caelīs." Nēmō dīvōrum illō citius audit aut libentius 110
dōnat quod petitur.

AN. Sed intereā nōn reclāmābat tibi cōnscentia? Nōn verē-
bāris appellāre Patrem, quem tot sceleribus offenderās?

AD. Ut ingenuē dīcam, dēterrēbat cōnscentia. Sed mox
recipiēbam animum, ita mēcum cōgitāns: "Nūllus est 115

91-95 **solvendō**: dat. of gerund; lit., *suiet for paying*, i.e. *able to pay*. **pressiōre**:
lowered. **ex animī sententiā**: *seriously*.

96-100 **Batāvum**: a *Batavian*. The Batavians, a Germanic tribe in the Nether-
lands, were famous in Roman times for fighting prowess, but not for intelligence.
Zeelandus: a *man from Zeeland*, a province in the southwest of Holland. **Paulum**
Apostolum: narrated in Acts XXVII. There are points of resemblance between
the two narratives.

101-105 **haud . . . succurrere**: Erasmus has adapted a line from Virgil, *Aeneid*
I. 630, where queen Dido says to the shipwrecked Trojans, "Nōn ignāra malī
miseris succurrere discō." **Salvē Rēgīna**: the opening words of a hymn to the
Virgin. **Crēdo in Deum**: the beginning of the Apostles' Creed.

111-115 **Ut ingenuē dīcam**: *Frankly*.

afflietiō, -ōnis *f.* affliction, suffering
auctiō, -ōnis *f.* sale, auction
candēla candle

fatuus foolish, fool
sēbāceus of tallow
submoneō hint, caution

pater tam irātus filiō quīn, sī videat eum perīclitāntem in torrente aut lacū, capillīs arreptum ēiciat in rīpam.” Inter omnēs nūllus sē tranquillius agēbat quam mulier quaedam cui erat infantulus in sinū quem lactābat.

120 AN. Quid illa?

AD. Sōla nec vōciferābātur nec flēbat nec pollicitābātur; tantum complexa puellum, precābātur tacitē. Intereā, dum nāvis subinde illīderētur vadō, naclērus, metuēns nē tōta solverētur, rudentibus eam cīnxit ā prōrā et ā puppī.

125 AN. Ō misera praesidia!

AD. Interim exoritur quīdam sacrificus senex, annōs nātus sexāgintā; nōmen erat Adamus. Is, abiectīs vestibus usque ad indūsium, abiectīs etiam ocreīs et calceīs, iussit ut omnēs itidem parārēmus ad natandum. Atque ita stāns in mediō nāvis, cōntiōnātus est nōbīs ex Gersone quīnque vērītātēs dē ūtilitāte cōnfītendī, hortātus omnēs ut sē quisque praeparāret et vītae et mortī.

AN. Quid tū?

135 AD. Ego, vidēns omnia plēna tumultūs, tacitē cōfessus sum Deō, damnāns apud illum meam iniūstitiam et implōrāns illius misericordiam.

AN. Quō migrātūrus sī sīc periissēs?

AD. Hoc committēbam iūdicī Deō, neque enim volēbam esse meī
140 ipsūs iūdex; tamen bona quaedam spēs interim habēbat

116-120 **arreptum**: with “eum” implied. **lactābat**: she was nursing.

121-125 **illīderētur**: Classical Latin would use indicative and preferably present tense. But note below, “Dum haec aguntur.”

126-130 **iussit ut**: acc. with inf. is the normal Classical construction with “inbeō.”

131-135 **cōntiōnātus . . . vērītātēs**: he preached to us on the five truths. **Gersone**: Jean Gerson, a famous French theologian.

illidō (in, laedō), -ere, -līsī, -līsūm
dash against, batter
pollicitor (1) keep making promises

puellus = “infantulus,” *dimin.* of
“infāns,” a little baby
rudēns, -entis *m.* rope
sacrificus priest

animum meum. Dum haec aguntur, redit ad nōs nauta lacrimābundus. “Paret,” inquit, “sē quisque, nam nāvis nōn erit nōbīs ūsuī ad quārtam hōrae partem.” Iam enim locīs aliquot convulsa hauriēbat mare. Paulō post nauta renūntiat nōbīs sē vidēre procul turrim sacram. Interim 145
 naulērus, quantum potest, eō nāvem dīrigit iam laceram, iam undique combibentem undās, ac plānē dīlāpsūram nī rudentibus fuisset succēncta.

AN. Dūra rērum condiciō.

AD. Eō prōvectī sumus, ut eius locī incolae prōspicerent nōs 150
 periclitantēs, ac prōcurrentēs catervātīm in extrēmum lītus, sublātīs togīs et galērīs in lanceās impositīs, invītābant ad sēsē; ac iactātīs in caelum bracchiīs significābant sē dēplōrāre nostram fortūnam.

AN. Exspectō quid ēvēnerit. 155

AD. Iam mare tōtam nāvem occupārat, ut nihilō tūtiōrēs
 essēmus futūrī in nāvī quam in marī. Nautae scapham
 exonerant aquā ac dēmittunt in mare. In hanc omnēs sēsē
 cōnantur conicere, nautīs magnō tumultū reclāmantibus
 scapham nōn esse capācem tantae multitudinis; arriperet 160
 sibi quisque quod posset, ac natāret. Rēs nōn patiēbantur
 lenta cōnsilia. Alius arripit rēmum, alius contum, alius
 alveum, alius situlam, alius tabulam; ac, suō quisque
 praesidiō nītentēs, committunt sē flūctibus.

AN. Quid interim accidit illī mulierculae quae sōla nōn ēiulābat? 165

AD. Illa omnium prīma pervēnit ad lītus.

141-145 hauriēbat mare: it was leaking.

146-150 quantum potest: as best he could. Eō ut: far enough so that.

156-160 exonerant aquā: bail. arriperet: subjunc. in indirect command; let each grab.

161-165 mulierculae: dimin. expressing pity, to the poor woman.

alveus tub
 catervātīm adv. in groups
 combibō, -ere, -bibī drink in
 contus pole
 ēiulō (1) wail, lament

galērum cap
 lacrimābundus weeping
 lancea lance, pole
 situla bucket
 succinctus undergirded

- AN. Quī potuit?
- AD. Imposuerāmus eam repandae tabulae et sic alligāverāmus
 170 ut nōn facile posset dēcidere. Dedimus illī tabellam in
 manum, quā, vice rēmī, ūterētur; ac bene precantēs ex-
 posuimus in fluctūs, eontō prōtrudentēs ut abesset ā
 nāvī, unde erat perīculum. Illa, laevā tenēns infantulum,
 dextrā rēmigābat.
- AN. Ō virāginem!
- 175 AD. Cum iam nihil superesset, quīdam āvulsit ligneam statuam
 Virginis Mātris, eamque complexus coepit natāre.
- AN. Scapha pervēnit incolumis?
- AD. Nullī prius periēre. Porrō trīgintā sēsē in eam conīceerant.
- AN. Quō malō fātō id factum est?
- 180 AD. Prius quam posset sē liberāre ā magnā nāvī, illius vacillā-
 tiōne subversa est.
- AN. Ō factum male! Quid tum?
- AD. Ego, dum aliīs cōsulō, paene perieram.
- AN. Quō pactō?
- 185 AD. Quia nihil supererat aptum natātiōnī.
- AN. Illīc sūbera fuissent ūsuī.
- AD. In eō rērum articulō māluissē vīle sūber quam candēlā-
 brum aureum. Circumspiciētī tandem vēnit in mentem
 dē imā mālī parte. Eam quoniam sōlus eximere nōn pote-
 190 ram, ascīscō socium. Huic ambō innīxī, committimus
 nōs marī sic ut ego dextrum cornū tenērem, ille laevum.
 Dum sic iactāmur, sacrificus, ille cōntiōnātor nauticus,
 medium iniēcīt sē in umerōs nostrōs. Erat autem ingentī
 corpore. Exelāmāmus, “Quis ille tertius? Is perdet nōs
 195 omnēs.” Ille contrā placidē, “Sītis,” inquit, “bonō animō;
 sat spatiī est. Deus aderit nōbīs.”

166-170 *tabellam*: piece of board. *vice rēmī*: instead of a paddle.

171-175 *āvulsit*: alternative form for the perfect.

186-190 *In eō rērum articulō*: At that unlucky moment. *Circumspiciētī*: with
 “mihi” implied; dat. of reference.

191-195 *ille cōntiōnātor nauticus*: the preacher on the ship.

cōntiōnātor, -ōris *m.* haranguer,
 orator
 rēmigō row, paddle

repandus curved
 sūber, -eris *n.* cork
 vacillātiō, -ōnis *f.* rocking, lurching

- AN. Cūr ille tam sērō coepit esse natātor?
- AD. Immō futūrus erat in scaphā; nam omnēs hoc honōris illi dēferēbant. Interim scapha perit.
- AN. Perge nārrāre dē tē. 200
- AD. Dum adhūc volverēmur iūxtā nāvem arbitriō flūctuum hūc et illūc sē volventem, clāvus illisus frēgit femur eius quī tenēbat laevum cornū. Sic ille revulsus est. Sacrificus, precātus illi requiem aeternam, successit in locum illius, adhortāns mē ut magnō animō tuērē cornū meum ac strēnuē movērem pedēs. Interim pōtābāmus multum aquae salsae. Adeō Neptūnus nobīs nōn balneum tantum salsum sed pōtiōnem etiam salsam temperārat, quamquam sacrificus eī rei mōnstrāret remedium. 205
- AN. Quod, obsecrō?
- AD. Quotiēns unda nobīs occurreret, ille opposuit occipitium, ore clausō. 210
- AN. Strēnuum senem mihi nārrās.
- AD. Ubi iam aliquamdiū sic natantēs nōnnihil prēmōvissēmus, sacrificus, quoniam erat mīrae prōcērītātis, “Bonō,” inquit, “es animō; sentiō vadum.” Ego nōn ausus tantum spērāre fēlicitātis, “Longius,” inquam, “absumus ā lītore quam ut vadum spērandum sit.” “Immō,” inquit, “sentiō pedibus terram.” “Est,” inquam, “fortasse ē scrīniīs aliquod quod hūc dēvolvīt mare.” “Immō,” inquit, “scalptū digitōrum plānē sentiō terram.” Cum adhūc aliquamdiū natāssēmus ac rūsus sentīret vadum, “Tū fac,” inquit, “quod tibi vidētur factū optimum; ego tibi cēdō tōtum mālum et vadō mē crēdō”; simulque exspectātō flūctuum dēcessū, pedibus secūtus est quantō potuit cursū. Rūsus accēden- 215 220 225

201-205 *volverēmur*: for the mood cf. “illideretur.” *illisus frēgit*: *smashed against and broke.*

206-210 *mōnstrāret*: in place of the Classical use of indicative.

211-215 *mīrae prōcērītātis*: gen. of quality; *surprisingly tall*. App. 122. *es*: imperative.

216-220 *Longius quam . . . sit*: *too far to hope for shallow water*. *scalptū digitōrum*: *from the scraping of my toes.*

dēcessus, -ūs *m.* outgoing, ebbing
femur, -oris *n.* thigh
mālus *mast*
occipitium back of the head

pōtiō, -ōnis *f.* drink
pōtō (1) drink
prōcērītās, -ātis *f.* tallness, height
scalptus, -ūs *m.* scraping

- tibus undīs, utrāque manū complexus utrumque genū, obnītēbātur flūctui, occultāns sēsē sub undīs quem ad modum solent mergī et anatēs; rūsus abeunte flūctū, prōmicābat et currēbat. Ego, vidēns hoc illī succēdere, sum imitātus. Stābant in harēnā quī, porrēctīs inter sē praelongīs hastilibus, fuleiēbant sēsē adversus impetum undārum, virī rōbustī et flūctibus assuētī, sīc ut ultimus hastam porrigeret adnatantī. Eā contāctā, omnibus in lītus sē recipientibus, tūtō pertrahēbātur in siccum. Hāc ope servātī sunt aliquot.
- 230 AN. Quot?
- AD. Septem, vērūm ex hīs duo solūtī sunt tepōre, admōtī ignī.
- AN. Quot erātis in nāvī?
- 240 AD. Quīnquāgintā octō.
- AN. Ō saevum mare! Ex tantō numerō tam paucōs reddidit!
- AD. Ibi expertī sumus incrēdibilem gentis hūmānitātem, omnia nōbīs mīrā alacritāte suppeditantis, hospitium, ignem, cibum, vestēs, viaticum.
- 245 AN. Quae gēns erat?
- AD. Hollandica.
- AN. Istā nihil hūmānius, cum tamen ferīs nātiōnibus eīneta sit. Nōn repetēs, opīnor, posthāc Neptūnum.
- AD. Nōn, nisi mihi Deus adēmerit sānam mentem.
- 250 AN. Et ego mālim audīre tālēs fābulās quam experīrī.

226-230 hoc illī succēdere: *that he succeeded in this.* porrēctīs . . . hastilibus: *extending very long poles from one man to the next.*

231-235 hastam: *a pole.*

236-240 solūtī sunt tepōre: *died in the warmth.*

246-250 Hollandica: *Dutch.* With this compliment Erasmus compensates for his earlier joke at the expense of the Dutch.

anas, -atis *f.* duck
fulciō, -ire, fulsī, fultum support
hastile, -is *n.* shaft, pole
mergus sea gull
obnītor, -nītī, -nīsus sum *w. dat.*
resist

pertrahō, -ere, -trāxī, -trāctum drag
along
prōmicō (1) dart forward
tepor, -ōris *m.* warmth

DIVERSORIA

BERTULPHUS.

Cūr ita vīsum est plērisque bīduum aut trīduum commorāri Lugdūnī? Ego semel iter ingressus nōn conquiēsēō dōnec pervēnerō quō cōstituī.

GULIELMUS.

Immō ego admīror quemquam illine āvellī posse.

B. Quam ob rem tandem?

5

G. Quia illīc locus est unde nōn poterant āvellī sociī Ulyssis, illīc Sīrēnes. Nēmō domī suae trāctātur melius quam illīc in pandochēō.

B. Quid fit?

G. Ad mēnsam semper adstābat aliqua mulier, quae convīvium 10
exhilarāret facētiīs ac lepōribus. Et est illīc mīra fōrmā-
rum fēlicitās. Prīmum adībat māter familiās, quae salū-
tābat, iubēns nōs hilarēs esse et quod appōnerētur bonī
cōnsulere. Huic succēdēbat filia, mulier ēlegāns, mōribus
ac linguā adeō fēstīvīs ut possit vel ipsum Catōnem ex- 15
hilarāre. Nec cōnfābulantur ut cum hospitibus ignōtīs
sed velutī cum ōlim nōtīs ac familiāribus.

B. Agnōscō Gallicae gentis hūmānitātem.

G. Quoniam autem illae nōn poterant adesse perpetuō, quod 20
essent obeunda mūnia domestica, reliquique convīvae

NOTE: Charles Reade made effective use of *Diversoria* in chapters XXIV and XXXIII of *The Cloister and the Hearth*.

1-5 **Lugdūnī**: at Lyons. Founded as a colony by the Romans in 43 B.C. Lyons, situated at the confluence of the Rhône and the Saône, had become the most prosperous city in France during the sixteenth century.

6-10 **Sīrēnes**: for Odysseus' adventure with the Sirens, read *Odyssey* XII. **pandochēō** = "diversōriō."

11-15 **est mīra fōrmārum fēlicitās**: the women are amazingly good-looking. **bonī cōnsulere**: idiom for take in good part (make the best of). **Catōnem**: Cato the Censor, a stern and forbidding character.

16-20 **cōnfābulantur**: they chat. **essent obeunda**: as subjunc., perhaps, in implied indirect discourse; because (as they said) there were household chores to be attended to. App. 248.

fēstivus delightful, gay

mūnia, -ium *n.* tasks, chores

cōnsalūtandī, continenter adstābat puellula quaedam ad omnēs iocōs instrūcta; ūna satis erat omnium iaculīs excipiendīs. Haec sustinēbat fābulam dōnec redīret filia; nam māter erat nātū grandior.

25 B. Sed quālis erat tandem apparātus? Nam fābulīs nōn explētur venter.

G. Profectō lautus, ut ego mīrer illōs tam vilī posse accipere hospitēs. Rūrsus, perāctō convīviō, lepidīs fābulīs alunt hominem nē quid obrēpat taediū. Mihi vidēbar domī
30 esse, nōn peregrē.

B. Quid in cubiculīs?

G. Illīc nūsquam nōn aderant aliquot puellae, rīdentēs, lascīvientēs, lūsitantēs. Ultrō rogābant sī quid habērē-
mus vestium sordidārum; eas lavābant, ac lōtās reddēbant.
35 Quid multīs? Nihil illīc vidimus praeter puellās ac mulierēs nisi in stabulō, quamquam et hūc frequenter irrumpēbant puellae. Abeuntēs complectuntur, tantōque affectū dī-
mittunt ac sī frātrēs essent omnēs aut propinquae cognā-
tiōnis.

40 B. Fortasse istī mōrēs decent Gallōs; mihi magis arrīdent Germāniae mōrēs, utpote māseulī.

G. Mihi numquam contigit vidēre Germāniam; quārē tē quaesō nē gravēre commemorāre quibus modīs accipiant hospitem.

45 B. An ubique sit eadem trāctandī ratiō, nesciō; quod ego

21-25 **satis . . . excipiendīs**: she was a match for the sallies (jokes) of everybody
sustinēbat fābulam: kept the conversation going. **apparātus**: here limited to food.

26-30 **tam vilī**: abl. of price, so reasonably.

31-35 **nūsquam nōn**: everywhere. **lōtās**: past part. of "lavō," laundered.
Quid multīs: idiom for *In short*. **Nihil**: frequently used for emphasis in place of "nēmīnem."

36-40 **tantō . . . ac sī**: as much . . . as if.

continenter *adv.* continuously
expleō, -ēre, -ēvi, -ētum fill up
gravor (1) object
lasciviō (4) frolic

obrēpō, -ere, -rēpsi, -rēptum creep
over
puellula *dimin.* of **puella** young girl
stabulum stable, stall

- vīdī nārrābō. Advenientem nēmō salūtat, nē videantur ambīre hospitem. Id enim sordidum et abiectum exīstīmant et indignum Germānicā sevērītātē. Ubi diū inelāmāveris, tandem aliquis per fenestellam aestuārii (nam in hīs dēgunt ferē usque ad sōlstitium aestīvum) prōfert caput, nōn aliter quam ē testā prōspicit testūdō. Is rogandus est an liceat illīc dīversārī. Sī nōn renuit, intelligis darī locum. Rogantibus ubi sit stabulum, mōtā manū, commōnstrat. Illīc licet tibi tuum equum trāetāre tuō mōre. Nūllus enim famulus manum admovet. Sī celebrius est dīversōrium, ibi famulus commōnstrat stabulum atque etiam locum equō minimē commodum; nam commodiōra servant ventūrīs, praesertim nōbilibus. Sī quid causēris, statim audīs, “Sī nōn placet, quaere aliud dīversōrium.” Faenum in urbibus aegrē ac perparcē praebent, nec multō minōris vēndunt quam ipsam avēnam. Ubi cōnsultum est equō, tōtus commigrās in hypocaustum, cum ocreīs, sarcinīs, lutō; id est ūnum omnibus commūne.
- G. Apud Gallōs dēsignant cubicula, ubi sēsē exuant, extergant, calefaciant aut quiēscant etiam, sī libeat.
- B. Hīc nihil tāle. In hypocaustō exuis ocreās, induis caleeōs, mūtās, sī volēs, indūsium, vestēs pluviā madidās suspendis iūxtā hypocaustum, ipse tē admovēs ut siccēris. Est et aqua parāta, sī libeat lavāre manūs, sed ita munda plērumque ut tibi post alia quaerenda sit aqua, quā lōtiōnem eam abluās.

46-50 **aestuārii**: of the heated room, the public room in an inn. **solstitium aestivum**: the summer solstice (June 21).

56-60 **celebrius**: fairly well-known.

61-65 **cōnsultum est equō**: the horse has been looked after. **tōtus commigrās**: just as you are, you go into. **hypocaustum**: neuter; synonym (Greek) for “aestuārium.” **id**: referring to “hypocaustum.” **ubi sēsē exuant**: purpose clause, to undress in.

abiectus degrading

ambiō (4) court the favor of

avēna oats

calefaciō, -ere, -fēcī, -factum warm

dēgō (dē, agō), -ere, dēgī spend time, live

extergō, -ere, -tersī, -tersum wipe off, clean

faenum hay

fenestella dimin. of **fenestra** small window

hypocaustum stove room, public room

lōtiō, -ōnis f. washing

lutum mud

pluvia rain

renuō, -ere, -nuī deny, refuse

testa shell

G. Laudō virōs nullīs dēliciīs effēmīnātōs.

B. Quod sī tū appuleris ad hōram ā merīdiē quārtam, nōn cēnābis tamen ante nōnam, nōnnumquam et decimam.

75 G. Quam ob rem?

B. Nihil apparant nisi videant omnēs, ut eādem operā ministrētūr omnībus.

G. Quaerunt compendium.

80 B. Tenēs. Itaque frequenter in idem hypocaustum conveniunt octōgintā aut nōnāgintā, peditēs, equitēs, negōtiātōrēs, nautae, aurigae, agricolae, puerī, fēminae, sānī, aegrōtī.

G. Istud vērē coenobium est.

85 B. Alius ibi pectit caput, alius abstergit sūdōrem, alius repūrgat pērōnēs aut ocreās, alius ēructat ālium. Quid multīs? Ibi linguārum ac persōnārum nōn minor est cōnfūsiō quam ōlim in turrī Babel. Quod sī quem cōnspexerint peregrīnae gentis, quī cultū dignitātis nōnnihil prae sē ferat, in hunc intentī sunt omnēs dēfixīs oculīs, contemplantēs quasi novum aliquod animantis genus
90 adductum sit ex Āfricā, adeō ut, postquam accubuerint, reflexō in tergum vultū, continenter aspiciant nec dīmoveant oculōs, cibī immemorēs.

G. Rōmae, Lutetiae ac Venetiae nēmō quidquam mīrātūr.

95 B. Nefās est interim tibi quidquam petere. Ubi iam multa est vespera nec spērantur plūrēs adventūrī, prōdit famulus, senex barbā cānā, tōnsō capite, vultū torvō, sordidō vestītū. Is, circumāctīs oculīs, tacitus dīnumerat quot sint

71-75 **Laudō**: ironical. **appuleris**: fut. perf., *you arrive*. **nōnnumquam**: *sometimes*.

76-80 **eādem . . . omnibus**: *all may be served in one operation*.

81-85 **coenobium**: *communal living*. A pun, since another meaning is *monastery*.

86-90 **dignitātis nōnnihil**: *some distinction*.

91-95 **multa . . . vespera**: *late in the evening*.

ālium garlic
compendium a shortcut
effēmīnātus made soft, enervated

ēructō (1) belch
pectō, -ere, pexī, pectum comb
pērō, -onis *m.* rawhide boot

in hypocaustō. Quō plūrēs adesse videt, hōc vehementius accenditur hypocaustum, etiamsī aliōquī sōl aestū sit molestus. Haec apud illōs praecipua pars est bonae tractātiōnis, sī sūdōre diffuant omnēs. Sī quis, nōn assuētus vapōrī, aperiat rīmam fenestrae nē praefocētur, prōtinus audit, "Claude." Sī respondeās, "Nōn ferō," audīs, "Quaere igitur aliud dīversōrium." 100

G. Atquī mihi nihil vidētur esse periculōsius quam tam multōs haurīre eundem vapōrem, maximē resolūtō corpore, atque hīc capere cibum et hōrās complūrēs commorārī. 105

B. Sunt virī fortēs, ista rīdent ac neglegunt.

G. Sed interim multōrum periculō fortēs sunt.

B. Quid faciās? Sic assuēverunt; et cōstantis est animī nōn discēdere ab institūtō. Sed audī cētera. Post redit ille barbātus Ganymēdēs, ac linteīs insternit mēnsās quot putat esse satis illī numerō. Sed Ō deum immortālem! quam nōn Milēsīus! Cannabea dīcerēs ex antennīs detrāeta. Dēstināvit enim ūnī cuique mēnsae convīvās ut minimum octō. Iam quibus est nōtus mōs patrius accumbunt ubi cuique libitum fuerit. Nūllum enim discrīmen inter pauperem et dīvitem, inter erum ac famulum. 110 115

G. Haec est illa vetus aequālītās, quam nunc ē vītā summōvit tyrannis. Sic opīnor vīxisse Chrīstum cum suis discipulīs. 120

B. Postquam accubuērunt omnēs, rūsus prōdit torvus ille Ganymēdēs ac dēnuō dīnumerat sua sodālītia. Mox reversus appōnit singulīs pinacium ligneum, et cochleāre

96-100 Quō plūrēs hōc vehementius: *The more, the more vigorously.*

106-110 resolūtō corpore: *when physically relaxed.*

111-115 Ganymēdēs: *ironical. In mythology, Ganymede was so handsome a youth that he was spirited away to be cupbearer to Zeus. quam nōn Milēsīus: how far from being Milesian. The people of Miletus were proverbial for luxurious living. ut minimum: as a minimum.*

116-120 mōs patrius: *the native custom.*

cochleāre, -is *n.* spoon
diffuō, -ere, -flūxī *flow away, melt*
pinacium *plate*

praefocō (1) *suffocate*
rīma *crack, chink, fissure*
tyrannis, -idis *f. tyranny, despotism*

125 ex eōdem argentō factum, deinde cyathum vitreum;
aliquantō post, pānem; eum sibi quisque per ōtium re-
pūrgat dum coquuntur pultēs. Ita nōnnumquam sedētur
fermē hōrae spatiō.

G. Nūllus hospitum interim efflāgitat cibum?

130 B. Nūllus cui nōtum sit regiōnis ingenium. Tandem appōnitur
vīnum, Deus bone, quam nōn fūmōsum! Nōn aliud opor-
tēbat bibere Sophistās; tanta est subtilitās et āerimōnia.
Quod sī quis hospes, etiam oblātā prīvātīm pecūniā, roget
ut aliunde parētur aliud vīnī genus, prīmum dissimulant,
sed eō vultū quasi interfectūrī. Sī urgeās, respondent,
135 “Hīc dīversātī sunt tot Comitēs et Marchionēs, neque
quisquam questus est dē vīnō meō. Sī nōn placet, quaere
tibi aliud dīversōrium.” Tandem prōdit ille barbātus
aut pandocheus ipse, vestītū minimum ā famulīs differēns.
Rogat ecquid animī nōbīs sit. Mox affertur vīnum aliquod
140 generōsius. Amant autem eōs quī bibunt largius, cum
nihilō plūs solvat ille quī plūrimum hauserit vīnī quam
quī minimum.

G. Mīrum gentis ingenium.

145 B. Sed antequam fīniam hoc convīvium, dietū mīrum quis
sit ibi strepitus ac vōeum tumultus postquam omnēs
coepērunt incalēscere pōtū. Quid multa? Surda omnia.
Admiscent sē frequenter fictī mōriōnēs; quō genere homi-
num cum nūllum sit magis dētestandum, tamen vix crēdās
quantopere dēlectentur Germānī. Illī cantū, garrītū,
150 elāmōre, saltātiōne, pulsū faciunt ut hypocaustum videātur

121-125 **repūrgat:** *cleans off.*

126-130 **quam nōn fūmōsum:** *how far from mellow.*

131-135 **Sophistās:** a Greek allusion. Sophists of the fifth century B.C. taught young Greeks how to succeed in life, especially in politics. Later they became notorious for quibbling and hairsplitting. **dissimulant:** *they pretend not to understand.* **Sī urgeās** **respondent:** notice the mixed condition.

136-140 **ecquid animī nōbīs sit:** *whether there is anything we want.*

barbātus bearded
cyathus drinking cup
efflāgitō (1) demand
fūmōsus smoky, mellowed
garrītus, -ūs *m.* chatter
incalēscō, -ere, -calui become heated

mōriō, -ōnis *m.* clown, jester
pandocheus innkeeper
pōtus, -ūs, *m.* drinking
puls, pultis *f.* gruel, porridge
vitreus of glass

corruitūrum neque quisquam alterum audiat loquentem. At intereā videntur sibi suāviter vīvere; atque illīc dēsidendum est volentī nōlentī usque ad multam noctem.

G. Nunc tandem absolve convīvium; nam mē quoque taedet tam prōlīxī.

155

B. Faciam. Tandem sublātō cāseō, quī vix illīs placet nisi putris ac vermibus scatēns, prōdit ille barbātus, afferēns sēcūm pinacium escārium, in quō crētā pinxit aliquot circulōs ac sēmicirculōs. Id dēpōnit in mēnsā, tacitus interim ac tristis; Charontem quempīam dīcerēs. Quī agnōscunt pietūram, dēpōnunt pecūniam, deinde alius atque alius dōnee expleātur pinacium. Deinde, notātīs quī dēposuērunt, supputat tacitus. Sī nihil dēsīt, annuit capite.

160

G. Quid sī quid supersit?

B. Fortasse redderet, et faciunt hoc nōnnumquam.

165

G. Nēmō reclāmat inīquae ratiōnī.

B. Nēmō quī sapit. Nam prōtinus audīret, "Quid tū es hominis? Nihilō plūs solvēs quam aliī."

G. Liberum hominum genus nārrās.

B. Quod sī quis ex itinere lassus cupiat mox ē cēnā petere lectum, iubētur exspectāre dōnee cēterī quoque eant cubitum.

170

G. Videor mihi vidēre cīvītātem Platōnicam.

B. Tum suus cuique nīdus ostenditur, et vērē nihil aliud quam cubiculum; tantum enim ibi lectī sunt et praetereā nihil quō ūtāris aut quod fūrēris.

175

G. Illīc munditiēs est?

151-155 dēsidendum . . . nōlentī: you have to loiter, willy-nilly. prōlīxī: supply "convīvi," I too am growing weary with so long drawn out a meal.

156-160 Charontem: in mythology, Charon, a gloomy god of the underworld, ferried the souls of the dead across the river Styx.

166-170 Quid tū es hominis: What kind of person are you? Liberum: Outspoken.

171-175 cīvītātem Platōnicam: Plato's Republic. An ironical remark; but if the ideas in Plato's great and famous book *The Republic* were logically executed, all his citizens would go to bed at the same time. praetereā . . . ūtāris: nothing else for you to use.

circulus a circle

crēta chalk

dēsideō, -ēre, -sēdī sit idly

escārius for food

munditiēs, -ēī f. cleanliness

nīdus, m. nest

putris rotten, decaying

scateō (2) gush with, swarm

supputō (1) reckon up

vermis, -īs m. worm



Hans Holbein (1497-1543) captures the sensitive intellectualism of Erasmus. This portrait is now in the Louvre, Paris.

- B. Eadem quae in conviviō; linthea forte lōta ante sex mēnsēs.
 G. Quid interim fit dē equīs?
 180 B. Ad eandem disciplinam trāctantur ad quam hominēs.
 G. Sed est eadem ubique trāctātiō?
 B. Alicubī cīvīlior est, alicubī dūrior quam nārrāvī. Vērūm in genere tālis est.
 G. Quid sī ego tibi nunc nārrem quibus modīs hospitēs trāctentur in eā parte Italiae quam Longobardiam vocant, rūsus in Hispāniā, deinde in Angliā et in Wāliā? Nam Anglī partim Gallicōs, partim Germānicōs mōrēs obtinent, ut ex hīs duābus gentibus mixtī. Wālī sē praedicant autochthonas Anglōs.
 185
 190 B. Quaesō tē ut nārres. Nam mihi numquam contigit eōs adire.
 G. In praesentiā nōn est ōtium. Nam nauta iussit, adessem ad hōram tertiam nisi vellem relinqui, et habet sarcinulam. Aliās dabitur opportunitās ad satietātem usque garriendī.

181-185 in genere tālis est: it is generally of this sort.

186-190 sē autochthonas Anglōs: that they are the indigenous English.

191-194 In praesentiā: At the moment.

alicubī *adv.* in some places
 autochthonēs, -um aborigines
 garriō, -īre, -iī, -itum chat, yarn
 Langobardia Lombardy

sarcinula *dimin.* of sarcina bit of
 luggage
 Wālia Wales
 Wālus Welsh, a Welshman

Plautus

THE MENAECHMI

An Adaptation

Titus Maccius Plautus (c. 254–184 B.C.) was Rome's most popular writer of comedies; and some 130 comedies were in later generations attributed to him. Varro, a scholar and critic of the Ciceronian age, distinguished twenty-one plays as genuinely Plautine, and these presumably are the twenty-one comedies which have come down to us. Best known, perhaps, are *Captivī*, *Menaechmī*, *Mīles Glōriōsus*, *Mōstellāria*, and *Rudēns*.

Plautus found his source material in the Greek New Comedy (c. 330–260 B.C.), whose originals he adapted as he saw fit for the Roman stage. The *Menaechmi* exploits the humorous situations that result from confusion of identity. There were several Greek comedies with this theme, and one of them served as source for Plautus. Shakespeare exploited this motif in *The Comedy of Errors*, as Rodgers and Hart did in their musical comedy, *The Boys from Syracuse* (1938).

The considerably shortened version offered below is designed for school production, and has proved entertaining both to read and to perform. A generous vocabulary has been provided so that the play may be read with some rapidity. The spelling has been modernized, and prose has been substituted for verse.

Background for the *Menaechmi*

Identical twins, Menaechmus and Sosicles, were born to a merchant of Syracuse in Sicily. At the age of seven Menaechmus accompanied his father on a business trip. At Tarentum where they watched the Games, Menaechmus strayed from his father, was taken to Epidamnus by a childless merchant of that town and adopted by him. On his adoptive father's death, Menaechmus inherited the property. When the play begins he is living in Epidamnus, matched with a nagging wife.

The other twin was brought up by a grandfather — the father is said to have died of grief — and given the name of the lost brother; hence the further identity of names. When the play begins, Menaechmus of Syracuse (Sosicles) has been searching for six weary years to find some trace of his lost brother.

Action of the Play

Act I. Menaechmus of Epidamnus roundly complains of his wife's incessant interrogation. To even matters, he has filched her robe, which he proposes to bestow on Erotium, a lady friend who lives nearby. Peniculus, his hanger-on, is let into the secret and goes with him to call on Erotium. She is pleased with the gift and promises to prepare dinner while the two go off to the forum for some liquid refreshment. Meanwhile Culindrus the cook is sent off to the caterer's for provisions.

Act II. Menaechmus of Syracuse (Sosicles) now appears with his slave Messenio who complains of the long and fruitless quest. Culindrus, returning from the market, mistakes Sosicles for the other Menaechmus and engages in a conversation which leaves both baffled. Messenio cautions his master to be on guard lest they be fleeced. Erotium, bustling about with preparations for the dinner, now appears and warmly invites Menaechmus to enter. Though taken aback and non-plussed, Menaechmus eventually decides, despite the warnings of Messenio, to accept Erotium's hospitality. He instructs Messenio to call back for him before evening.

Act III. Peniculus returns from the forum, lamenting that somehow he had become separated from his patron. At this moment Menaechmus of Syracuse emerges from the house of Erotium after a very pleasant dinner party. Thinking that his patron has cheated him, Peniculus threatens to tell Matrona, Menaechmus' wife, of the goings-on. Menaechmus has the robe which Erotium had asked him to take to the tailor's for adjustments; with this and a bracelet which the

maid (Ancilla) gives him to have repaired, he departs, having first laid a false scent for any pursuer.

Peniculus enters with Matrona, to whom he has told the whole story. They confront Menaechmus (her husband) when he shortly appears, irritated at being so long delayed in the forum. His wife taxes him with his misdeeds, and in high indignation orders the immediate return of the robe. Peniculus, earning no thanks from either, disappears permanently from the action. Menaechmus goes to ask Erotium for the robe, explaining why he must have it. He falls out of her good graces; for has she not just handed him the robe to be taken to the tailor's?

Act IV. Menaechmus of Syracuse is waiting for Messenio when Matrona appears again, indignantly awaiting the return of the robe. As Sosicles still has the robe with him, this is proof enough of his identity. He disclaims any knowledge of her, and vigorously repels her accusations. Her father, Senex, who has been summoned to help her, is no more successful than she had been. Both begin to suspect that he is mad. Acting on this suggestion, Menaechmus pretends to be under the influence of Bacchus and Apollo, charges wildly about the stage and manages to rout his tormentors. He himself then withdraws in search of Messenio.

Act V. Senex now returns with Medicus (the doctor) and several slaves, in order to apprehend the insane man. Just then Menaechmus of Epidamnus appears, brooding over his marital troubles. He is set upon by the slaves, who begin to carry him away for medical observation. Messenio comes to the rescue and discomfits the attackers of his presumed master, who in gratitude is ready to give Messenio his freedom, so far as he has any authority to do so.

Menaechmus goes once more to the house of Erotium to see whether he can placate her. Messenio returns with his actual master, who heatedly denies any knowledge of the rescue. Menaechmus of Epidamnus returns from his unsuccessful mission; the twins are brought face to face. Messenio resolves the problem of their identities, and they are at last reunited.



Slave in the comic mural mocks the young couple. His gesture indicates a feigned attempt to avert evil. The couple reveal their distress as the lover comforts his beloved.

Dramatis Personae

- MENAECHMUS, *a young man of Epidamnus*
 PENICULUS, *his parasite, who looks for favors from his patron*
 EROTIVM, *lady friend of Menaechmus, to whom he repairs after a quarrel with his wife*
 CULINDRUS, *a cook, in the service of Erotium*
 MENAECHMUS, *(Sosicles), the twin brother, who arrives in Epidamnus while searching for his long lost brother*
 MESSENIQ, *a slave who accompanies Sosicles*
 ANCILLA, *woman slave, in the service of Erotium*
 MATRONA, *the shrewish wife of Menaechmus of Epidamnus*
 SENEX, *an old man, father of Matrona*
 MEDICUS, *a doctor, summoned because of the eccentric behavior of "Menaechmus"*
 SERVI, *slaves, who have no speaking parts. Two attend Sosicles; one, Decio, is messenger for Matrona; and four are summoned to assist Medicus*

PHRASES FOR ACT 1

Dēvēnī in īnsidiās.	I have fallen into a trap.
Ob eam industriam.	For your pains.
Commoditātis omnēs articulōs sciō.	I know every moment of advantage.
Hanc pallam meae uxōrī (ab meā uxōre) surripuī.	I have stolen this robe from my wife.
Dīc modo hoc.	Just say this.
Ubi ēsūrī sumus?	Where are we going to eat?
Eequid audēs dē tuō addere?	Do you care to add anything of your own?
Etiam concēde hūc ā foribus.	Move over here still further from the door.
Obsecrō hercle.	(I beg by Hercules) Please, in heaven's name.
Ecece eam; eccam.	Behold her. See her. There she is.
Extrā numerum es mihi.	I am not counting you.
Ut sōl occaecātus est!	You don't count.
Rosa. Anima. Animule mī.	How the sun has been obscured!
Mea voluptās.	Terms of endearment.
Ut ego uxōrem ōdī!	Rosebud, Sweetheart,
Induviae tuae atque uxōris exuviae.	Darling.
Mōrigerus meīs mōribus.	How I hate my wife!
Licet ecastor.	<i>Lit.</i> , Your clothes and spoils from my wife.
Octō hominū mūnus facile fungitur.	Beauty for you, and booty from my wife.
Eunt accubitus (supine).	Humoring my ways. Understanding me.
Cēterum cūrā.	I will indeed.
	He easily does the work of eight.
	They take their places for dinner.
	See to the rest.

MENAECHMI

The scene is unchanged throughout the play. A street in Epidamnus; the fronts of two houses; on the spectators' right, the house of Menaechmus; on the left, the house of Erotium. There may be an alley (angiportus) between the two houses. Actors who enter from the spectators' right are regarded as coming from the town or forum. If an actor enters from the left, he is assumed to come from the harbor or abroad.

ACTUS PRIMUS

(Enter MENAECHMUS, projected by the unseen hand of his wife, who then appears briefly in the doorway. He turns back angrily.)

MEN. Quotiēns forās ire volō, mē retinēs, revocās, rogitās, quō ego eam, quam rem agam, quid negōtī geram, quid petam, quid feram, quid forīs ēgerim. Atque nē mē nēquīquam observēs, ob eam industriam hodiē ad amīcam ibō et apud eam cēnābō.

(Wife slowly withdraws, and closes door. MENAECHMUS moves forward and addresses audience.)

Euāx! Iūrgiō tandem uxōrem abēgī ab iānuā! Ubi sunt amātōrēs marītī? Dōna cūr cessant mihi cōnferre omnēs, congrātulantēs, quia pugnāvī fortiter?

(He reveals the robe which he is wearing under his "pallium." As he does so, the parasite PENICULUS enters, right, and steals softly up behind him.)

1-5 Quotiēns: As often as. rogitās: freq. of "rogō," keep asking. quō: adv. of direction, whither, where; = "in quem locum?" negōtī: partitive gen. with neuter "quid," what business. The verbs from "eam" to "ēgerim" are in subjunctive mood of ind. question. App. 247. nēquīquam: adv., in vain, to no purpose; = "frūstrā."

6-10 Euāx: interj., Good! Well done!

abigō, -ere, -ēgī, -āctum drive away
cēnō (1) dine
cessō (1) be slow, delay
forās eō, ire, īī, itum go outdoors
foris sum, esse, fui be outdoors

intus adv. inside, within
marītus husband
rogitō (1) keep asking
surripīō, -ere, -ripui, -reptum steal,
filch, (sub, rapiō)

- MEN. Hanc pallam uxōrī intus surripuī, ad amīcam ferō.
 PEN. Heus, adulēscēns! Ecqua pars in istā praedā inest 15
 mihi? (MENAECHMUS, startled, jumps and covers his
 head with his cloak.)
 MEN. Periī! In īnsidiās dēvēnī.
 PEN. Immō, in praesidium. Nē timē.
 MEN. Quis homō est? 20
 PEN. Ego sum, Pēniculus. Salvē. (Grasping MENAECHMUS' hand)
 MEN. Salvē. Quid agis?
 PEN. Teneō dexterā genium meum.
 MEN. Ō mea Commoditās, nōn potuistī magis per tempus 25
 advenīre quam advenīs.
 PEN. Ita ego soleō. Commoditātis omnēs articulōs sciō.
 (Pointing to the "palla".) Quis iste est ōrnātus tuus?
 MEN. (Strutting) Dīc hominem lepidissimum esse mē.
 PEN. (Eagerly) Ubi ēsūrī sumus? 30
 MEN. Dīc modo quod ego tē iubeō.
 PEN. (Without enthusiasm) Dīcō, "homō lepidissimus".
 MEN. Ecquid audēs dē tuō addere?
 PEN. Atque hilarissimus.
 MEN. Perge. 35
 PEN. Nōn pergō herele, nisi sciō quā grātiā.
 MEN. (Mysteriously) Concēde hūc ā foribus.
 PEN. Fīat.
 MEN. Etiam concēde hūc. (Draws him still further left)
 PEN. Licet. 40

11-15 **Heus**: interj., *Halloo! Look here!* **Ecqua**: "ecquis, ecqua ecquid (ecquod)" *any*.

16-20 **Periī**: exclamation of dismay, *I'm done for!* **Immō**: *On the contrary*.

21-25 **Quid agis**: as greeting, *How do you do?* But Peniculus interprets as *What are you doing?* **dexterā**: supply "manū." **Commoditās**: *Timeliness*; voc., as a way of addressing Peniculus. **per tempus**: *opportunately*.

26-30 **Dīc . . . mē**: Peniculus is expected to compliment Menaechmus on his cleverness.

36-40 **quā grātiā**: *for what reason, why*. **Fīat**: lit. *Let it be done*, i.e. *All right, Very well*. **Licet**: lit. *it is allowed*; here, as with "fiat," a way of assenting.

articulus limb, subdivision
genius genius, guiding spirit
herele interj. by Hercules!
hilaris merry, gay

lepidus neat, clever
ōrnātus, **-ūs m.** attire, get-up
pergō, **-ere**, **-rēxī**, **-rēctum** go on,
 continue

- MEN. Age dum, odōrāre hanc pallam quam habeo. Quid olet?
- PEN. (*Sniffing carefully*) Olet fūrtum, amīcam, prandium.
- MEN. Dixistī. Nunc ad amīcam hanc Erōtium dēferētur.
- 45 MIHI, tibi atque illi iubēbō iam prandium apparārī.
- PEN. (*All cagerness*) Eu! Iam forēs feriō? Pultābōne?
- MEN. Manē, manē, obsecrō hercle. Ea ipsa — ecce eam — exit. Ō, sōlemne vidēs, ut occaecātus est prae huius corporis candōribus? (*Enter EROTIVM from her house.*
- 50 *She rushes up to MENAECHEMUS. Her embrace is so effusive that he has no immediate opportunity to reply to her greeting.*)
- ER. Anime mī, Menaeche, salvē.
- PEN. (*Trying to push in*) Quid ego?
- 55 ER. (*Pushing him away*) Extrā numerum es mihi.
- MEN. Ut ego uxōrem, voluptās mea, ōdī male, ubi tē aspiciō!
- ER. (*Spying the palla*) Quid hoc est?
- MEN. (*Gallantly*) Induviae tuae atque uxōris exuviae, rosa. Sustinē hoc, Pēnicule. (PENICULUS holds his “pal-
- 60 lium,” as MENAECHEMUS struggles to extricate himself from the robe.) Cape tibi hanc pallam, quandō ūna vīvis, mōrigeria meīs mōribus.
- ER. (*Critically examines the robe, then with satisfaction*) Hōc animō deet animātōs esse amātōrēs probōs.
- 65 MEN. Scīsne quid ego volō tē accūrāre?

41-45 Age dum: colloquial phrase, *Come now*. odōrāre: impera. sing. of “odōror” (1) dep. *smell, sniff*. Quid olet?: *What does it smell of?*

46-50 Eu: interj., *Fine! Good!*

61-65 ūna = “sōla.”

accūrō (1) = apparō prepare
amātor, -ōris *m.* lover
animātus animated, inspired
candor, -ōris *m.* whiteness, brilliance
coquō, -ere, coxī, coctum cook
feriō (4) strike
forēs, -ium *f.* doors
fūrtum theft

induviae, -ārum *f.* clothes
mōrigerus obliging, humoring
occaeō (1) blind, obscure
oleō, -ēre, -uī smell
pōtō (1) drink
prandium dinner
prōdeō, -īre, -lī, -itum go on
pultō (1) strike, beat

- ER. Sciō. Cūrābō quae volēs.
- MEN. Iubē igitur tribus nōbīs apud tē prandium accūrārī.
- ER. Licet ecastor.
- MEN. Nōs prōdīmus ad forum. Iam hīc nōs erimus. Dum prandium coquētur, interim nōs pōtābimus. (*Waves to her, as he moves off, right.*) 70
- ER. Quandō vīs, venī. Parāta rēs erit.
- MEN. Properā modo. (*To* PENICULUS) Sequere tū mē.
- PEN. Ego hercle tē et servābō et sequar, neque hodiē tē perdam. (*Exeunt* MENAECHEMUS and PENICULUS.) 75
- ER. (*Calling to servants inside*) Ēvocāte Culindrum coquum mihi actūtum forās.
- (*Enter* CULINDRUS, *the roly-poly cook.*)
- Culindre, sportulam cape, atque argentum. Ecce, trēs nummōs habēs. 80
- CUL. (*Catching them*) Habēō.
- ER. Abī atque obsōnium adfer. Tribus vidē quid sit satis.
- CUL. Quī erunt convīvae?
- ER. Ego et Menaechmus et parasītus eius.
- CUL. (*In mock horror*) Iam istī sunt decem; nam parasītus octō hominum mūnus facile fungitur. 85
- ER. Ēlocūta sum convīvās. Cēterum cūrā.
- CUL. Licet. Cocta sunt. Iubē eōs ire accubitum.
- ER. Redī cito.
- CUL. Iam hīc erō. 90
- (*Exit* EROTIUM *into house.* CULINDRUS *waddles off right, to Forum.*)

66-70 **ecastor**: *by Castor*. Such asseverations are common. Cf. "hercle," and "pol, edepol," *by Pollux*.

76-80 **nummōs**: *coins*. The amount, presumably, is enough to purchase groceries for an ample meal for three.

86-92 **fungitur**: in Plautus, regularly with the acc., not abl.; hence "mūnus." **Cocta sunt**: *The things are cooked (as good as cooked)*. Culindrus evidently prides himself on speed and dexterity. **accubitum**: the supine, used after verb of motion to express purpose. App. 276.

actūtum *adv.* immediately
cēterus the rest
cito *adv.* quickly
convīva, -ae *m. or f.* guest
ēloquor, ēloqui, ēlocūtus *sum*
 speak out, tell

obsōnium provisions, victuals
parasītus parasite, sponger
procul *adv.* far away
sportula basket

PHRASES FOR ACT II

Epidamnum vēnimus, quaesitum geminum meum.	We have come to Epidamnus to look for my twin brother.
Invēnissēmus iam diū, sī vīveret.	We should have found him long ago, if he were alive.
Prō sãnō loqueris.	You are talking like a sane person.
Dī tē amābunt, quisquis es.	The gods will bless you, whoever you are.
Quamvis rīdīculus est, ubi uxor nōn adest.	He is ever so amusing, when his wife is not here.
Satis tribus obsōnātum est?	Did I buy enough for three people?
Quid tibi mēcum est?	What business have you with me?
Vae tergō meō!	Ouch (<i>Lit.</i> , woe to) my poor back!
Proin tū nē quō abeās longius.	So don't go off anywhere too far.
Minimē hercle mīrum est.	<i>Lit.</i> , By Hercules it is not at all surprising. No mystery about that.
Nōbīs cavendum esse sãnē cēnseō.	I certainly think we need to watch out.
Tacē dum parumper.	Just be quiet a little.
Rogitant cuiās sit.	They keep asking where he comes from.
Sē applicant, agglūtinant.	They fasten and glue themselves.
Sine mē hanc compellāre.	Let me address her.
Nesciō quem alium hominem quaeritās.	It's some other man you are looking for.
Amābō, dēsiste facere lūdōs.	Please stop joking.
Periistī, sī intrā līmen intrāveris.	You are done for, if you go over the threshold.
Venī (impera.) adversum mihi.	Come and call for me.
Iam dūdum tibi adversābar.	Just now I was opposing you.

ACTUS SECUNDUS

Enter MENAECHMUS (SOSICLES) and his slave MESSENIO, left, i.e. from the harbor. With them are two slaves carrying the heavier luggage.

MEN. S. Voluptās nūlla est nautīs, Messēniō, maior meō animō quam cum ex altō procul terram cōspiciunt.

MESS. Maior, sī adveniēns terram videās, quae fuerit tua. Sed, quaesō, cūr nunc Epidamnum vēnimus, Menaechme?

5

MEN. S. Frātre[m] quaesitum, geminum meum.

MESS. (*Wearily*) Hic annus sextus est, cum illum quaerimus. Istrōs, Hispānōs, Massiliēnsēs, Illyriōs, mare superum omne, Graeciamque Magnam, ōrāsque Italicās omnēs sumus circumvectī. Hominem inter vīvōs quaeritāmus mortuum; nam invēnissēmus iam diū, sī viveret.

10

MEN. S. (*With emphasis*) Quandō sciō frātre[m] meum esse mortuum, dēsistam quaerere. Ego sōlus sciō, quam cārus sit cordī meō. (*Enter the cook CULINDRUS from the market, right. He takes MENAECHMUS S. for MENAECHMUS of Epidamnus.*)

15

CUL. Bene obsōnāvī. Bonum antepōnam prandium prānsōribus. (*Startled*) Sed ecce eum, Menaechmum videō. Vae tergō meō! Convīvae ambulant ante

20

1-5 meō animō: to my way of thinking. ex altō: supply "marī," from the deep. Maior: supply "sit vol cās." Greater would be the pleasure. quaesō: old form of "quaerō," I ask, pl e. Epidamnum: this is the Greek name. The Romans called the town Dyrracium; hence Durazzo, in Albania.

6-10 Istrōs . . . Illyriōs: these are the adjectives from "Istria, Hispania, Massilia, Illyricum." mare superum: the upper sea, the Adriatic, whereas "mare inferum" is the lower sea, the Etruscan. Graeciam Magnam: the name was given to southern Italy because of the many Greek colonies.

11-15 quaeritāmus: freq. of "quaerō"; keep searching for.

circumvehor, -vehī, -vectus sum ride
(sail) around
dēsistō, -ere, -stiti, -stitum give up,
cease

obsōnō (1) market, buy provisions
prānsor, -ōris m. dinner guest
tergum baek
vae interj. woe, alas!

ostium, prius quam ego obsônâtū redeō. Adībō
atque adloquar. Menaechme, salvē.

MEN. S. Deī tē amābunt, quisquis es.

CUL. Quisquis sum! Nōn tū seīs quis ego sim?

25 MEN. S. Nōn herele vērō.

CUL. Ubi sunt convīvae cēterī?

MEN. S. Quōs tū convīvās quaeris?

CUL. Parasītum tuum.

30 MEN. S. Parasītum meum! (*To MESSENIO*) Certō hic
īnsānus est homō. (*To CULINDRUS*) Īnsānum esse
tē certō sciō, quī mihi molestus es, hominī ignōtō,
quisquis es.

CUL. Culindrus ego sum. Nōn nōvistī nōmen meum?

MEN. S. Ego tē nōn nōvī, neque nōvisse volō.

35 CUL. Est tibi Menaechmus nōmen.

MEN. S. Prō sānō loqueris, eum mē appellās nōmine. Sed
ubi nōvistī tū mē?

CUL. (*Giving him a sly dig*) Ubi ego tē nōverim, quī
amīcam habēs eram meam, hanc Erōtium.

40 MEN. S. Neque herele ego habeo; neque tē, quī homō sīs, sciō.

CUL. (*Confidentially to audience*) Solet iocārī saepe mēcum
illō modō. Quamvīs rīdiculus est, ubi uxor nōn
adest.

(*Thinking that MENAECHMUS has made some remark*)

45 Quid ais tū?

MEN. S. Quid vīs, inquam?

CUL. (*Showing his basket*) Satisne hoc, quod vidēs, tribus
vōbīs obsônātum est, tibi et parasītō et mulierī?

21-25 Deī tē amābunt: also "deī tē ament"; a formula for greeting or expressing thanks.

26-30 Ubi . . . cēterī: Culindrus asks where *the other guests* are, because he takes a plural view of Peniculus, out of respect for his appetite.

36-40 Ubi . . . nōverim: subjunctive with "rogās" implied.

41-45 Quamvīs: *As much as you like, ever so.*

adloquor, -loquī, -locūtus sum

address, greet

aiō = inquam I say

certō adv. certainly

era mistress

iocor, -ārī, -ātus sum joke, jest

nōscō, -ere, nōvī, nōtum get to know;

nōvī I know

obsônātus, -ūs *m.* shopping, marketing

ostium door, entrance

- MEN. S. Quās mulierēs, quōs parasītōs loqueris?
- MESS. (*Interposing*) Quod tē urget scelus, ut huic molestus sis? 50
- CUL. Quid tibi mēum est? Ego tē nōn nōvī. Cum hōc, quem nōvī, fābulor.
- MESS. Nōn edepol tū homō sānus es, eertō sciō.
- CUL. (*Cheerfully to MENAECHEMUS S., as he points to the food basket*) Iam haec madēbunt. Proin tū nē quō abeās longius ab aedibus. Numquid vīs? Ibō intrō et dīcam Erōtiō tē hīc adstāre. 55
- (*Exit CULINDRUS into house of EROTIVM.*)
- MEN. S. Abiitne? Abiit. Sed mīror quō modō ille nōverit meum nōmen. 60
- MESS. Minimē herele mīrum est. Mōrem hunc istae fēminae habent. Ad portum mittunt servulōs; sī quae peregrīna nāvis in portum advēnit, rogitant, cuiās sit, quid eī nōmen sit. Postea extemplō sē applicant, agglūtinant. Nōbīs cavendum esse sālē cēnseō. 65
- MEN. S. Monēs quidem hercle rēctē. Tacē dum parumper; nam conrepuīt ōstium. Videāmus, quis hinc ēgreditur.
- (*EROTIVM comes out of the house, giving orders to a maid at the door as she does so.*) 70
- ER. Sine forēs sīc. Abī. Nōlō forēs operfrī. Intus parā, cūrā. Vidē ut, quod opus sit, fiat. Sternite lectōs. Sed ubi ille est, quem coquus ante aedēs esse dīxit? (*Going up to MENAECHEMUS S.*) Anime mī, mihi 75

56-60 *quō*: anywhere; replacing "aliquō" after "nē." *Numquid vīs*: formula for taking leave of some one.

66-70 *concrepuīt ōstium*: the door creaked. The creaking door is a stage convention employed to draw attention to the entry of a character.

71-75 *quod opus sit*: what is necessary. *Sternite*: Erotium's fussiness is shown by her liberal use of the imperative. With "sternite" she is ordering the servants generally.

agglūtīnō (1) glue on
concrepō, -āre, -uī, -itum creak, grate
cuiās, -ātis from what place
edepol interj. by Pollux!
extemplō adv. at once
fābulor (1) talk, speak
madeō, -ēre, -uī be wet, be cooked
mīrus strange, surprising
mōs, mōris *m.* way, habit

operiō, -īre, -uī, opertum close, shut
parumper adv. a little while
peregrīnus foreign, strange
proin adv. therefore, so
sālē adv. certainly
sīnō, -ere, sīvī, sītum let, allow
sternō, -ere, strāvī, strātum spread,
cover
urgeō, -ēre, ursi press, burden

mīrum vidētur tē hīc stāre forīs, cui forēs semper
pateant. Omnia parāta sunt, sicut iussistī atque
voluistī. (MENAECHEMUS S. *makes no move.*) Pran-
dium, ut iussistī, hīc eūrātum est. Ubi libet, accu-
bāre licet.

80

MEN. S. (*Aside to MESSENIO*) Quōcum haec mulier loquitur?

MESS. Equidem tēcum.

MEN. S. (*Turning to EROTIVM*) Quid negōtī mēcum tibi
fuit umquam aut nunc est?

85 ER. Quia pol tē ūnum ex omnibus Venus mē voluit
amāre.

MEN. S. Certō haec mulier aut īnsāna aut ēbria est, Messēniō,
quae mē compellet ignōtum hominem tam fami-
liāriter.

90 MESS. Nōne dixī tibi tālia hīc solēre fierī? Sine mē hanc
compellāre. (*Marching up to EROTIVM*) Heus
mulier, tibi dīcō.

ER. Quid est?

MESS. Ubi tū hunc hominem nōvistī?

95 ER. Ibīdem, ubi hīc mē iam diū nōvit, hīc in Epidamnō.

MESS. Hīc in Epidamnō! Quī hūc in hanc urbem, nisi
hodiē, numquam intrō pedem tulit!

ER. Heia! Dēliciās facis! (*Taking MENAECHEMUS S.
by the arm*) Mī Menaeche, eūr, amābō, nōn īs
intrō?

100

MEN. S. Haec mulier quidem edepol rēctē appellat mē meō
nōmine. Mīror, quid sit hoc negōtī.

76-80 **pateant**: in characteristic clause.

81-85 **pol**: an asseveration; by Pollux.

86-90 **compellet**: subjunc., as "quae" suggests cause; *since she speaks to.*

96-100 **intrō pedem tulit**: *set foot inside.* **amābō**: in the colloquial sense of
please; lit. *I shall love.*

accubō (1) recline at table
compellō (1) address, speak to
dēliciās faciō, -ere, fēcī play tricks,
make fun
ēbrius drunk
familiāriter *adv.* in a familiar way

heia *interj.* aha! come now!
heus *interj.* see here!
ibīdem *adv.* in the same place
libet, -ēre, -ult (-itum est) *impers.* it
pleases
pol *interj.* by Pollux!

- MESS. (*Drawing MENAECHMUS S. aside*) Huic oboluit istud marsuppiū, quod habēs.
- MEN. S. Edepol tū mē monuistī probē. (*Gives MESSENIO the purse.*) Accipe dum hoc. Iam sciam utrum mē magis amet an marsuppiū. 105
- ER. (*Taking his arm again*) Eāmus intrō, ut prandeāmus.
- MEN. S. (*Drawing away*) Bene vocās. Tibi grātia est.
- ER. Cūr igitur tū mē iussistī tibi coquere prandium? 110
- MEN. S. Egone tē iussī coquere prandium?
- ER. Certō, tibi et parasītō tuō.
- MEN. S. Cui parasītō?
- ER. Pēniculō.
- MEN. S. Quis est iste Pēniculus? 115
- ER. Ille quī dūdum tēcum vēnit, cum pallam mihi dētulistī, quam ab uxōre tuā surripuistī.
- MEN. S. Quid est? Tibi pallam dedī, quam ab uxōre meā surripuī! Sānane es?
- ER. Negāsne tē hodiē mihi dedisse pallam uxōris tuae? 120
- MEN. S. Etiam nunc negō. Ego quidem neque umquam uxōrem habuī, neque habeō, neque umquam, postquam nātus sum, intrā portam penetrāvī pedem. Prandī in nāvī. Inde hūc sum ēgressus et tē convēnī. 125
- ER. Iam, amābō, dēsiste lūdōs facere, atque ī intrō mēcum simul.
- MEN. S. Nesciō quem alium hominem, mulier, nōn mē quaeritās.
- ER. Nōn ego tē nōvī, Menaechmum, Moschō prōgnātum 130

106-110 **dum**: commonly used after impera. to add force, i.e. "age dum" *come now*; "abi dum" *do go away*. Just, only often give the force of "dum." **Bene vocās**: lit. *You call well*, i.e. *You are good to invite me*. **Tibi . . . est**: formula for refusing. *I thank you; no, thank you*.

116-120 **dūdum**: *just now, a while ago*.

121-125 **penetrāvī pedem** = "pedem tulī," *set foot*. **ī**: impera., second, sing. of "eō."

lūdōs faciō = **dēlliciās faciō**
marsuppiū purse, pouch
nāscor, nāsci, nātus sum be born
oboleō, -ēre, -ui smell of; **aliquid**
mihi obolet I smell something

prandeō, -ēre, prandi, prāsum
dine, eat
prōgnātus born of, child of

- patre, quī Syracūsīs nātus es in Siciliā?
- MEN. S. Haud falsa, mulier, praedicās. (*Starts towards EROTIIUM's house. MESSENIO tries to intervene.*)
- MESS. Nē fēcerīs. Periistī, sī intrāveris intrā limen.
- 135 MEN. S. Tū tacē modo. (*MESSENIO edges nervously, left*) Iam dūdum, mulier, tibi nōn imprūdēns adversābar. Metuēbam, nē hic homō meae uxōrī renūntiāret dē pallā et dē prandiō. Nunc quandō vīs, eāmus intrō.
- ER. Etiam parasitum exspectās?
- 140 MEN. S. Neque eum exspectō, neque, sī vēnerit, eum volō intrō mittī.
- ER. Ecce eum invita fēcerō. Eāmus intrō.
- MEN. S. (*As EROTIIUM starts towards the house*) Iam sequar tē. Hunc volō etiam colloquī. Ehō, Messēniō, ad mē accēde hūc.
- 145 MESS. (*Returning*) Quid negōtī est?
- MEN. S. Habeō praedam. Abdūc istōs nautās in tabernam. Tū ante sōlis occāsum venī adversum mihi.
- MESS. (*Trying to stop him*) Nōn tū istās fēminās nōvistī, ere.
- 150 MEN. S. Tacē, inquam, atque hinc abī.
- (*Exit MENAECHEMUS S. into house.*)
- MESS. Iamne abīs? Periit probē! (*To sailors*) Sequimini mē ut veniam adversum temporī.
- 155 (*Exit MESSENIO, followed by sailors with luggage, left.*)

131-135 Nē fēcerīs: = "nōlī facere," Don't do it.

141-145 Ehō: interj. Hey!

146-150 Quid negōtī est?: What's up? mihi: dat. with "adversum veniō," come to meet.

151-155 Periit probē: lit. He has really perished, i.e. He's had it. Sequimini: impera. plural. temporī: adv. on time.

adversor, -ārī, -ātus sum *w. dot.*
 oppose
 erus master
 invitus unwilling, reluctant
 limen, -minis *n.* threshold
 metuō, -ere, metuī fear, be afraid

occāsus, -ūs *m.* falling, setting (of sun)
 praedicō (1) state, assert
 probē = rēctē
 taberna inn
 taceō, -ēre, -uī, -itum be silent

PHRASES FOR ACT III

Sublātum est convīvium.
Observābō hominem quid
agat.
Quid multīs verbīs opus est?

Quid dē tē meruī, ut mē per-
derēs?
Multum tē amābit ut hoc
spintēr ad aurificem dēferās.

Immō equidem meminī.
Numquid vīs?

Per Iovem adiūrō.
Nūgās agis.
Quid tibi aegrē est?
Nōn edepol dēlīquī quidquam.

Faetum nēquiter.

Aufer hinc palpātiōnēs.
Opera reddētur.
Hūc post hunc diem pedem
intrō nōn ferēs.
Scīsne quid est quod ad tē
veniō?
Nē frūstrā sis.

Quid faciendum est?

The dinner is over.
I'll watch what the fellow
does.
What need is there of many
words? To make a long
story short.
What did I do to you that
you should ruin me?
She will be much obliged to
you if (Lit., will love you
much that) you take this
bracelet to the jeweler's.
Why, of course I remember.
Is there anything else?
Goodbye then.
I swear by Jupiter.
You are talking nonsense.
What ails you?
I certainly (by POLLUX) have
not done anything wrong.
A mean trick. A dirty thing
to do.
None of your caresses.
The favor will be repaid.
You won't set foot inside
here after today.
Do you know why I am
coming to you?
Don't fool yourself. "Get
this straight."
What is to be done?

ACTUS TERTIUS

*Enter PENICULUS from the forum. He has lost MENAECHEMUS
in the crowd and is fearful that he may also have forfeited
dinner.*

PEN. Prō Iuppiter! Menaechmus sē subterdūxit mihi, atque abiit ad amīcam, crēdō, neque voluit mē dūcere. Ībō . . . (*He stops short, for at this moment*
 5 MENAECHMUS S. *appears in EROTIIUM'S doorway. He wears a garland, an indication that the feast has ended.*)

Sed quid ego videō? Menaechmus cum corōnā exit forās. Sublātum est convīvium. Observābō hominem, quid agat. Post adībō atque adloquar.
 10 (*Withdraws to one side*)

Enter MENAECHMUS S. from EROTIIUM'S house, wearing the garland and giving every indication that he has enjoyed himself. He is carrying the "palla" which EROTIIUM has decided should be altered.)

15 MEN. S. (*Examining the robe with interest*) Ait mē hanc pallam dedisse sibi, atque mē eam meae uxōrī surripuisse. Quoniam sentiō eam errāre, coepī assentārī. Quidquid mulier dīxerat, idem ego dīcebam. Quid multīs verbīs opus est? Minōre dispendiō nūquam bene fuī.

20 PEN. Adībō ad hominem; nam eum turbāre gestiō.

MEN. S. Quis hic est, quī adversum it mihi?

PEN. Quid ais tū, homō levior quam plūma, pessime et nēquissime? Quid dē tē meruī, ut mē perderēs, ubi
 25 surripuistī tē mihi dūdum dē forō?

MEN. S. Adulēscēns, quaesō, quid tibi nōmen est?

1-5 Prō Iuppiter!: exclamation of annoyance.

16-20 Quidquid: Whatever. Quid . . . est?: lit. Why is there need of many words? Idiomatic for *In short, To be brief.*

21-25 nēquissime: superlative of the indecl. adj. "nēquam," worthless, good for nothing.

assentor, -ārī, -ātus sum assent,
 agree
 dispendium expense, outlay
 gestiō, -īre, -iī, -itum be eager
 mereō, -ēre, -uī, -itum earn, deserve

mē subterdūcō, -ere, -dūxī w. dat.
 steal away from, give the slip to
 nūquam adv. nowhere
 plūma feather
 turbō (1) embarrass, bother

- PEN. Nōn mē nōvistī, tuum parasītum?
- MEN. S. Nōn negem, sī nōverim.
- PEN. Respondē. Surripuistīne tuae uxōrī hanc pallam atque dedistī Erōtīō? 30
- MEN. S. Neque herele ego uxōrem habeō, neque ego Erōtīō dedī, nec pallam surripuī.
- PEN. Nunc edepol tuae uxōrī rem omnem ēloquar. Omnēs istae contumēliae in tē recident.
- PENICULUS stalks into house of MENAECHMUS.) 35
- MEN. S. (*Mystified, as ever*) Quid hoc est negōtī? Ita mē omnēs lūdificant. Sed concrepuit ōstium.
(*Enter the ancilla "maid" from EROTIIUM'S house. In her hand she has a bracelet.*)
- ANC. Menaechme, amāre tē multum ait Erōtium, ut hoc spintēr iam ad aurificem dēferās. 40
- MEN. S. (*Expansively*) Et istud et aliud, sī quid eūrārī volet, mē cūrātūrum dīcitō, quidquid volet.
- ANC. (*Holding bracelet up to his eyes*) Scīsne tū quid hoc spintēr sit? Hoc est quod ōlim tē surripuisse aiēbās 45 uxōrī tuae.
- MEN. S. (*Taking it from her*) Numquam herele factum est.
- ANC. Nōn meministī? Redde igitur spintēr, sī nōn meministī.
- MEN. S. Manē. Immō, equidem meminī. Nempe hoc est 50 quod illī dedī.
- ANC. Numquid vīs?
- MEN. S. Dīcitō: eūrābitur. Et palla et spintēr referentur simul.
- (*Exit maid into house.*) 55

26-30 **negem**: pres. subjunc. ("nōverim" is equivalent to present also) in place of imperf. in contrary-to-fact cond. of present time.

36-40 **concrepuit ōstium**: again the stage convention of the creaking door.
amāre . . . ait: lit. *she says she loves you much that, she asks you please to. . .*

41-45 **dīcitō**: future impera. of "dicō," *you shall say*.

51-55 **Et . . . spintēr**: Menaechmus S. has, of course, no intention of returning them.

aurifex, -ficus *m.* jeweler
lūdificō (1) fool, make sport of
meminī, -isse *def.* remember

nempe *adv.* of course, indeed
recidō, -ere, -cidī, -cāsum fall back
spintēr, -ēris *n.* bracelet

- Abiitne intrō? Abiit. Operuit forēs. Deī mē omnēs
adiuvant, augent, amant. Sed quid ego cessō, dum
datur occāsiō tempusque, abire? Dēmam hanc
corōnam atque abiciam ad laevam manum, ut, sī
60 sequentur, mē hāc abiisse cēseant. Ībō et conven-
am servum meum, sī poterō, ut haec bona, quae deī
dant mihi, ex mē sciat.
(Exit MENAECHMUS S. left, to harbor. Enter PENI-
CULUS with MATRONA, wife of MENAECHMUS of
65 EPIDAMNUS. He has told her the whole sad story.)
PEN. Manifestō iam eum opprimēs. (He sees the garland.)
Ecce corōnam quam habuit. Atque edepol ecce eum.
Ipse optimē revertitur, sed pallam nōn fert.
MAT. Quid ego nunc eum illō agam?
70 PEN. Hūc concēdāmus; ex insidiīs aucupā.
(They move back stage and watch, as MENAECHMUS
enters, right. Tired and irritated, he still hopes that
EROTIUM has kept dinner waiting for him, and so
moves left, as he speaks.)
75 MEN. Clientēs mē in forō dētinuērunt; itaque diem corrūpī
optimum. Iussī apparārī prandium. Amīca expec-
tat mē, sciō. Īrāta est, crēdō, nunc mihi. Plā-
cābit palla, quam dedī.
PEN. (Aside to MATRONA) Satisne audīs quae ille loqui-
80 tur?
MAT. (Grimly) Satis.
MEN. (Going towards EROTIUM'S door) Intrō abībō ubi
mihi bene erit.
PEN. Manē. Male erit potius. (Starts towards MEN-
85 AECHMUS)

56-60 Dēmam . . . manum: Menaechmus S. throws the wreath to his own left,
on the road leading to the forum. hāc: by this way.

66-70 opprimēs: you will surprise.

aucupō (1) lie in wait, hunt
corrumpō, -ere, -rūpī, -rūptum spoil,
waste
dēmō, -ere, dēmpsī, dēptum
take off

īrāscor, -ī, īrātus sum become angry
manifestō adv. clearly, openly
plācō (1) appease, pacify

- MEN. Quis illū loquitur? Uxor mea cum parasitō. Trīstis illa est!
(*He goes up to his wife and puts his arm about her.*)
Dīe, mea uxor, quid tibi aegrē est?
- MAT. (*Indignantly*) Aufer manum, aufer hinc palpātiōnēs. 90
- MEN. Quid tū mihi trīstis es?
- MAT. Tē scīre oportet.
- MEN. Quid illud est, uxor, negōtī?
- MAT. Mēne rogās?
- MEN. Quid negōtī est? 95
- MAT. Pallam —
- MEN. Pallam?
- MAT. Quīdam pallam —
- PEN. (*Tauntingly*) Quid pavēs?
- MEN. Nīl equidem paveō. 100
- PEN. Nisi ūnum: palla pallōrem incutit.
- MEN. (*Affecting not to hear*) Num quis servōrum dēlīquit?
Num ancillae aut servī tibi respōnsant?
- MAT. Nūgās agis!
- MEN. (*Sympathetically*) Trīstis admodum es. Nōn mihi 105
istud placet.
- MAT. Nūgās agis!
- MEN. Num mihi es īrāta saltem?
- MAT. Nunc tū nōn nūgās agis.
- PEN. Properā, mē absente, comedere prandium. 110
- MEN. Per Iovem deōsque omnēs adiūrō, uxor — satisne hoc est tibi? — neque edepol ego prandī, neque hodiē hūc intrō tulī pedem.
- PEN. Tū negās? Nōn ego tē modo hīc ante aedēs (*pointing to*
EROTIUM'S house) cum corōnā flōreā vīdī adstāre, cum 115

86-90 quid . . . est: what ails you? Quid = "Cūr?"

96-100 Quidam pallam: Matrona is interrupted by Peniculus' taunt and does not complete the sentence.

101-105 palla pallōrem: Note the wordplay. respōnsant: freq. of "respondeō"; "respōnsō" (1) keep answering, be impertinent.

adiūrō (1) take oath, swear

admodum adv. very

comedō, -ere, -ēdī, -ēsum eat up

dēlinquō, -ere, -liquī, -līctum do
wrong, offend

flōreus flowery

incutiō, -ere, -cussī, -cussum strike
in, inspire

nēquiter adv. badly, worthlessly

pallor, -ōris m. paleness

palpātiō, -ōnis f. stroking

paveō, -ēre, pāvi fear, dread

saltem adv. at least

trīstis sad, cross

negābās tē mē nōvisse, peregrīnum aiēbās tē esse?
Omnia herele tuae uxōrī dīxī.

MEN. (*Walks menacingly towards him*) Quid dīxistī?

PEN. (*Backing away*) Nesciō. Eam ipsam rogā.

120 MEN. Quid hoc est, uxor? Quid hic nārrāvit tibi? Quid id est?

MAT. (*Weeping*) Palla mihi est domō surrepta.

MEN. Quis eam surripuit?

MAT. Pol istud ille seit, quī illam abstulit.

125 MEN. Quis is homō est?

MAT. Menaechmus quīdam.

MEN. (*Pretending to search*) Edepol factum nēquiter.
Quis is Menaechmus est?

MAT. Tū ipse, inquam.

130 MEN. Egone?!

MAT. Tū.

MEN. Quis arguit?

MAT. Ego.

PEN. Et ego. Atque huic amīcae dētulistī Erōtiō.

135 MEN. Per Iovem deōsque omnēs adiūrō, uxor — satisne hoc est tibi? — nōn dedī.

MAT. Domum numquam introībis, nisi ferēs hanc pallam simul. Eō domum.

PEN. Quid mihi futūrum est, quī tibi hanc operam dedī?

140 MAT. Opera reddētur, quandō quid tibi erit surreptum domō.

(MATRONA *sweeps angrily into house.*)

PEN. Id quidem edepol numquam erit; nam nihil est quod perdam domī. Ex hāc familiā mē plānē excidissee
145 intellegō.

126-130 **Menaechmus quīdam:** *A certain Menaechmus* (A man by the name of Menaechmus). **Edepol . . . nēquiter:** *By Pollux, a mean trick.*

131-135 **Atque . . . Erōtiō:** said with a wave of the hand towards Erotium's door.

136-145 **operam:** *service, favor.* **quid** = "aliquid."

arguō, -ere, -uī, -ūtum accuse, assert excidō, -ere, -cidī fall out

(Exit PENICULUS, right)

MEN. (*Resignedly*) Sī tibi displiceō, patiendum est. (*Brightening*) At placuerō huic Erōtiō, quae mē nōn exclūdet ab sē. (*Going up to EROTIIUM'S door*) Heus, ecquis est iānitor? Aperīte atque ēvocāte Erōtium ante ōstium. 150

(Enter EROTIIUM from her house.)

ER. Quis hīc mē quaerit? Mī Menaechme, cūr ante aedēs adstās? Sequere intrō.

MEN. Manē. Scīsne quid est quod ad tē veniō? Pallam istam, amābō tē, quam tibi dūdum dedī, mihi eam redde. Uxor repperit omnem rem. 155

ER. Tibi dedī equidem illam, ut ferrēs ad phrygiōnem, paulō prius, et illud spintēr, ut ad aurificem ferrēs.

MEN. (*Sputtering*) Mihi tū ut dederīs pallam et spintēr. Id numquam fēcistī. 160

ER. Tū ultrō ad mē dētulistī illam pallam. Dedistī eam dōnō mihi. Eandem nunc repositis. Tibi habētō, aufer, ūtere vel tū vel tua uxor. Tū hūc post hunc diem pedem intrō nōn ferēs. Nē frūstrā sīs. (*Slams door in his face*) 165

MEN. Heus tū. Tibi dīcō. Manē. Redī. Abiit intrō. Occlūsit aedēs. Nunc ego sum exclūsissimus. Neque domī neque apud amīcam mihi iam quidquam crēditur. Ibō et cōsulam amīcōs, quid faciendum esse cēseant. 170

(Exit MENAECHEMUS right, to forum.)

151-155 quid est quod: why it is that.

156-160 amābō tē: lit. I shall love you (please). phrygiōnem: "phrygiō, -ōnis" m. embroiderer; so named because Phrygians were skilled in the art of embroidering. dederīs: subunc. with "ut," expressing surprise, You gave me!

161-165 habētō: fut. imperative.

166-172 Neque . . . crēditur: lit. Nor is anything trusted to me, Nor am I trusted at all.

cōsulō, -ere, -sulūi, -sultum

consult, ask advice of

displiceō, -ēre, -uī, -itum w. dat.

displease

exclūsus shut out

occlūdō, -ere, -clūsī, -clūsum shut, close

reperiō, -īre, repperī, repertum find out

repositō (3) claim, demand back

PHRASES FOR ACT IV

Flāgitium hominis.

Nōn tē pudet prōdīre in cōn-
spectum meum?

Quid tandem admīsi in mē?

Mihi dedit pallam ut concin-
nandam darem.

At pol illum nōn dēridēre
potes.

Haec rēs mihi in pectore et
corde cūrae est.

Quotiēns tibi mōnstrāvī, ut
virō mōrem gerās?

Molesta est mihi quōquō
modō.

Nōvī cum Calchā illum.

Ībō adversum illī.

Nunc hanc rem gere.

Quid melius est quam ut ego
adsimulem mē īnsānīre?

Dī, vestram fidem!

Nē mē indicētis.

You disgrace of a man. You
scoundrel.

Aren't you ashamed to come
into my sight?

What wrong, may I ask,
have I done?

She gave me the robe to get
it altered.

Well, by Pollux, you cannot
laugh at him.

This troubles my heart and
soul.

How many times have I
told you to humor your
husband?

She annoys me in every
possible way.

I don't know him from
Adam.

I'll go to meet him.

Now come to the point.

Let's get down to business.

What better course than for
me to pretend to be mad?

Ye gods, I invoke your
protection. Mercy on us!
Heaven help me!

Don't tell on me. Don't
give me away.

ACTUS QUARTUS

Enter from her house MATRONA, wife of MENAECHEMUS. She is now wondering where her husband is. At the same time MENAECHEMUS S., who has missed MESSENIO, enters, left. He still carries the "palla" and the "spinter."

- MEN. S. Stultē fēcī, cum Messēniōnī marsuppiū crēdidī.
Immersit sē, crēdō, in gāneum.
- MAT. Prōvīsam, quam mox vir meus redeat domum. Sed
ecce, eum vidēō. Salva sum. Pallam refert.
- MEN. S. (*Pacing up and down*) Dēmīror, ubi nunc ambulet 5
Messēniō.
- MAT. (*Blocking his path*) Nōn tē pudet prōdire in cōn-
spectum meum, flāgitium hominis, cum istō ōrnātū?
- MEN. S. Quid est? Quae rēs tē agitat, mulier?
- MAT. Etiamne, impudēs, audēs mēcum loquī? 10
- MEN. S. Quid tandem admīsī in mē ut loquī nōn audeam?
- MAT. (*Sobbing*) Rogās mē? Ō hominis impudentem
audāciam! Mēcastor iam patrem arcessam meum,
atque eī nārrābō tua flāgitia, quae facis. (*Calling
to a slave within the house*) Ī, Deciō, quaere meum 15
patrem, ut tēcum simul veniat ad mē.
- (*Exit DECIO, right.*)
- Nōn ego ista tua flāgitia possum perpetī. Nam mē
viduam esse mālim, quam ista tua flāgitia patī.
- MEN. S. (*Bewildered*) Sānane es? Quae mea flāgitia?! 20
- MAT. (*Pointing*) Pallās atque aurum meum aufers tū
tuae uxōrī, et tuae dās amīcae. Satisne haec rēetē
fābulor?
- MEN. S. Tūne hanc pallam tibi surreptam dicere audēs,
quam mihi dedit alia mulier ut concinnandam darem? 25
- MAT. Sī mē dērīdēs, at pol illum nōn potes, meum patrem,
quī hūc advenit. Cūr nōn respicis? Nōvistīne tū
illum?

6-10 flāgitium: here in vocative.

11-15 Quid . . . mē: What wrong, may I ask, have I done? Ō hominis impu-
dentem audāciam: acc. of exclamation. Mēcastor: an oath, said to be favored
by women, May Castor help me; By Castor. "Mē Castor iuvet" was perhaps the
original form.

21-25 tuae uxōrī: dat. of separation, from your wife. concinnandam: gerundive
expressing purpose, to be altered.

agitō (1) trouble, bother
arcessō, -ere, -ivī, -itum send for
concinnō (1) fit, set right
dēmīror, -āri, -ātus sum wonder
greatly
dērīdeō, -ēre, -rīsī, -rīsum laugh at
gāneum eating-house, "dive"

immergō, -ere, -mersī, -mersum
sink, plunge
perpetior, -petī, -pessus sum endure
prōvīsō (3) go and see
pudet, ēre, -uit impers. it shames
stultē adv. foolishly
viduus widowed

- MEN. S. Nōvī cum Calchā illum. Eōdem diē illum vīdī,
30 quō tē.
- MAT. Negās nōvisse mē? Negās patrem meum?
- MEN. S. Idem hercle dīcam, sī avum tuum vīs addūcere.
(Crosses left, away from MATRONA and awaits the
arrival of MESSENIO)
- 35 (Enter SENEX, father of MATRONA.)
- SE. (Hobbling in, right) Ut aetās mea est, atque ut hōc
ūsus est factō, gradum prōferam. Prōgredi pro-
perābō. Sed haec rēs mihi in pectore et corde cūrae
est. Quid hoc est negōtī? Cūr filia sic repente mē
40 repetiit, ut ad sē irem? Sed id quidquid est, iam
sciam. Atque ecce eam ipsam ante aedēs, et eius
virum videō trīstem.
- MAT. Ībō adversum. Salvē multum, mī pater.
- SE. Salva sis. Quid tū trīstis es?
- 45 MAT. Vivere hīc nōn possum, neque dūrāre ūllō modō.
Proin tū mē hinc abdūcās.
- SE. (To audience) Ecce autem litigium. (Wagging his
finger at her, in reproof) Quotiēns mōnstrāvī tibi,
ut virō mōrem gerās? Quid ille faciat, nē id ob-
50 servēs, quō eat, quid gerat.
- MAT. At ille amat amīcam ex proximō.
- SE. (Nodding approval) Sānē sapit. Atque ob eam in-
dustriam etiam amābit amplius.
- MAT. At ille aufert mihi aurum et pallās ex arcīs domō;
55 mē dēspoliāt, mea ōrnāmenta clam ad amīcās
dēgerit.

26-30 Calchā: Calchas was the famous seer of the Greek army during the Trojan War.

36-40 Ut . . . est: lit. as is my age, i.e. as well as my age lets me. factō: abl. with "ūsus"; lit. as there is need of this action, i.e. as I must do this. Prōgredi properābō: the snail's pace of his movements, of course, contradicts the words.

41-45 Salva sis = "Salvē." ut . . . gerās: that you should humor your husband.

46-50 nē observēs = "nōlī observāre," do not watch.

51-55 ex proximō: next door. Sānē sapit: He's a clever fellow. At . . . dēgerit: Matrona in her indignation exaggerates.

arca chest
avus grandfather
dēspoliō (1) rob, despoil

dūrō (1) bear, endure
litigium dispute, quarrel
repente adv. suddenly

- SE. (*Concerned at loss of possessions*) Male facit, sī istud facit.
- MAT. Quīn, etiam nunc habet pallam, pater, et spintēr, quod ad hanc dētulerat. 60
- SE. Iam ego ex hōc sciam. (*Hobbling, left, to MEN-AECHMUS S.*) Adībō ad hominem atque adloquar. Dīc mihi istud, Menaechme, quid tū trīstis es?
- MEN. S. Quisquis es, quidquid tibi nōmen est, senex, summum Iovem deōsque dō testēs. 65
- SE. Quā dē rē?
- MEN. S. Sī ego intrā aedēs huius umquam penetrāvī pedem, omnium hominum miserōrum exoptō ut fīam miserimus.
- SE. Sānusne es? Negās tē umquam in eās aedēs pedem intulisse, ubi habitās, īnsānissime? 70
- MEN. S. Negō hercle vērō.
- SE. Iam vērō, Menaechme, satis iocātus es. Nunc hanc rem gere.
- MEN. S. Quaesō, quid mihi tēcum est? Unde aut quis tū homō es? Sānane tibi mēns est, aut adeō istī, quae molesta mihi est quōquō modō? 75
- MAT. Vidēsne tū illīus oculōs virēre? Ut viridis exoritur color ex temporibus atque fronte. Ut oculī scintillant, vidē! 80
- MEN. S. (*Decides to oblige by feigning madness*) Quid mihi melius est quam ut ego adsimulem īnsānīre, ut illōs ā mē absterream? Euhoe, euhoe, Bromie! Quō mē in silvam vēnātum vocās? (*Charging about the stage*) Apollō mihi ex ōrāculō imperat, ut ego illīus oculōs 85

61-65 dō testēs: I call as witnesses.

66-70 huius: i.e. Matrona.

76-80 quōquō modō: in every possible way. Ut: How. ex temporibus: from his temples.

81-85 Euhoe: cry of the frenzied worshippers of the wine god, Bacehus. Bromie: Bromius, epithet, used as name of Bacehus. vēnātum: supine, to hunt. Apollō: Apollo, god of light and prophecy. Menaechmus chooses two deities whose cults were noted for wild frenzy.

adeō adv. indeed, in fact
 adsimulō (1) pretend
 exoptō (1) wish earnestly

scintillō (1) flash, glitter
 vireō (2) be green
 viridis green, unnatural

exūram lampadibus ārdentibus.

MAT. Perī, mī pater! Minātur mihi oculōs exūrere. Fugiō. Amābō, adservā istum, mī pater, nē quō hinc abeat.

90 MEN. S. Multa mihi imperās, Apollō. Nunc equōs indomitōs ferōcēs mē capere iubēs, atque in currum īncendere. Iam adstītī in currum. Iam lōra teneō, iam stimulum in manū. Agite, equī. Sonitus ungulārum appāreat! (*Cavorts about the stage as if driving a four-horse chariot*)

95 SE. Mihine, equīs iūnetīs, mināris?

MEN. S. Ecce, Apollō, dēnuō mē iubēs facere impetum in eum, quī hīc stat, atque occīdere. Sed quis hic est, quī mē capillō hinc dē currū dēripit? (*Throws himself backward, as if seized by the hair, and lies still.*)

100

SE. Dī, vestram fidem! Eī repente tantus morbus incidit. Ībō atque arcessam medicum iam quam celerrimē.

(*Exit SENEX, right*)

105 MEN. S. (*Looking cautiously around*) Iamne istī abiērunt, quaesō, ex cōspectū meō? (*Moving forward, to audience*) Vōs omnēs, quaesō, sī senex revēnerit, nē mē indicētis, quā platēā hinc aufūgerim. (*Exit MENAECHEMUS S., left.*)

86-90 Fugiō: Matrona runs for refuge to her house.

96-100 Mihine . . . mināris: Senex is impressed by the realism of Sosicles as charioteer.

101-109 vestram fidem: supply "implōrō" or "obsecrō," *I implore your protection.*

aufugiō, -ere, -fūgī run away
dēnuō *adv.* again
dēripīō, -ere, -ripuī, -reptum pull
down
indomitus untamed
īncendō, -ere, -scendī, -scēnsūm
climb on

lampās, -adis *f.* torch
minor, -ārī, -ātus sum *w. dat.*
threaten
platēā street, place
reveniō, -ire, -vēnī, -ventum come
back
ungula, -ae *f.* hoof

PHRASES FOR ACT V

Quīn, eā causā tē dūcō.	But this is why I am bringing you along.
Quid stātis?	Why do you stop? Why are you just standing?
Fac ut oculī locus in capite appāreat.	Make his eye socket show in his head.
Obsecrō hercle, remitte.	For mercy's sake, let me go.
Em tibi, quia postrēmus cēdis.	That's for you, as you are last to leave.
Sī rēctē faciās, ere, mē ēmittās manū.	If you did the right thing, master, you would set me free.
Sine igitur mē esse liberum.	Let me be free, then.
Meā quidem causā, itō quō volēs.	For all I care, go where you wish.
Quīn, modo tē ēripiū.	Why, just now I rescued you.
Dēlīrāre mihi vidēris.	I think you're mad.
Nihilō magis abstulī spintēr.	None the more did I steal the bracelet. I still did not steal . . .
Uter vestrum est advectus mēcum nāvī?	Which of you two sailed with me?
Immō cdepol, mihi est nōmen.	No, by Pollux, it's my name.
Tū salvētō. Tū valē.	Good day to you. Goodbye to you.
Tē usque adhūc quaesīvī.	I have been searching for you right up to this moment.
Nōbīs clārē applaudite.	Give us your loud applause.

ACTUS QUINTUS

(Enter SENEX and MEDICUS (the doctor) accompanied by several slaves.)

ME. Quem illī morbum dīxerās? Nārrā, senex.

SE. Quīn, eā causā tē dūcō, ut id dīcās mihi, atque ut illum sānum faciās.

- ME. Perfacile id quidem est. Sānum futūrum esse illum
5 prōmittō meā fidē.
- SE. Magnā cum cūrā illum cūrārī volō. Atque ecce ipsum
 hominem.
- ME. Observēmus quam rem agat.
 (*Enter MENAECHMUS from the forum, lamenting his*
10 *misfortunes.*)
- MEN. Edepol hic diēs perversus est mihi. Quae mē clam
 ratus sum facere, ea omnia fēcit palam parasītus.
 Rogō pallam, ut referātur rūsus ad uxōrem meam.
 Erōtium ait sē mihi dedisse. Heu, edepol ego
15 homō sum miser!
- SE. (*To slaves*) Quid stātis? Quid dubitātis? (*They*
 seize MENAECHMUS.)
- MEN. Quid hoc est negōtī? Quid vultis vōs? Quid mē
 circumsistitis? Quō rapitis mē? Quō fertis mē?
20 Subvenīte, cīvēs Epidamniēnsēs, subvenīte.
 (*Enter MESSENIO, left, to escort his master, as ordered*
 in Act II.)
- MESS. Prō dī immortālēs! Obsecrō, quid ego oculis aspiciō
 meīs? Erum meum indignissimē sublimē ferunt.
25 (*Running up to the group*) Mittite istum.
- MEN. Obsecrō tē, quisquis es, operam dā mihi.
- MESS. Operam dabō et dēfendam et subveniam. Numquam
 tē patiar perīre. (*Joining the scuffle*) Mittite, mittite.
- MEN. Teneō huic oculum.
- 30 MESS. Fac, ut oculī locus in capite appāreat. (*Hitting out*
 vigorously) Vōs scelestī, vōs rapācēs, vōs praedōnēs.

11-15 **fēcit palam**: "faciō palam" = "patefaciō" reveal, make known. **Heu**: exclamation of exasperation.

21-25 **Mittite**: Let go. Messenio thinks that his master has been set upon by thieves, for when he last saw him Menaechmus was in doubtful company.

26-30 **huic oculum**: this fellow's eye.

circumsistō, -ere, -stetī surround
dubitō (1) doubt, hesitate
Epidamniēnsis of Epidamnus
perversus bad, perverse

reor, rēri, ratus sum think
sublimen adv. shoulder high
subveniō, -ire, -vēni, -ventum w. dat.
help

- SERVI PERIIMUS! Obsecrō hercle, remitte!
(*Exeunt in confusion slaves, followed by MEDICUS and SENEX.*)
- MESS. (*Still chasing them*) Agite, abīte, fugite in malam 35
crucem. (*To the last slave*) Em tibi, quia postrēmō
cēdis, hoc praemium ferēs. (*Booting him out*)
- MEN. (*Panting for breath*) At tibi dī semper, adulēscēns,
quisquis es, faciant bene.
- MESS. Ergō edepol, sī rēctē faciās, mē ēmittās manū, ere. 40
- MEN. Adulēscēns, errās. Per Iovem patrem iūrō mē
erum tuum nōn esse.
- MESS. Sine igitur mē, sī tuum servum mē negās esse, abīre
liberum.
- MEN. Meā quidem causā, liber estō, atque itō quō volēs. 45
- MESS. (*Rejoicing*) Salvē, mī patrōne. Cum tū mē liberās
sēriō, gaudeō. Nunc ibō in tabernam, ut vāsa atque
argentum tibi referam.
- MEN. (*Interested*) Adfer strēnuē. (*Exit MESSENIO, left*)
Nimia mīra mihi hodiē exorta sunt, mīris modīs. 50
Aliī mē negant esse quī sum, atque exclūdunt forās.
Hic servum meum sē esse ait. Ait sē mihi adlātūrum
cum argentō marsuppiū. Soeer et medicus mē
īnsānīre erēdunt. Nunc ibō ad amīcam Erōtium,
quamquam irāta est mihi. Sī possum, exōrābō ut 55

31-35 **Periimus**: exclamatory, *We're done for!* **Agite, abīte**: *Come, get going.*
in . . . **crucem**: idiom for *to the dickens*; lit. *to a bad cross*.

36-40 **quisquis es**: Messenio disregards this vague mode of address in his
excitement, for he is eager to claim his reward.

41-45 **Meā quidem causā**: *As far at least as I am concerned.* **estō**: fut. impera.
of "sum," *you shall be.*

46-50 **patrōne**: the relation being now "patrōnus" and "libertus," not "erus"
and "servus." **exorta sunt** = "aceidērunt."

em *interj.* there!
ēmittō manū, -ere, ēmīsī, ēmissum
set free, emancipate
nimius too much, too many

sēriō *adv.* seriously
socer, -erī m. father-in-law
strēnuē *adv.* smartly, briskly
vāsa, -ōrum n. luggage

pallam reddat, quam referam domum.

(Exit MENAECHEMUS to house of EROTIUM. Enter, left, MENAECHEMUS S. and MESSENIUS, hotly disputing.)

60 MEN. S. Tū, audāx, audēs dicere tē hodiē mē usquam con-
vēnisse, postquam imperāvī ut adversum mihi hūc
venīrēs?

MESS. Quīn, modo tē ēripuī, cum quattuor hominēs tē
65 ferēbant. Tū clāmābās deum fidem atque hominum,
eum ego accurrō tēque ēripiō vī pugnandō. Ob eam
rem, quia tē servāvī, mē amīsisitī liberum.

MEN. S. Līberum ego tē iussī abīre?!

MESS. Certō.

(Enter MENAECHEMUS, returning from the house of
EROTIUM. He has been arguing with EROTIUM and
70 the maid about the "palla", but to no avail. They
appear in the doorway as he makes his last angry
protest.)

MEN. Sī vel per oculōs iūrātis, pessimae, nihilō magis ego
hodiē abstulī pallam et spintēr.

75 MESS. Dī immortalēs, quid ego videō?!

MEN. S. Quid vidēs?

MESS. Tua est imāgō.

MEN. S. Haud meī est dissimilis.

MEN. (Recognizing MESSENIUS as his rescuer) Ō adulēs-
80 cēns, salvē, tū quī mē servāvistī, quisquis es.

MESS. Adulēscēns, quaesō hercle, dīe mihi tuum nōmen.

MEN. Mihi est Menaechmus nōmen.

MEN. S. Immō edepol mihi.

MEN. Quid ego ex tē audiō?

85 MEN. S. Hoc quod rēs est.

MESS. (Pointing to MENAECHEMUS) Nōvī equidem hunc;
erus est meus. Ego huius servus sum, sed mē

56-60 **referam**: subjunctive in a relative clause of purpose.

61-65 **clāmābās**: were appealing to. **deum** = "deōrum." **vī**: ablative singular of "vis," with vigor, mightily.

71-75 **vel**: here adverbial, even.

76-80 **meī**: genitive of "ego," with "dissimilis."

81-85 **Immō**: On the contrary.

huius esse (*Points to MENAECHMUS S.*) crēdidī.

MEN. S. Dēlīrāre mihi vidēris. Nōn meministī simul mēcum
tē hodiē exīre ex nāvī?

90

MESS. (*Pointing to MENAECHMUS S.*) Tū erus es. (*Point-
ing to MENAECHMUS*) Tū servum quaere. Tū
salvētō. Tū valē. (*Moving forward*) Dī immor-
tālēs, spem inspērātā date mihi; nam, nisi mē
animus fallit, hī sunt geminī. (*Over his shoulder*) 95
Menaechme!

MEN. and MEN. S. (*Simultaneously*) Quid vīs?

MESS. Nōn ambōs volō, sed erum. Uter vestrum est
advectus mēcum nāvī?

MEN. Nōn ego. 100

MEN. S. At ego.

MESS. Tē volō igitur. Concēde hūc.

MEN. S. Concessī. Quid est?

MESS. Hominem hominis similiōrem numquam vīdī ego
quam hic tuī est, tūque huius. 105

MEN. S. Līber estō, sī invenīs hunc meum frātre[m] esse.

MESS. (*Returning to MENAECHMUS*) Est tibi nōmen
Menaechmus?

MEN. Fateor.

MESS. Itidem tibi? 110

MEN. S. Est.

MESS. Patrem fuisse Moschum tibi ais?

MEN. Ita vērō.

MEN. S. Et mihi.

MEN. Ō salvē, inspērāte, multīs post annīs, quem cōn- 115
spicor, frāter.

MEN. S. Et tū, quem ego multīs miserīīs, labōribus usque
adhūc quacsīvī, quemque ego esse inventum gaudeō.

MESS. Nunc, spectātōrēs, valēte et nōbīs clārē applaudite.

.

91-95 salvētō: fut. imperative. vestrum: gen. of "vōs."

115-119 usque adhūc: until now. Nunc . . . applaudite: Roman comedies
usually end with a call for applause.

advehor, -vehī, -vectus sum sail
(towards)

ambō both; declined like duo

applaudō, -ere, -plausī, -plausum
strike, applaud

dēlīrō be mad
fateor, -ērī, fassus sum admit
inspērātus unhoped for
itidem adv. likewise
miseria misery, distress

WORD FORMATION – VOCABULARY BUILDING

NOUNS

1 Nouns of agency, denoting the person performing the action, are formed by adding **-tor**, **-trīx** (fem.) and **-or** to the supine stem: **victor**, **victrix** (**vincō**), **lūsor** (**lūdō**). (Many such nouns have entered English unchanged from Latin: **annotator**, **captor**, **calculator**, **auditor**, **competitor**, **conductor**, **corrector**, **creditor**). A few are formed by analogy from noun stems: **gladiātor**, **viātor**.

2 Nouns denoting the action of the verb, and sometimes the result of the action are formed with the suffixes **-dō**, **-gō**, **-iō**, **-ium**, **-men**, **-mentum**, **-mōnia**, **-mōnium**, **-or**, **-tiō** (**-siō**), **-tūra** (**-sūra**), **-tus** (**-sus**):

VERB	NOUN	VERB	NOUN	VERB	NOUN
adveniō	adventus	doleō	dolor	regō	regiō
armō	armāmentum	gaudeō	gaudium	scribō	scriptūra
cēnseō	cēnsura	obsideō	obsessiō	sentiō	sēnsus
certō	certāmen	orior	origō	testor	testimōnium
cupiō	cupidō	queror	querimōnia	vocō	vocātiō

3 Abstract nouns denoting quality or condition are formed, usually from adjective stems, with the suffixes **-ia** (**-iēs**), **-tās**, **-tia** (**-tiēs**), **-tūdō**, **-tūs**: **memoria**, **pauperiēs**, **libertās**, **amicitia**, **sēgnitiēs** (*laziness*), **fortitūdō**, **iuventus**.

When the stem ends in **o**, the stem vowel appears as **i**. But **o** after **i** often changes to **e**, as in **pietās** from **pīus**. A consonant stem often inserts **i**, as in **audācitās** from **audāx**, the stem being **audāc-**.

Abstracts in **-tās** constitute a numerous group:

ADJECTIVE	NOUN	ADJECTIVE	NOUN
adversus	adversitās	hūmānus	hūmānitās
capāx	capācitās	inānis	inānitās
celeber	celebritās	mortālis	mortālitās
benignus	benignitās	prosperus	prosperitās
dignus	dignitās	proximus	proximitās

There are several hundred such nouns in English, derived

from Latin. Some come by way of French; hence the changed spelling:

paupertās	<i>poverty</i>	bonitās	<i>bounty</i>	cīvitās	<i>city</i>
crūdēlitās	<i>cruelty</i>	bellitās	<i>beauty</i>	novellitās	<i>novelty</i>

Sometimes English has one abstract noun directly from Latin, and another through French:

	THROUGH FRENCH	DIRECTLY
lēgālītās	loyalty	legality
sēcūrītās	surety	security
rēgālītās	royalty	regality

Some have slight change in spelling, especially when English has **e** for Latin diphthong **ae**, as in *equity* from *aequus*; *longevity* from *longaevus*.

Abstract nouns which denote a quality or condition are also formed from the suffix **-ia**, substituted for the present participle ending. The English equivalents are **-ance**, **-ancy**, **-ence**, **-ency**.

VERB	LATIN NOUN	ENGLISH MEANING	DERIVATIVE
cōnstō	cōstantia	steadfastness	constancy
contineō	continentia	self-restraint	continence
decet	decentia	propriety	decency
possum	potentia	power	potency
sapiō	sapientia	wisdom	sapience
sciō	scientia	knowledge	science
sentiō	sententia	opinion	sentence

Many of these abstract nouns entered English through French; and since in French all present participles ended in **-ant**, there is considerable variation in English. We spell, e.g. *existence* and *subsistence*, but *assistance* and *resistance*, though all four are derived from **sistō**, and we have *renaissance* through French but *renascence* directly from Latin, both coming from **renāscor**.

4 Nouns denoting means or instrument are formed with the neuter suffixes **-bulum**, **-culum**, **-brum**, **-crum**, **-trum** :

stō	stabulum	sepeliō	sepulcrum
cubō	cubiculum	arō	arātrum

5 Nouns denoting group, function, or office are formed with the suffixes **-ātus**, **-ium** : **cōnsulātus**, **senātus**, **collēgium**, **sacerdōtium**, **hospitium**.

6 Diminutives are formed by adding **-culus** (-a, -um), **-lus** (-a, -um), **-ulus** (-a, -um) to noun stems. Such words are often used without regard to actual size and may express either affection or contempt. Sometimes (as in **ānulus**, **puella**) any diminutive force has been lost. Diminutives usually take the gender of the noun from which they are derived: **versiculus**, **muliercula**, **mūnusculum**, **agellus**, **fābella**, **rēgulus**, **scūtulum**.

ADJECTIVES

7 The masculine suffixes **-adēs**, **-idēs**, **-idēs** and the feminine suffixes **-ās**, **-is** form patronymies, denoting descent from a father or ancestor. They are Greek in origin and were borrowed chiefly for use in Latin poetry.

Aeneadēs, -ae m. descendant of Aeneas

Atridēs, -ae m. son of Atreus

Mygdonidēs, -ae m. son of Mygdon

In some names the patronymic force is lost and the names become personal:

Diomēdēs, -is m. **Palamēdēs**, -is m.

8 The suffixes **-lentus** (-a, -um) and **-ōsus** (-a, -um) denote supply or fullness when added to noun stems: **lūculentus**, **virulentus**, **somnolentus**.

If English borrows an adjective in **-ōsus**, our ending is **-ous** or **-ose**.

NOUN	ADJECTIVE	MEANING	DERIVATIVE
cōpia	cōpiōsus	plentiful	copious
cūra	cūriōsus	careful	curious
frūctus	frūctuōsus	fertile	fructuous
furor	furiōsus	frenzied	furious
ōtium	ōtiōsus	peaceful	otiose

9 The suffix **-tus** (-a, -um) added to noun stems means *provided with*; **stellātus**, **honestus**, **barbātus**, **cornūtus**, **fūnestus**.

10 The suffix **-ālis**, meaning *pertaining to*, is used to form adjectives from noun stems.

genus	generālis	cāsus	cāsuālis
caput	capitālis	genius	geniālis

The suffix *-ilis* is similar in meaning, but yields fewer adjectives: *anilis* (*anus* *an old woman*), *civilis*, *gentilis*, *hostilis*, *infantis*, *iuvenilis* (*iuvenālis*), *puerilis*, *servilis*, *virilis*.

11 Other suffixes which indicate belonging to or pertaining to the thing indicated by the noun are *-ānus*, *-ārius*, *-eus*, *-ēnsis*, *-iēnsis*, *-icus*, *-icius*, *-īnus*, *-ivus*, *-ius*, *-ticus*, *-ōrius*:

<i>aestivus</i>	<i>civicus</i>	<i>domesticus</i>	<i>meritōrius</i>
<i>argentārius</i>	<i>cōsulāris</i>	<i>ferreus</i>	<i>montānus</i>
<i>Athēniēnsis</i>	<i>dīvīnus</i>	<i>forēnsis</i>	<i>patricius</i>

12 Suffixes that form adjectives from adverbs are *-ernus*, *-ternus*, *-turnus*, *-tīnus*: *hodiernus*, *hesternus*, *diūturnus*.

13 Suffixes denoting an inclination or tendency to perform the action of the verb are *-āx*, *-idus*, *-ulus*, *-uus*: *pugnāx*, *cupidus*, *crēdulus*, *assiduus*.

The suffix *-āx*, added to verb stems or apparent verb stems, often denotes an excessive or faulty tendency. The English equivalent is *-acious*, derived from *-āx* + *-ōsus*.

<i>audāx</i> , <i>audeō</i>	<i>audacious</i>	<i>pugnāx</i> , <i>pugnō</i>	fond of fighting
<i>edāx</i> , <i>edō</i>	gluttonous	<i>rāpāx</i> , <i>rapiō</i>	greedy
<i>ferāx</i> , <i>ferō</i>	fertile	<i>tenāx</i> , <i>teneō</i>	grasping
<i>loquāx</i> , <i>loquor</i>	talkative	<i>vērāx</i> , <i>vērus</i>	veracious
<i>mendāx</i> , <i>mentior</i>	mendacious	<i>vorāx</i> , <i>vorō</i>	voracious

14 Suffixes denoting qualities that are usually passive are *-bilis*, *-ilis*. The suffix *-bilis*, added to the stems of verbs or their supines, forms adjectives that indicate capability or worthiness to be the object of the verb, for example *amābilis* *lovable*. It is usually passive in force (though active in such words as *stabilis*, *terribilis*): *crēdibilis*, *fallibilis*, *horribilis*, *invisibilis*.

The *-ābilis* form is particularly productive: *admīrābilis*, *culpābilis*, *formidābilis*, *innumerābilis*, *memorābilis*.

The suffix *-ilis*, added to the verb stem is similar to *-bilis* in meaning. It appears in such words as: *agilis*, *docilis*, *fragilis*, *habilis*, *missilis*, *ūtilis*.

15 Verbal suffixes that have much the same force as a present participle are *-bundus* (*tremebundus*, *tremō*) and *-cundus* (*iūcundus*, *iuvō*).

VERBS

16 Inceptives are formed by adding **-scō** to the present stem of verbs, or are derived from adjectives or nouns. They denote the beginning of an action. They are of the third conjugation; the perfect when it exists is formed by changing **-escō** to **-uī**.

caleō	calēscō	grow warm
flōreō	flōrēscō	begin to bloom
horreō	horrēscō	begin to shudder

Some verbs are inceptives in form but not in meaning because the simple verb is no longer in use: **pāscō**, **poscō**.

17 Frequentatives or Intensives are formed from the supine stem and end in **-tō** or **-sō**. Those derived from verbs of the first conjugation end in **-itō**, not **-ātō**. They denote repeated or energetic action, and belong to the first conjugation.

DOUBLE FREQUENTATIVES

currō	cursō	run about	dictō	dictitō	keep saying
dīcō	dictō	assert	cursō	cursitō	keep running about
rogō	rogitō	keep asking	veniō	ventitō	come constantly

18 Desideratives denote a desire to do something. They are formed from the supine stem. They belong to the fourth conjugation and end in **-uriō**. Only two are in common use: **ēsuriō** (**edō**) desire to eat, be hungry and **parturiō** (**pariō**) desire to bring forth, be in labor.

COMPOUND VERBS

19 A very large number of verbs are formed by prefixing a particle to the simple form of the verb.

ā, ab, abs, as, au :	abscēdō, -ere, -cessī, -cessum	<i>go away</i>
<i>separation, away, off</i>	abscīdō, -ere, -cīdī, cīsum	<i>cut off</i>
ad, ac, ap, af, ag, at,	accēdō	<i>go towards, approach</i>
an, al, ar : to, at,	accidō	<i>fall to, happen</i>
<i>towards, to oneself,</i>	accīdō	<i>cut down</i>
<i>in addition</i>	addō	
ante : before	antecēdō, anteferō, antepōnō	
circum : around	circumcīdō, -ere, -cīdī, -cīsum	<i>cut around,</i>
	circumdō, -dare, -dedī, -datum	<i>put around</i>

com, con, col, cor : <i>together, completely</i>	concidō, -ere, -cidī <i>fall together, collapse,</i> committō, collocō, corrumpō, cōgō (<i>co, agō</i>)
contrā : <i>against</i>	contrāpōnō, contrādicō
dē : <i>down, off, aside, completely</i>	dēcēdō, dēcidō, dēcidō, dēficiō <i>make away, fail, revolt</i>
dis, dir, dī, dif : <i>asunder, apart, in different directions</i>	discēdō, dirimō, differō, diripiō, dispōnō <i>arrange</i>
ē, ex, ef, ec : <i>out, to the end, thoroughly</i>	excēdō, efferō, ēdiscō <i>learn by heart</i>
in, im, il, ir : <i>in, into, on, at, over, against</i>	incēdō, incidō, incidō, inferō, ineō, immigrō, illābor <i>fall into, irrupō</i>
inter : <i>between, among, off, to pieces</i>	intercēdō, interficiō, intereō, interimō <i>destroy, kill</i>
intrō : <i>within, inside</i>	intrōdūcō, introeō, intrōspiciō
ob, oc, of, op : <i>against, towards, to meet, down, completely</i>	offendō <i>strike against, offerō, obveniō</i> <i>meet, occidō</i> <i>fall down, set,</i> occidō <i>kill</i>
per : <i>through, completely, utterly</i>	perambulō <i>walk through, percipiō</i> <i>feel through, understand, perferō, persuādeō ;</i> (<i>in bad sense in</i>) perdō <i>destroy, lose</i>
post : <i>after, behind</i>	postpōnō, postferō, posthabeō
prae : <i>before, in front, in comparison, greatly</i>	praecēdō, praecidō <i>cut short, praeiudicō,</i> praemoneō, praeparō, praecellō, be <i>distinguished, praesūmō</i>
praeter : <i>past, beyond, prō, prōd</i> (<i>before vowels</i>) : <i>forth, forwards</i>	praetereō, praeterdūcō, praeterferō prōcēdō, prōcidō <i>fall forward, prōferō,</i> prōdeō, prōsum <i>be ahead, profit,</i> prōiciō, prohibeō
re, red (<i>before vowels</i>) : <i>back, in return, again</i>	recēdō, recipiō, referō, redeō, repōnō ; reclūdō <i>open, resignō</i> <i>unseal,</i> retegō <i>uncover</i>
sē : <i>apart, aside</i>	sēcēdō <i>go aside, withdraw, sēclūdō</i> <i>shut off, separate, sēcernō</i> <i>set apart,</i> <i>distinguish, sēiungō</i> <i>disjoin, sever</i>
sub, suc, suf, sur, sup : <i>under, up from under, close to, in assistance</i>	subdūcō <i>lead up, succēdō</i> <i>move up,</i> succidō <i>fall under, succidō</i> <i>cut under,</i> sufficiō <i>put under, supply, surripiō</i> <i>snatch secretly, suppōnō</i> <i>put under, substitute,</i> sustineō

subter : *under, beneath*

super : *over, above, upon, in addition*

trāns, trā : *over, across, changing, to the end*

subterdūcō *draw from under, subterfugiō*
escape from, evade

superfluō *flow over, supervolō* (1) *fly over, superimpōnō,*

trānscurrō, trādūcō, trānsferō, trādō,
trānō or trānsnō *swim across, trānsigō*
complete, trānsfigō *thrust through*

When compounds are formed, the short *a* in verbs such as **capiō, faciō, iaciō** is weakened to *i* before a single consonant, to *e* before two consonants, e.g. **cōficiō, cōnfectum; percipiō, perceptum**; with compounds of **iaciō**, the present is often spelled **-iciō**, e.g. **dēicio, reiciō, subiciō**. Note **cōgō, dēgō** (*spend time*), **dēbeō** (*dehibeō*), **praebeō** (*praehibeō*).

Note that the dative is often used with verbs compounded with prepositions as prefixes (except for **per, praeter, trāns**) when the prefix has prepositional force. Thus **iūdicīō praeesse** *to preside over a court*; **sermōnī interesse** *to be present at a conversation*; **huic adesse** *to help this man*; **mihi obesse** *to hinder me*; **sibi prōdest** *he benefits himself*.

INFLECTIONS

DECLENSION OF NOUNS

20

FIRST DECLENSION

<i>Nom.</i>	puella	puellae	Aenēās
<i>Gen.</i>	puellae	puellārum	Aenēae
<i>Dat.</i>	puellae	puellis	Aenēae
<i>Acc.</i>	puellam	puellās	Aenēān
<i>Abl.</i>	puellā	puellis	Aenēā

Nouns of first declension are feminine, except nouns denoting males (such as **agricola, nauta, Aenēās**), which are masculine.

21

SECOND DECLENSION

	MASCULINE				NEUTER
<i>Nom.</i>	mūrus	puer	ager	vir	bellum
<i>Gen.</i>	mūrī	puerī	agrī	virī	bellī
<i>Dat.</i>	mūrō	puerō	agrō	virō	bellō

<i>Acc.</i>	mūrum	puerum	agrum	virum	bellum
<i>Abl.</i>	mūrō	puerō	agrō	virō	bellō
<i>Nom.</i>	mūrī	puerī	agrī	virī	bella
<i>Gen.</i>	mūrōrum	puerōrum	agrōrum	virōrum	bellōrum
<i>Dat.</i>	mūrīs	puerīs	agrīs	virīs	bellīs
<i>Acc.</i>	mūrōs	puerōs	agrōs	virōs	bella
<i>Abl.</i>	mūrīs	puerīs	agrīs	virīs	bellīs

The vocative singular of second declension masculine nouns in **-us** ends in **-e**: **mūre**. The vocative singular of **filius** and of proper names in **-ius** ends in **-ī**: **fili**, **Accī**. The genitive plural in **-um** may replace **-ōrum**.

22

THIRD DECLENSION

MASCULINE AND FEMININE

NEUTER

<i>Nom.</i>	mīles	legiō	corpus	flūmen
<i>Gen.</i>	mīlitis	legiōnis	corporis	flūminis
<i>Dat.</i>	mīlitī	legiōnī	corpori	flūminī
<i>Acc.</i>	mīlitem	legiōnem	corpus	flūmen
<i>Abl.</i>	mīlite	legiōne	corpore	flūmine
<i>Nom.</i>	mīlitēs	legiōnēs	corpora	flūmina
<i>Gen.</i>	mīlitum	legiōnum	corporum	flūminum
<i>Dat.</i>	mīlitibus	legiōnibus	corporibus	flūminibus
<i>Acc.</i>	mīlitēs	legiōnēs	corpora	flūmina
<i>Abl.</i>	mīlitibus	legiōnibus	corporibus	flūminibus

23

I-STEMS OF THE THIRD DECLENSION

MASCULINE AND FEMININE

<i>Nom.</i>	hostis	nāvis	turris	caedēs	mōns
<i>Gen.</i>	hostis	nāvis	turris	caedis	montis
<i>Dat.</i>	hostī	nāvī	turri	caedī	montī
<i>Acc.</i>	hostem	nāvem	turrim	caedem	montem
<i>Abl.</i>	hoste	nāve(-ī)	turri	caede	monte
<i>Nom.</i>	hostēs	nāvēs	turrēs	caedēs	montēs
<i>Gen.</i>	hostium	nāvium	turrium	caedium	montium
<i>Dat.</i>	hostibus	nāvibus	turribus	caedibus	montibus
<i>Acc.</i>	hostēs(-īs)	nāvēs(-īs)	turrēs(-īs)	caedēs(-īs)	montēs(-īs)
<i>Abl.</i>	hostibus	nāvibus	turribus	caedibus	montibus

NEUTER

<i>Nom.</i>	sedīle	animal
<i>Gen.</i>	sedīlis	animālis
<i>Dat.</i>	sedīli	animālī
<i>Acc.</i>	sedīle	animal
<i>Abl.</i>	sedīli	animālī
<i>Nom.</i>	sedīlia	animālia
<i>Gen.</i>	sedīlium	animālium
<i>Dat.</i>	sedīlibus	animālibus
<i>Acc.</i>	sedīlia	animālia
<i>Abl.</i>	sedīlibus	animālibus

24

IRREGULAR NOUNS

<i>Nom.</i>	vīs, f.	bōs	Iuppiter
<i>Gen.</i>	vīs	bovis	Iovis
<i>Dat.</i>	vī	bovī	Iovī
<i>Acc.</i>	vim	bovem	Iovem
<i>Abl.</i>	vī	bove	Iove
<i>Nom.</i>	vīrēs	bovēs	
<i>Gen.</i>	vīrium	bovum, boum	
<i>Dat.</i>	vīribus	bōbus, būbus	
<i>Acc.</i>	vīrēs (-is)	bovēs	
<i>Abl.</i>	vīribus	bōbus, būbus	

25

FOURTH DECLENSION

	MASCULINE	NEUTER	
<i>Nom.</i>	exercitus	cornū	domus
<i>Gen.</i>	exercitūs	cornūs	domūs
<i>Dat.</i>	exercituī	cornū	domuī, domō
<i>Acc.</i>	exercitum	cornū	domum
<i>Abl.</i>	exercitū	cornū	domō (domū, rarely)
<i>Nom.</i>	exercitūs	cornua	domūs
<i>Gen.</i>	exercituum	cornuum	domuum, domōrum
<i>Dat.</i>	exercitibus	cornibus	domibus
<i>Acc.</i>	exercitūs	cornua	domōs, domūs
<i>Abl.</i>	exercitibus	cornibus	domibus

Domus, manus, quercus, tribus and nouns denoting females (**anus** and **nurus**) are feminine.

	SINGULAR		PLURAL	
<i>Nom.</i>	diēs	rēs	diēs	rēs
<i>Gen.</i>	diēi	reī	diērum	rērum
<i>Dat.</i>	diēi	reī	diēbus	rēbus
<i>Acc.</i>	diem	rem	diēs	rēs
<i>Abl.</i>	diē	rē	diēbus	rēbus

Fifth declension nouns are feminine, except **diēs** (which is common in the singular and masculine in the plural) and **meridiēs**, which is masculine.

DECLENSION OF ADJECTIVES

27

FIRST AND SECOND DECLENSIONS

	SINGULAR			PLURAL		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
<i>Nom.</i>	altus	alta	altum	altī	altae	alta
<i>Gen.</i>	altī	altae	altī	altōrum	altārum	altōrum
<i>Dat.</i>	altō	altae	altō	altīs	altīs	altīs
<i>Acc.</i>	altum	altam	altum	altōs	altās	alta
<i>Abl.</i>	altō	altā	altō	altīs	altīs	altīs

The vocative singular of second declension masculine adjectives in **-us** ends in **-e**: **alte**.

ADJECTIVES IN -er WHICH KEEP THE -e

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
<i>Nom.</i>	līber	lībera	līberum	līberī	līberae	lībera
<i>Gen.</i>	līberī	līberae	līberī	līberōrum	līberārum	līberōrum
<i>Dat.</i>	līberō	līberae	līberō	līberīs	līberīs	līberīs
<i>Acc.</i>	līberum	līberam	līberum	līberōs	līberās	lībera
<i>Abl.</i>	līberō	līberā	līberō	līberīs	līberīs	līberīs

ADJECTIVES IN -er WHICH DROP THE -e

	MASC.	FEM.	NEUT.
<i>Nom.</i>	pulcher	pulchra	pulchrum
<i>Gen.</i>	pulchrī	pulchrae	pulchrī
<i>Dat.</i>	pulchrō	pulchrae	pulchrō
<i>Acc.</i>	pulchrum	pulchram	pulchrum
<i>Abl.</i>	pulchrō	pulchrā	pulchrō

<i>Nom.</i>	pulchrī	pulchrae	pulchra
<i>Gen.</i>	pulchrōrum	pulchrārum	pulchrōrum
<i>Dat.</i>	pulchrīs	pulchrīs	pulchrīs
<i>Acc.</i>	pulchrōs	pulchrās	pulchra
<i>Abl.</i>	pulchrīs	pulchrīs	pulchrīs

28	ūnus, ūna, ūnum <i>one</i>	uter, utra, utrum <i>which (of two)?</i>
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	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
<i>Nom.</i>	ūnus	ūna	ūnum	uter	utra	utrum
<i>Gen.</i>	ūnīus	ūnīus	ūnīus	utrius	utrius	utrius
<i>Dat.</i>	ūnī	ūnī	ūnī	utrī	utrī	utrī
<i>Acc.</i>	ūnum	ūnam	ūnum	utrum	utram	utrum
<i>Abl.</i>	ūnō	ūnā	ūnō	utrō	utrā	utrō

alius, alia, aliud <i>another</i>	alter, altera, alterum <i>the other (of two)</i>
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	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
<i>Nom.</i>	alius	alia	aliud	alter	altera	alterum
<i>Gen.</i>	aliūs	aliūs	aliūs	alterius	alterius	alterius
<i>Dat.</i>	aliī	aliī	aliī	alterī	alterī	alterī
<i>Acc.</i>	alium	aliām	aliud	alterum	alteram	alterum
<i>Abl.</i>	aliō	aliā	aliō	alterō	alterā	alterō

Ūllus, nūllus, sōlus, tōtus are declined like ūnus; neuter is declined like *uter*; the genitive of *alter* has a short *i*.

29 ADJECTIVES OF THE THIRD DECLENSION

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
<i>Nom.</i>	ācer	ācris	ācre	fortis	fortis	forte
<i>Gen.</i>	ācris	ācris	ācris	fortis	fortis	fortis
<i>Dat.</i>	ācrī	ācrī	ācrī	fortī	fortī	fortī
<i>Acc.</i>	ācrem	ācrem	ācre	fortem	fortem	forte
<i>Abl.</i>	ācrī	ācrī	ācrī	fortī	fortī	fortī
<i>Nom.</i>	ācrēs	ācrēs	ācria	fortēs	fortēs	fortia
<i>Gen.</i>	ācrium	ācrium	ācrium	fortium	fortium	fortium
<i>Dat.</i>	ācribus	ācribus	ācribus	fortibus	fortibus	fortibus
<i>Acc.</i>	ācrēs (-īs)	ācrēs (-īs)	ācria	fortēs (-īs)	fortēs (-īs)	fortia
<i>Abl.</i>	ācribus	ācribus	ācribus	fortibus	fortibus	fortibus

SINGULAR

PLURAL

<i>Nom.</i>	audāx	audāx	audācēs	audācia
<i>Gen.</i>	audācis	audācis	audācium	audācium
<i>Dat.</i>	audācī	audācī	audācibus	audācibus
<i>Acc.</i>	audācem	audāx	audācēs (-is)	audācia
<i>Abl.</i>	audācī	audācī	audācibus	audācibus

30 A few adjectives of the third declension are declined with consonant stem endings, as **vetus, veteris, old.**

MASC. AND FEM.

NEUT.

MASC. AND FEM.

NEUT.

SINGULAR

PLURAL

<i>Nom.</i>	vetus	vetus	veterēs	vetera
<i>Gen.</i>	veteris	veteris	veterum	veterum
<i>Dat.</i>	veterī	veterī	veteribus	veteribus
<i>Acc.</i>	veterem	vetus	veterēs	vetera
<i>Abl.</i>	vetere	vetere	veteribus	veteribus

31

COMPARISON OF ADJECTIVES

POSITIVE	COMPARATIVE	SUPERLATIVE
altus	altior	altissimus
fortis	fortior	fortissimus
miser	miserior	miserrimus
acer	ācrior	ācerrimus
facilis	facilior	facillimus
bonus	melior	optimus
malus	peior	pessimus
magnus	maior	maximus
parvus	minor	minimus
multus	plūs	plūrimus
multi	plūrēs	plūrimī
exterus	exterior	extrēmus, extimus
inferus	inferior	infimus, imus
posterus	posterior	postrēmus, postumus
superus	superior	suprēmus, summus
	interior	intimus
	ulterior	ultimus
	prior	prīmus
	propior	proximus
novus		novissimus
idōneus	magis idōneus	maximē idōneus

	MASC. & FEM.	NEUT.	MASC. & FEM.	NEUT.
<i>Nom.</i>	fortior	fortius	minor	minus
<i>Gen.</i>	fortiōris	fortiōris	minōris	minōris
<i>Dat.</i>	fortiōrī	fortiōrī	minōrī	minōrī
<i>Acc.</i>	fortiōrem	fortius	minōrem	minus
<i>Abl.</i>	fortiōre	fortiōre	minōre	minōre
<i>Nom.</i>	fortiōrēs	fortiōra	minōrēs	minōra
<i>Gen.</i>	fortiōrum	fortiōrum	minōrum	minōrum
<i>Dat.</i>	fortiōribus	fortiōribus	minōribus	minōribus
<i>Acc.</i>	fortiōrēs	fortiōra	minōrēs	minōra
<i>Abl.</i>	fortiōribus	fortiōribus	minōribus	minōribus
		MASC. & FEM.	NEUT.	
<i>Nom.</i>		plūrēs	plūra	
<i>Gen.</i>		plūrium	plūrium	
<i>Dat.</i>		plūribus	plūribus	
<i>Acc.</i>		plūrēs	plūra	
<i>Abl.</i>		plūribus	plūribus	

33

PRESENT PARTICIPLE ACTIVE

	MASC. & FEM.	NEUT.	MASC. & FEM.	NEUT.
	SINGULAR		PLURAL	
<i>Nom.</i>	portāns	portāns	portantēs	portantia
<i>Gen.</i>	portantis	portantis	portantium	portantium
<i>Dat.</i>	portantī	portantī	portantibus	portantibus
<i>Acc.</i>	portantem	portāns	portantēs	portantia
<i>Abl.</i>	portante	portante	portantibus	portantibus

Participles used as adjectives have -ī in the ablative singular.

34

COMPARISON OF ADVERBS

POSITIVE	COMPARATIVE	SUPERLATIVE
lātē	lātius	lātissimē
liberē	liberius	liberrimē
aegrē	aegrius	aegerrimē
fortiter	fortius	fortissimē
ācriter	ācrius	ācerrimē
audācter	audācius	audācissimē
bene	melius	optimē

male	peius	pessimē
diū	diūtius	diūtissimē
facile	facilius	facillimē
magnopere	magis	maximē
multum	plūs	plūrimum
parum	minus	minimē
prope	propius	proximē
saepe	saepius	saepissimē

CARDINAL NUMERALS

I.	ūnus, -a, -um
II.	duo, -ae, -o
III.	trēs, tria
IV.	quattuor
V.	quīque
VI.	sex
VII.	septem
VIII.	octō
IX.	novem
X.	decem
XI.	ūndecim
XII.	duodecim
XIII.	tredecim
XIV.	quattuordecim
XV.	quīndecim
XVI.	sēdecim
XVII.	septendecim
XVIII.	duodēvigintī
XIX.	ūndēvigintī
XX.	vīgintī
XXI.	vīgintī ūnus
XXVIII.	duodētrīgintā
XXIX.	ūndētrīgintā
XXX.	trīgintā
XL.	quadrāgintā
L.	quīnquāgintā
LX.	sexāgintā
LXX.	septuāgintā
LXXX.	octōgintā
XC.	nōnāgintā
C.	centum

ORDINAL NUMERALS

prīmus, -a, -um
secundus
tertius
quārtus
quīntus
sextus
septimus
octāvus
nōnus
decimus
ūndecimus
duodecimus
tertius decimus
quārtus decimus
quīntus decimus
sextus decimus
septimus decimus
duodēvicēsīmus
ūndēvicēsīmus
vicēsīmus
vicēsīmus prīmus
duodētricēsīmus
ūndētricēsīmus
tricēsīmus
quadrāgēsīmus
quīnquāgēsīmus
sexāgēsīmus
septuāgēsīmus
octōgēsīmus
nōnāgēsīmus
centēsīmus

CI.	centum ūnus	centēsīmus prīmus
CC.	ducentī, -ae, -a	ducentēsīmus
CCC.	trecentī, -ae, -a	trecentēsīmus
CCCC.	quadrīgentī, -ae, -a	quadrīgentēsīmus
D.	quīngentī, -ae, -a	quīngentēsīmus
DC.	sescentī, -ae, -a	sescentēsīmus
DCC.	septīngentī, -ae, -a	septīngentēsīmus
DCCC.	octīngentī, -ae, -a	octīngentēsīmus
DCCCC.	nōngentī, -ae, -a	nōngentēsīmus
M.	mille	millēsīmus
MM.	duo mīlia	bis millēsīmus

DECLENSION OF NUMERALS

	MASC.	FEM.	NEUT.
<i>Nom.</i>	ūnus	ūna	ūnum
<i>Gen.</i>	ūnīus	ūnīus	ūnīus
<i>Dat.</i>	ūnī	ūnī	ūnī
<i>Acc.</i>	ūnum	ūnam	ūnum
<i>Abl.</i>	ūnō	ūnā	ūnō

The plural of **ūnus** is used occasionally in the sense of *alone*. It is declined like the plural of **altus**, -a, -um.

	MASC.	FEM.	NEUT.
<i>Nom.</i>	duo	duae	duo
<i>Gen.</i>	duōrum	duārum	duōrum
<i>Dat.</i>	duōbus	duābus	duōbus
<i>Acc.</i>	duōs, duo	duās	duo
<i>Abl.</i>	duōbus	duābus	duōbus

	MASC. & FEM.	NEUT.
<i>Nom.</i>	trēs	tria
<i>Gen.</i>	trīum	trīum
<i>Dat.</i>	tribus	tribus
<i>Acc.</i>	trēs	tria
<i>Abl.</i>	tribus	tribus

Mīlia, *thousands*, is a neuter plural noun.

<i>Nom.</i>	mīlia
<i>Gen.</i>	mīlium
<i>Dat.</i>	mīlibus
<i>Acc.</i>	mīlia
<i>Abl.</i>	mīlibus

DECLENSION OF PRONOUNS

37

PERSONAL AND REFLEXIVE PRONOUNS

	FIRST PERSON	SECOND PERSON	REFLEXIVE OF THE THIRD PERSON
	<i>ego, I</i>	<i>tū, you</i>	<i>suī, of himself, etc.</i>
<i>Nom.</i>	<i>ego</i>	<i>tū</i>	
<i>Gen.</i>	<i>meī</i>	<i>tuī</i>	<i>suī</i>
<i>Dat.</i>	<i>mihi</i>	<i>tibi</i>	<i>sibi</i>
<i>Acc.</i>	<i>mē</i>	<i>tē</i>	<i>sē, sēsē</i>
<i>Abl.</i>	<i>mē</i>	<i>tē</i>	<i>sē, sēsē</i>
<i>Voc.</i>	<i>mihi (mī)</i>	<i>tū</i>	
<i>Nom.</i>	<i>nōs</i>	<i>vōs</i>	
<i>Gen.</i>	<i>nostrum, nostrī</i>	<i>vestrum, vestrī</i>	<i>suī</i>
<i>Dat.</i>	<i>nōbīs</i>	<i>vōbīs</i>	<i>sibi</i>
<i>Acc.</i>	<i>nōs</i>	<i>vōs</i>	<i>sē, sēsē</i>
<i>Abl.</i>	<i>nōbīs</i>	<i>vōbīs</i>	<i>sē, sēsē</i>
<i>Voc.</i>		<i>vōs</i>	

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DEMONSTRATIVE PRONOUNS

	<i>hic, this</i>			<i>ille, that</i>		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
<i>Nom.</i>	<i>hic</i>	<i>haec</i>	<i>hoc</i>	<i>ille</i>	<i>illa</i>	<i>illud</i>
<i>Gen.</i>	<i>huius</i>	<i>huius</i>	<i>huius</i>	<i>illius</i>	<i>illius</i>	<i>illius</i>
<i>Dat.</i>	<i>huic</i>	<i>huic</i>	<i>huic</i>	<i>illī</i>	<i>illī</i>	<i>illī</i>
<i>Acc.</i>	<i>hunc</i>	<i>hanc</i>	<i>hoc</i>	<i>illum</i>	<i>illam</i>	<i>illud</i>
<i>Abl.</i>	<i>hōc</i>	<i>hāc</i>	<i>hōc</i>	<i>illō</i>	<i>illā</i>	<i>illō</i>
<i>Nom.</i>	<i>hī</i>	<i>hae</i>	<i>haec</i>	<i>illī</i>	<i>illae</i>	<i>illa</i>
<i>Gen.</i>	<i>hōrum</i>	<i>hārum</i>	<i>hōrum</i>	<i>illōrum</i>	<i>illārum</i>	<i>illōrum</i>
<i>Dat.</i>	<i>hīs</i>	<i>hīs</i>	<i>hīs</i>	<i>illīs</i>	<i>illīs</i>	<i>illīs</i>
<i>Acc.</i>	<i>hōs</i>	<i>hās</i>	<i>haec</i>	<i>illōs</i>	<i>illās</i>	<i>illa</i>
<i>Abl.</i>	<i>hīs</i>	<i>hīs</i>	<i>hīs</i>	<i>illīs</i>	<i>illīs</i>	<i>illīs</i>

is, this, that; he, she, it

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
<i>Nom.</i>	<i>is</i>	<i>ea</i>	<i>id</i>	<i>eī, iī</i>	<i>eae</i>	<i>ea</i>
<i>Gen.</i>	<i>eius</i>	<i>eius</i>	<i>eius</i>	<i>eōrum</i>	<i>eārum</i>	<i>eōrum</i>
<i>Dat.</i>	<i>eī</i>	<i>eī</i>	<i>eī</i>	<i>eīs, iīs</i>	<i>eīs, iīs</i>	<i>eīs, iīs</i>
<i>Acc.</i>	<i>eum</i>	<i>eam</i>	<i>id</i>	<i>eōs</i>	<i>eās</i>	<i>ea</i>
<i>Abl.</i>	<i>eō</i>	<i>eā</i>	<i>eō</i>	<i>eīs, iīs</i>	<i>eīs, iīs</i>	<i>eīs, iīs</i>

idem, the same

	MASC.	FEM.	NEUT.
<i>Nom.</i>	<i>idem</i>	<i>eadem</i>	<i>idem</i>
<i>Gen.</i>	<i>eiusdem</i>	<i>eiusdem</i>	<i>eiusdem</i>
<i>Dat.</i>	<i>eidem</i>	<i>eidem</i>	<i>eidem</i>
<i>Acc.</i>	<i>eundem</i>	<i>eandem</i>	<i>idem</i>
<i>Abl.</i>	<i>eōdem</i>	<i>eādem</i>	<i>eōdem</i>
<i>Nom.</i>	<i>eīdem</i>	<i>eaedem</i>	<i>eadem</i>
<i>Gen.</i>	<i>eōrundem</i>	<i>eārundem</i>	<i>eōrundem</i>
<i>Dat.</i>	<i>eīdem</i>	<i>eīdem</i>	<i>eīdem</i>
<i>Acc.</i>	<i>eōsdem</i>	<i>eāsdem</i>	<i>eadem</i>
<i>Abl.</i>	<i>eīdem</i>	<i>eīdem</i>	<i>eīdem</i>

39

EMPHATIC PRONOUN

ipse, self

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
<i>Nom.</i>	<i>ipse</i>	<i>ipsa</i>	<i>ipsum</i>	<i>ipsī</i>	<i>ipsae</i>	<i>ipsa</i>
<i>Gen.</i>	<i>ipsīus</i>	<i>ipsīus</i>	<i>ipsīus</i>	<i>ipsōrum</i>	<i>ipsārum</i>	<i>ipsōrum</i>
<i>Dat.</i>	<i>ipsī</i>	<i>ipsī</i>	<i>ipsī</i>	<i>ipsis</i>	<i>ipsis</i>	<i>ipsis</i>
<i>Acc.</i>	<i>ipsum</i>	<i>ipsam</i>	<i>ipsum</i>	<i>ipsōs</i>	<i>ipsās</i>	<i>ipsa</i>
<i>Abl.</i>	<i>ipsō</i>	<i>ipsā</i>	<i>ipsō</i>	<i>ipsis</i>	<i>ipsis</i>	<i>ipsis</i>

40

RELATIVE PRONOUN

quī, who, which, that

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
<i>Nom.</i>	<i>quī</i>	<i>quae</i>	<i>quod</i>	<i>quī</i>	<i>quae</i>	<i>quae</i>
<i>Gen.</i>	<i>cuius</i>	<i>cuius</i>	<i>cuius</i>	<i>quōrum</i>	<i>quārum</i>	<i>quōrum</i>
<i>Dat.</i>	<i>cui</i>	<i>cui</i>	<i>cui</i>	<i>quibus</i>	<i>quibus</i>	<i>quibus</i>
<i>Acc.</i>	<i>quem</i>	<i>quam</i>	<i>quod</i>	<i>quōs</i>	<i>quās</i>	<i>quae</i>
<i>Abl.</i>	<i>quō</i>	<i>quā</i>	<i>quō</i>	<i>quibus</i>	<i>quibus</i>	<i>quibus</i>

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INTERROGATIVE PRONOUN

quis? who?

	MASC. & FEM.	NEUT.	MASC.	FEM.	NEUT.
<i>Nom.</i>	<i>quis</i>	<i>quid</i>	<i>quī</i>	<i>quae</i>	<i>quae</i>
<i>Gen.</i>	<i>cuius</i>	<i>cuius</i>	<i>quōrum</i>	<i>quārum</i>	<i>quōrum</i>
<i>Dat.</i>	<i>cui</i>	<i>cui</i>	<i>quibus</i>	<i>quibus</i>	<i>quibus</i>
<i>Acc.</i>	<i>quem</i>	<i>quid</i>	<i>quōs</i>	<i>quās</i>	<i>quae</i>
<i>Abl.</i>	<i>quō</i>	<i>quō</i>	<i>quibus</i>	<i>quibus</i>	<i>quibus</i>

quī? what?

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
<i>Nom.</i>	quī	quae	quod	quī	quae	quae
<i>Gen.</i>	cuius	cuius	cuius	quōrum	quārum	quōrum
<i>Dat.</i>	cui	cui	cui	quibus	quibus	quibus
<i>Acc.</i>	quem	quam	quod	quōs	quās	quae
<i>Abl.</i>	quō	quā	quō	quibus	quibus	quibus

INDEFINITE PRONOUNS AND ADJECTIVES

43

quis, anyone

	MASC. & FEM.	NEUT.	MASC.	FEM.	NEUT.
<i>Nom.</i>	quis	quid	quī	quae	qua (quae)
<i>Gen.</i>	cuius	cuius	quōrum	quārum	quōrum
<i>Dat.</i>	cui	cui	quibus	quibus	quibus
<i>Acc.</i>	quem	quid	quōs	quās	qua (quae)
<i>Abl.</i>	quō	quō	quibus	quibus	quibus

44

quī, any (adj.)

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
<i>Nom.</i>	quī	qua (quae)	quod	quī	quae	qua (quae)
<i>Gen.</i>	cuius	cuius	cuius	quōrum	quārum	quōrum
<i>Dat.</i>	cui	cui	cui	quibus	quibus	quibus
<i>Acc.</i>	quem	quam	quod	quōs	quās	qua (quae)
<i>Abl.</i>	quō	quā	quō	quibus	quibus	quibus

45 Some of the important compounds of *quis* and *quī* are:

PRONOUNS

ADJECTIVES

MASC. & FEM.	NEUT.	MASC.	FEM.	NEUT.
aliquis	aliquid	aliquī	aliqua	aliquod
quisquam	quidquam			
quisque	quidque	quisque	quaeque	quodque
quidam <i>m.</i> , quaedam <i>f.</i>	quiddam	quīdam	quaedam	quoddam

In the above compounds, only the pronominal or adjectival part is declined. A few additional points should be noted. *Aliquī* has *aliqua* in the feminine nominative singular and in the neuter nominative and accusative plural. *Quisquam* is not used in the plural. *Quisque* has *quaeque* in the feminine nominative singular and in the neuter nominative and accusa-

tive plural. **Quīdam** has **quaedam** in the feminine nominative singular and in the neuter nominative and accusative plural; **quendam**, **quandam** in the masculine and feminine accusative singular, and **quōrundam**, **quārundam** in the genitive plural, the *m* being assimilated to *n* before *d*.

46 **quidam, one, a certain**

<i>Nom.</i>	quīdam	quaedam	quiddam, quoddam
<i>Gen.</i>	cuiusdam	cuiusdam	cuiusdam
<i>Dat.</i>	cuidam	cuidam	cuidam
<i>Acc.</i>	quendam	quandam	quiddam, quoddam
<i>Abl.</i>	quōdam	quādam	quōdam
<i>Nom.</i>	quīdam	quaedam	quaedam
<i>Gen.</i>	quōrundam	quārundam	quōrundam
<i>Dat.</i>	quibusdam	quibusdam	quibusdam
<i>Acc.</i>	quōsdam	quāsdam	quaedam
<i>Abl.</i>	quibusdam	quibusdam	quibusdam

47 **nēmō, no one, nobody**

<i>Nom.</i>	nēmō
<i>Gen.</i>	nūllius
<i>Dat.</i>	nēmini or nūllī
<i>Acc.</i>	nēminem
<i>Abl.</i>	nūllō

SUMMARY OF VERBS

48 **PRESENT INFINITIVE ACTIVE**

1ST CONJ.	2ND CONJ.	3RD CONJ.	3RD CONJ. -iō	4TH CONJ.
portāre	movēre	dūcere	capere	audīre

49 **PRESENT INDICATIVE ACTIVE**

<i>I carry,</i> <i>I am carrying</i>	<i>I move,</i> <i>I am moving</i>	<i>I lead,</i> <i>I am leading</i>	<i>I catch,</i> <i>I am catching</i>	<i>I hear,</i> <i>I am hearing</i>
portō	moveō	dūcō	capiō	audiō
portās	movēs	dūcis	capis	audīs
portat	movet	dūcit	capit	audit
portāmus	movēmus	dūcimus	capimus	audīmus
portātis	movētis	dūcitis	capitis	audītis
portant	movent	dūcunt	capiunt	audiunt

50

PRESENT INDICATIVE PASSIVE

<i>I am (being) carried</i>	<i>I am (being) moved</i>	<i>I am (being) led</i>	<i>I am (being) caught</i>	<i>I am (being) heard</i>
portor	moveor	dūcor	capior	audior
portāris	movēris	dūceris	caperis	audiris
(-re)	(-re)	(-re)	(-re)	(-re)
portātur	movētur	dūcitur	capitur	auditur
portāmur	movēmur	dūcimur	capimur	audimur
portāmini	movēmini	dūcimini	capimini	audimini
portantur	moventur	dūcuntur	capiuntur	audiuntur

51

IMPERFECT INDICATIVE ACTIVE

<i>I was carrying</i>	<i>I was moving</i>	<i>I was leading</i>	<i>I was catching</i>	<i>I was hearing</i>
portābam	movēbam	dūcēbam	capiēbam	audiēbam
portābās	movēbās	dūcēbās	capiēbās	audiēbās
portābat	movēbat	dūcēbat	capiēbat	audiēbat
portābāmus	movēbāmus	dūcēbāmus	capiēbāmus	audiēbāmus
portābātis	movēbātis	dūcēbātis	capiēbātis	audiēbātis
portābant	movēbant	dūcēbant	capiēbant	audiēbant

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IMPERFECT INDICATIVE PASSIVE

<i>I was being carried</i>	<i>I was being moved</i>	<i>I was being led</i>	<i>I was being caught</i>	<i>I was being heard</i>
portābar	movēbar	dūcēbar	capiēbar	audiēbar
portābāris	movēbāris	dūcēbāris	capiēbāris	audiēbāris
(-re)	(-re)	(-re)	(-re)	(-re)
portābātur	movēbātur	dūcēbātur	capiēbātur	audiēbātur
portābāmur	movēbāmur	dūcēbāmur	capiēbāmur	audiēbāmur
portābāmini	movēbāmini	dūcēbāmini	capiēbāmini	audiēbāmini
portābantur	movēbantur	dūcēbantur	capiēbantur	audiēbantur

53

FUTURE INDICATIVE ACTIVE

<i>I shall carry</i>	<i>I shall move</i>	<i>I shall lead</i>	<i>I shall catch</i>	<i>I shall hear</i>
portābō	movēbō	dūcam	capiam	audiam
portābis	movēbis	dūcēs	capies	audies
portābit	movēbit	dūcet	capiet	audiet
portābimus	movēbimus	dūcēmus	capiemus	audiemus
portābitis	movēbitis	dūcētis	capietis	audietis
portābunt	movēbunt	dūcent	capient	audient

<i>I shall be carried</i>	<i>I shall be moved</i>	<i>I shall be led</i>	<i>I shall be caught</i>	<i>I shall be heard</i>
portābor	movēbor	dūcar	capiar	audiar
portāberis	movēberis	dūcēris	capiēris	audiēris
(-re)	(-re)	(-re)	(-re)	(-re)
portābitur	movēbitur	dūcētur	capiētur	audiētur
portābimur	movēbimur	dūcēmur	capiēmur	audiēmur
portābiminī	movēbiminī	dūcēminī	capiēminī	audiēminī
portābuntur	movēbuntur	dūcentur	capientur	audientur

<i>I have carried, I carried</i>	<i>I have moved, I moved</i>	<i>I have led, I led</i>	<i>I have caught, I caught</i>	<i>I have heard, I heard</i>
portāvi	mōvi	dūxi	cēpi	audīvi
portāvistī	mōvistī	dūxistī	cēpistī	audīvistī
portāvit	mōvit	dūxit	cēpit	audīvit
portāvimus	mōvimus	dūximus	cēpimus	audīvimus
portāvistis	mōvistis	dūxistis	cēpistis	audīvistis
portāvērunt	mōvērunt	dūxērunt	cēpērunt	audīvērunt
(portāvēre)	(mōvēre)	(dūxēre)	(cēpēre)	(audīvēre)

<i>I have been carried, I was carried</i>	<i>I have been moved, I was moved</i>	<i>I have been led, I was led</i>
portātus { sum es est	mōtus { sum es est	ductus { sum es est
portātī { sumus estis sunt	mōtī { sumus estis sunt	ductī { sumus estis sunt
<i>I have been caught, I was caught</i>	<i>I have been heard, I was heard</i>	
captus { sum es est	captī { sumus estis sunt	audītus { sum es est
		audītī { sumus estis sunt

<i>I had carried</i>	<i>I had moved</i>	<i>I had led</i>	<i>I had caught</i>	<i>I had heard</i>
portāveram	mōveram	dūxeram	cēperam	audīveram
portāverās	mōverās	dūxerās	cēperās	audīverās
portāverat	mōverat	dūxerat	cēperat	audīverat

portāverāmus	mōverāmus	dūxerāmus	cēperāmus	audiverāmus
portāverātis	mōverātis	dūxerātis	cēperātis	audiverātis
portāverant	mōverant	dūxerant	cēperant	audiverant

58

PLUPERFECT INDICATIVE PASSIVE

<i>I had been carried</i>	<i>I had been moved</i>	<i>I had been led</i>
portātus { eram erās erat	mōtus { eram erās erat	ductus { eram erās erat
portāti { erāmus erātis erant	mōti { erāmus erātis erant	ducti { erāmus erātis erant
<i>I had been caught</i>	<i>I had been heard</i>	
captus { eram erās erat	capti { erāmus erātis erant	auditus { eram erās erat
		auditi { erāmus erātis erant

59

FUTURE PERFECT INDICATIVE ACTIVE

<i>I shall have carried</i>	<i>I shall have moved</i>	<i>I shall have led</i>	<i>I shall have caught</i>	<i>I shall have heard</i>
portāverō	mōverō	dūxerō	cēperō	audiverō
portāveris	mōveris	dūxeris	cēperis	audiveris
portāverit	mōverit	dūxerit	cēperit	audiverit
portāverimus	mōverimus	dūxerimus	cēperimus	audiverimus
portāveritis	mōveritis	dūxeritis	cēperitis	audiveritis
portāverint	mōverint	dūxerint	cēperint	audiverint

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FUTURE PERFECT INDICATIVE PASSIVE

<i>I shall have been carried</i>	<i>I shall have been moved</i>	<i>I shall have been led</i>
portātus { erō eris erit	mōtus { erō eris erit	ductus { erō eris erit
portāti { erimus eritis erunt	mōti { erimus eritis erunt	ducti { erimus eritis erunt
<i>I shall have been caught</i>	<i>I shall have been heard</i>	
captus { erō eris erit	capti { erimus eritis erunt	auditus { erō eris erit
		auditi { erimus eritis erunt

61

PRESENT SUBJUNCTIVE ACTIVE

portem	moveam	dūcam	capiam	audiam
portēs	moveās	dūcās	capiās	audiās
portet	moveat	dūcat	capiat	audiat
portēmus	moveāmus	dūcāmus	capiāmus	audiāmus
portētis	moveātis	dūcātis	capiātis	audiātis
portent	moveant	dūcant	capiant	audiant

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PRESENT SUBJUNCTIVE PASSIVE

porter	movear	dūcar	capiar	audiar
portēris	moveāris	dūcāris	capiāris	audiāris
(-re)	(-re)	(-re)	(-re)	(-re)
portētur	moveātur	dūcātur	capiātur	audiātur
portēmur	moveāmur	dūcāmur	capiāmur	audiāmur
portēmini	moveāmini	dūcāmini	capiāmini	audiāmini
portentur	moveantur	dūcantur	capiantur	audiantur

63

IMPERFECT SUBJUNCTIVE ACTIVE

portārem	movērem	dūcerem	caperem	audīrem
portārēs	movērēs	dūcerēs	caperēs	audirēs
portāret	movēret	dūceret	caperet	audiret
portārēmus	movērēmus	dūcerēmus	caperēmus	audirēmus
portārētis	movērētis	dūcerētis	caperētis	audirētis
portārent	movērent	dūcerent	caperent	audirent

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IMPERFECT SUBJUNCTIVE PASSIVE

portārer	movērer	dūcerer	caperer	audīrer
portārēris	movērēris	dūcerēris	caperēris	audirēris
(-re)	(-re)	(-re)	(-re)	(-re)
portārētur	movērētur	dūcerētur	caperētur	audirētur
portārēmur	movērēmur	dūcerēmur	caperēmur	audirēmur
portārēmini	movērēmini	dūcerēmini	caperēmini	audirēmini
portārentur	movērentur	dūcerentur	caperentur	audirentur

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PERFECT SUBJUNCTIVE ACTIVE

portāverim	mōverim	dūxerim	cēperim	audiverim
portāveris	mōveris	dūxeris	cēperis	audiveris
portāverit	mōverit	dūxerit	cēperit	audiverit
portāverimus	mōverimus	dūxerimus	cēperimus	audiverimus
portāveritis	mōveritis	dūxeritis	cēperitis	audiveritis
portāverint	mōverint	dūxerint	cēperint	audiverint

portātus	$\begin{cases} \text{sim} \\ \text{sīs} \\ \text{sit} \end{cases}$	mōtus	$\begin{cases} \text{sim} \\ \text{sīs} \\ \text{sit} \end{cases}$	ductus	$\begin{cases} \text{sim} \\ \text{sīs} \\ \text{sit} \end{cases}$
portātī	$\begin{cases} \text{sīmus} \\ \text{sītis} \\ \text{sint} \end{cases}$	mōtī	$\begin{cases} \text{sīmus} \\ \text{sītis} \\ \text{sint} \end{cases}$	ductī	$\begin{cases} \text{sīmus} \\ \text{sītis} \\ \text{sint} \end{cases}$
captus	$\begin{cases} \text{sim} \\ \text{sīs} \\ \text{sit} \end{cases}$	captī	$\begin{cases} \text{sīmus} \\ \text{sītis} \\ \text{sint} \end{cases}$	auditus	$\begin{cases} \text{sim} \\ \text{sīs} \\ \text{sit} \end{cases}$
				audītī	$\begin{cases} \text{sīmus} \\ \text{sītis} \\ \text{sint} \end{cases}$

portāvissē	mōvissē	dūxissē	cēpissē	audivissē
portāvissēs	mōvissēs	dūxissēs	cēpissēs	audivissēs
portāvisset	mōvisset	dūxisset	cēpisset	audivisset
portāvissēm	mōvissēm	dūxissēm	cēpissēm	audivissēm
portāvissētis	mōvissētis	dūxissētis	cēpissētis	audivissētis
portāvissent	mōvissent	dūxissent	cēpissent	audivissent

portātus	$\begin{cases} \text{essem} \\ \text{essēs} \\ \text{esset} \end{cases}$	mōtus	$\begin{cases} \text{essem} \\ \text{essēs} \\ \text{esset} \end{cases}$	ductus	$\begin{cases} \text{essem} \\ \text{essēs} \\ \text{esset} \end{cases}$
portātī	$\begin{cases} \text{essēm} \\ \text{essētis} \\ \text{essent} \end{cases}$	mōtī	$\begin{cases} \text{essēm} \\ \text{essētis} \\ \text{essent} \end{cases}$	ductī	$\begin{cases} \text{essēm} \\ \text{essētis} \\ \text{essent} \end{cases}$
captus	$\begin{cases} \text{essem} \\ \text{essēs} \\ \text{esset} \end{cases}$	captī	$\begin{cases} \text{essēm} \\ \text{essētis} \\ \text{essent} \end{cases}$	auditus	$\begin{cases} \text{essem} \\ \text{essēs} \\ \text{esset} \end{cases}$
				audītī	$\begin{cases} \text{essēm} \\ \text{essētis} \\ \text{essent} \end{cases}$

<i>carry</i>	<i>move</i>	<i>lead</i>	<i>catch</i>	<i>hear</i>
portā	movē	dūc	cape	audī
portāte	movēte	dūcite	capite	audite

The present imperative active of the third conjugation regularly ends in *-e* in the singular, such as *mitte*, *send*. A few verbs have lost the *-e*: *dīc*, *dūc*, *fac*, *fer*.

<i>be carried</i>	<i>be moved</i>	<i>be led</i>	<i>be caught</i>	<i>be heard</i>
portāre	movēre	dūcere	capere	audire
portāminī	movēminī	dūciminī	capiminī	audiminī

	<i>shall carry</i>	<i>shall move</i>	<i>shall lead</i>	<i>shall catch</i>	<i>shall hear</i>
(you)	portātō	movētō	dūcitō	capitō	audītō
(you, pl.)	portātōte	movētōte	dūcitōte	capitōte	audītōte
(he)	portātō	movētō	dūcitō	capitō	audītō
(they)	portantō	moventō	dūcuntō	capiuntō	audiuntō

	<i>shall be carried</i>	<i>shall be moved</i>	<i>shall be led</i>	<i>shall be caught</i>	<i>shall be heard</i>
(you)	portātor	movētor	dūcitor	capitor	audītor
(he)	portātor	movētor	dūcitor	capitor	audītor
(they)	portantor	moventor	dūcuntor	capiuntor	audiuntor

ACTIVE

<i>Present</i>	portāre	movēre	dūcere	capere	audire
<i>Perfect</i>	portāvisse	mōvisse	dūxisse	cēpisse	audivisse
<i>Future</i>	portātūrus	mōtūrus	ductūrus	captūrus	audītūrus
	esse	esse	esse	esse	esse

PASSIVE

<i>Present</i>	portārī	movērī	dūcī	capī	audirī
<i>Perfect</i>	portātus esse	mōtus esse	ductus esse	captus esse	auditus esse
<i>Future</i>	portātum irī	mōtum irī	ductum irī	captum irī	audītum irī

ACTIVE

<i>Present</i>	portāns	movēns	dūcēns	capiēns	audiēns
<i>Future</i>	portātūrus	mōtūrus	ductūrus	captūrus	audītūrus

PASSIVE

<i>Perfect</i>	portātus	mōtus	ductus	captus	auditus
<i>Gerundive</i>	portandus	movendus	dūcendus	capiendus	audiendus

<i>Gen.</i>	portandī	movendī	dūcendī	capiendī	audiendī
<i>Dat.</i>	portandō	movendō	dūcendō	capiendō	audiendō
<i>Acc.</i>	portandum	movendum	dūcendum	capiendum	audiendum
<i>Abl.</i>	portandō	movendō	dūcendō	capiendō	audiendō

<i>Acc.</i>	portātum	mōtum	ductum	captum	audītum
<i>Abl.</i>	portātū	mōtū	ductū	captū	audītū

cōnor, cōnārī, cōnātus sum	<i>try</i>
vereor, verērī, veritus sum	<i>fear</i>
sequor, sequī, secūtus sum	<i>follow</i>
prōgredior, prōgredi, prōgressus sum	<i>advance</i>
adorior, adorīrī, adortus sum	<i>attack</i>

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PRESENT INDICATIVE

<i>I try</i>	<i>I fear</i>	<i>I follow</i>	<i>I advance</i>	<i>I attack</i>
cōnor	vereor	sequor	prōgredior	adorior
cōnārīs	verērīs	sequeris	prōgrederis	adorīrīs
(-re)	(-re)	(-re)	(-re)	(-re)
cōnātur	verētur	sequitur	prōgreditur	adorītur
cōnāmur	verēmur	sequimur	prōgredimur	adorīmur
cōnāminī	verēminī	sequiminī	prōgrediminī	adorīminī
cōnantur	verentur	sequuntur	prōgrediuntur	adoriuntur

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IMPERFECT INDICATIVE

<i>I was trying</i>	<i>I was fearing</i>	<i>I was following</i>	<i>I was advancing</i>	<i>I was attacking</i>
cōnābar	verēbar	sequēbar	prōgrediēbar	adoriēbar
cōnābārīs	verēbārīs	sequēbārīs	prōgrediēbārīs	adoriēbārīs
(-re)	(-re)	(-re)	(-re)	(-re)
cōnābātur	verēbātur	sequēbātur	prōgrediēbātur	adoriēbātur
cōnābāmur	verēbāmur	sequēbāmur	prōgrediēbāmur	adoriēbāmur
cōnābāminī	verēbāminī	sequēbāminī	prōgrediēbāminī	adoriēbāminī
cōnābantur	verēbantur	sequēbantur	prōgrediēbantur	adoriēbantur

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FUTURE INDICATIVE

<i>I shall try</i>	<i>I shall fear</i>	<i>I shall follow</i>	<i>I shall advance</i>	<i>I shall attack</i>
cōnābor	verēbor	sequar	prōgrediar	adoriar
cōnāberis	verēberis	sequēris	prōgrediēris	adoriēris
(-re)	(-re)	(-re)	(-re)	(-re)
cōnābitur	verēbitur	sequētur	prōgrediētur	adoriētur
cōnābimur	verēbimur	sequēmur	prōgrediēmur	adoriēmur
cōnābiminī	verēbiminī	sequēminī	prōgrediēminī	adoriēminī
cōnābuntur	verēbuntur	sequentur	prōgredientur	adorientur

81

PERFECT INDICATIVE

<i>I have tried</i>	<i>I have feared</i>	<i>I have followed</i>
cōnātus { sum	veritus { sum	secūtus { sum
es	es	es
est	est	est

cōnātī	$\begin{cases} \text{sumus} \\ \text{estis} \\ \text{sunt} \end{cases}$	veritī	$\begin{cases} \text{sumus} \\ \text{estis} \\ \text{sunt} \end{cases}$	secūtī	$\begin{cases} \text{sumus} \\ \text{estis} \\ \text{sunt} \end{cases}$
<i>I have advanced</i>			<i>I have attacked</i>		
prōgressus	$\begin{cases} \text{sum} \\ \text{es} \\ \text{est} \end{cases}$	prōgressī	$\begin{cases} \text{sumus} \\ \text{estis} \\ \text{sunt} \end{cases}$	adortus	$\begin{cases} \text{sum} \\ \text{es} \\ \text{est} \end{cases}$
				adortī	$\begin{cases} \text{sumus} \\ \text{estis} \\ \text{sunt} \end{cases}$

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PLUPERFECT INDICATIVE

<i>I had tried</i>		<i>I had feared</i>		<i>I had followed</i>	
cōnātus	$\begin{cases} \text{eram} \\ \text{erās} \\ \text{erat} \end{cases}$	veritus	$\begin{cases} \text{eram} \\ \text{erās} \\ \text{erat} \end{cases}$	secūtus	$\begin{cases} \text{eram} \\ \text{erās} \\ \text{erat} \end{cases}$
cōnātī	$\begin{cases} \text{erāmus} \\ \text{erātis} \\ \text{erant} \end{cases}$	veritī	$\begin{cases} \text{erāmus} \\ \text{erātis} \\ \text{erant} \end{cases}$	secūtī	$\begin{cases} \text{erāmus} \\ \text{erātis} \\ \text{erant} \end{cases}$
<i>I had advanced</i>			<i>I had attacked</i>		
prōgressus	$\begin{cases} \text{eram} \\ \text{erās} \\ \text{erat} \end{cases}$	prōgressī	$\begin{cases} \text{erāmus} \\ \text{erātis} \\ \text{erant} \end{cases}$	adortus	$\begin{cases} \text{eram} \\ \text{erās} \\ \text{erat} \end{cases}$
				adortī	$\begin{cases} \text{erāmus} \\ \text{erātis} \\ \text{erant} \end{cases}$

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FUTURE PERFECT INDICATIVE

<i>I shall have tried</i>		<i>I shall have feared</i>		<i>I shall have followed</i>	
cōnātus	$\begin{cases} \text{erō} \\ \text{eris} \\ \text{erit} \end{cases}$	veritus	$\begin{cases} \text{erō} \\ \text{eris} \\ \text{erit} \end{cases}$	secūtus	$\begin{cases} \text{erō} \\ \text{eris} \\ \text{erit} \end{cases}$
cōnātī	$\begin{cases} \text{erimus} \\ \text{eritis} \\ \text{erunt} \end{cases}$	veritī	$\begin{cases} \text{erimus} \\ \text{eritis} \\ \text{erunt} \end{cases}$	secūtī	$\begin{cases} \text{erimus} \\ \text{eritis} \\ \text{erunt} \end{cases}$
<i>I shall have advanced</i>			<i>I shall have attacked</i>		
prōgressus	$\begin{cases} \text{erō} \\ \text{eris} \\ \text{erit} \end{cases}$	prōgressī	$\begin{cases} \text{erimus} \\ \text{eritis} \\ \text{erunt} \end{cases}$	adortus	$\begin{cases} \text{erō} \\ \text{eris} \\ \text{erit} \end{cases}$
				adortī	$\begin{cases} \text{erimus} \\ \text{eritis} \\ \text{erunt} \end{cases}$

84

PRESENT SUBJUNCTIVE

cōner	verear	sequar
cōnēris (-re)	vereāris (-re)	sequāris (-re)
cōnētur	vereātur	sequātur
cōnēmur	vereāmur	sequāmur
cōnēmini	vereāmini	sequāmini
cōnentur	vereantur	sequantur

prōgrediar	prōgrediāmur	adoriar	adoriāmur
prōgrediāris (-re)	prōgrediāminī	adoriāris (-re)	adoriāminī
prōgrediātūr	prōgrediantur	adoriātūr	adoriantur

85

IMPERFECT SUBJUNCTIVE

cōnārer	verērer	sequerer
cōnārēris (-re)	verērēris (-re)	sequerēris (-re)
cōnārētūr	verērētūr	sequerētūr
cōnārēmūr	verērēmūr	sequerēmūr
cōnārēminī	verērēminī	sequerēminī
cōnārentur	verērentur	sequerentur

prōgrederer	prōgrederēmūr	adorīrer	adorirēmūr
prōgrederēris (-re)	prōgrederēminī	adorirēris (-re)	adorirēminī
prōgrederētūr	prōgrederentur	adorirētūr	adorirentur

86

PERFECT SUBJUNCTIVE

cōnātus	$\begin{cases} \text{sim} \\ \text{sīs} \\ \text{sit} \end{cases}$	veritus	$\begin{cases} \text{sim} \\ \text{sīs} \\ \text{sit} \end{cases}$	secūtus	$\begin{cases} \text{sim} \\ \text{sīs} \\ \text{sit} \end{cases}$		
cōnātī	$\begin{cases} \text{sīmus} \\ \text{sītis} \\ \text{sint} \end{cases}$	veritī	$\begin{cases} \text{sīmus} \\ \text{sītis} \\ \text{sint} \end{cases}$	secūtī	$\begin{cases} \text{sīmus} \\ \text{sītis} \\ \text{sint} \end{cases}$		
prōgressus	$\begin{cases} \text{sim} \\ \text{sīs} \\ \text{sit} \end{cases}$	prōgressī	$\begin{cases} \text{sīmus} \\ \text{sītis} \\ \text{sint} \end{cases}$	adortus	$\begin{cases} \text{sim} \\ \text{sīs} \\ \text{sit} \end{cases}$	adortī	$\begin{cases} \text{sīmus} \\ \text{sītis} \\ \text{sint} \end{cases}$

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PLUPERFECT SUBJUNCTIVE

cōnātus	{ essem essēs esset	veritus	{ essem essēs esset	secūtus	{ essem essēs esset
cōnātī	{ essēmus essētis essent	veritī	{ essēmus essētis essent	secūtī	{ essēmus essētis essent
prōgressus	{ essem essēs esset	adortus	{ essem essēs esset		
prōgressī	{ essēmus essētis essent	adortī	{ essēmus essētis essent		

88	<i>Singular</i> <i>Plural</i>	cōnāre cōnāminī	verēre verēminī	PRESENT IMPERATIVE sequere sequiminī	prōgredere prōgrediminī	adorīre adorīminī
89	<i>Singular</i> <i>Plural</i>	conātor conātor conantor	verētōr verētōr verentor	FUTURE IMPERATIVE sequitor sequitor sequuntor	prōgreditor prōgreditor prōgrediuntor	adorītōr adorītōr adoriuntor
90	<i>Pres.</i> <i>Perf.</i> <i>Fut.</i>	cōnārī cōnātus esse cōnātūrus esse	verērī verītus esse verītūrus esse	INFINITIVES sequī secūtus esse secūtūrus esse	prōgredi prōgressus esse prōgressūrus esse	adorīrī adortus esse adorītūrus esse
91	<i>Pres. Acl.</i> <i>Perf. Acl.</i> <i>Fut. Acl.</i> <i>Gerundive</i>	cōnāns cōnātus cōnātūrus cōnandus	verēns verītus verītūrus verendus	PARTICIPLES sequēns secūtus secūtūrus sequendus	prōgrediēns prōgressus prōgressūrus prōgrediendus	adoriēns adortus adorītūrus adoriendus
92	<i>Gen.</i> <i>Dat.</i> <i>Acc.</i> <i>Abl.</i>	cōnandī cōnandō cōnandum cōnandō	verendī verendō verendum verendō	GERUND sequendī sequendō sequendum sequendō	prōgrediendī prōgrediendō prōgrediendum prōgrediendō	adoriendī adoriendō adoriendum adoriendō
93	<i>Acc.</i> <i>Abl.</i>	cōnātum cōnātū	veritum veritū	SUPINE secūtum secūtū	prōgressum prōgressū	adortum adortū

A few verbs are deponent in the Perfect System only. They are called Semi-Deponent verbs. The most common are:

audeō, audēre, ausus sum dare
 fidō, fidere, fīsus sum trust
 gaudeō, gaudēre, gāvīsus sum rejoice
 soleō, solēre, solitus sum be accustomed

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THE IRREGULAR VERB SUM

sum, esse, fuī, be

INDICATIVE

SUBJUNCTIVE

PRESENT

I am

sum	sumus	sim	simus
es	estis	sīs	sītis
est	sunt	sit	sint

IMPERFECT

I was

eram	erāmus	essem	essēmus
erās	erātis	essēs	essētis
erat	erant	esset	essent

FUTURE

I shall be

erō	erimus
eris	eritis
erit	erunt

PERFECT

I have been

fuī	fuius	fuerim	fuerīmus
fuisti	fuistis	fuērīs	fuerītis
fuit	fuērunt(-ēre)	fuerit	fuerint

PLUPERFECT

I had been

fueram	fuerāmus	fuissem	fuissēmus
fuerās	fuerātis	fuissēs	fuissētis
fuerat	fuerant	fuisset	fuissent

FUTURE PERFECT

I shall have been

fuerō	fuerimus
fueris	fueritis
fuerit	fuerint

IMPERATIVE

		SINGULAR	PLURAL
<i>Present</i>	<i>2nd</i>	es	este
<i>Future</i>	<i>2nd</i>	estō	estōte
	<i>3rd</i>	estō	suntō

	INFINITIVES	PARTICIPLE
<i>Pres.</i>	esse	
<i>Perf.</i>	fuisse	
<i>Fut.</i>	futūrus esse <i>or</i> fore	futūrus, -a, -um

95

THE IRREGULAR VERB POSSUM

possum, posse, potuī, *be able*

INDICATIVE

SUBJUNCTIVE

PRESENT

I am able, I can

possum	possumus	possim	possimus
potes	potestis	possis	possitis
potest	possunt	possit	possint

IMPERFECT

I was able, I could

poteram	poterāmus	possem	possēmus
poterās	poterātis	possēs	possētis
poterat	poterant	posset	possent

FUTURE

I shall be able

poterō	poterimus
poteris	poteritis
poterit	poterunt

PERFECT

I have been able

potuī	potuimus	potuerim	potuerimus
potuistī	potuistis	potueris	potueritis
potuit	potuērunt	potuerit	potuerint
	(potuēre)		

PLUPERFECT

I had been able

potueram	potuerāmus	potuissē	potuissēmus
potuerās	potuerātis	potuissēs	potuissētis
potuerat	potuerant	potuisset	potuissent

FUTURE PERFECT

I shall have been able

potuerō	potuerimus
potueris	potueritis
potuerit	potuerint

INFINITIVES

Present posse *Perfect* potuisse

PARTICIPLES

Present potēns, potentis (used as adjective), powerful

96

THE IRREGULAR VERB EŌ

eō, ire, iī (īvī), itum, go

INDICATIVE

SUBJUNCTIVE

PRESENT

I go

eō	īmus	eam	eāmus
īs	ītis	eās	eātis
it	eunt	eat	eant

IMPERFECT

I was going

ībam	ībāmus	īrem	irēmus
ībās	ībātis	irēs	irētis
ībat	ībant	īret	irēt

FUTURE

I shall go

ībō	ībimus
ībis	ībitis
ībit	ībunt

PERFECT

I have gone

iī	iimus	ierim	ierimus
iistī	iistis	ieris	ieritis
iit	iērunt (iēre)	ierit	ierint

PLUPERFECT

I had gone

ieram	ierāmus	iissem (issem)	iissēmus
ierās	ierātis	iissēs	iissētis
ierat	ierant	iisset	iissent

FUTURE PERFECT

I shall have gone

ierō	ierimus
ieris	ieritis
ierit	ierint

IMPERATIVE

		SINGULAR	PLURAL
<i>Present</i>	<i>2nd</i>	i	ite
<i>Future</i>	<i>2nd</i>	itō	itōte
	<i>3rd</i>	itō	euntō

INFINITIVES

<i>Pres.</i>	ire
<i>Perf.</i>	iisse (isse)
<i>Fut.</i>	itūrus esse

PARTICIPLES

<i>Pres. Act.</i>	iēns (euntis)
<i>Fut. Act.</i>	itūrus
<i>Gerundive</i>	eundus

GERUND

eundi, etc.

SUPINE

itum

97

THE IRREGULAR VERBS VOLŌ, NŌLŌ, MĀLŌ

volō,	velle,	voluī,	<i>be willing</i>
nōlō,	nōlle,	nōluī,	<i>be unwilling</i>
mālō,	mālle,	māluī,	<i>prefer</i>

INDICATIVE

SUBJUNCTIVE

PRESENT

<i>I am willing</i>	<i>I am not willing</i>	<i>I prefer</i>			
volō	nōlō	mālō	velim	nōlim	mālim
vīs	nōn vīs	māvīs	velis	nōlis	mālis
vult	nōn vult	māvult	velit	nōlit	mālit
volumus	nōlumus	mālumus	velimus	nōlimus	mālimus
vultis	nōn vultis	māvultis	velitis	nōlitis	mālitis
volunt	nōlunt	mālunt	velint	nōlint	mālint

IMPERFECT

<i>I was willing</i>	<i>I was not willing</i>	<i>I was preferring</i>			
volēbam	nōlēbam	mālēbam	vellem	nōllem	māllem
volēbās	nōlēbās	mālēbās	vellēs	nōllēs	māllēs
volēbat	nōlēbat	mālēbat	vellet	nōllet	māllet
volēbāmus	nōlēbāmus	mālēbāmus	vellēmus	nōllēmus	māllēmus
volēbātis	nōlēbātis	mālēbātis	vellētis	nōllētis	māllētis
volēbant	nōlēbant	mālēbant	vellent	nōllent	māllent

FUTURE

<i>I shall be willing</i>	<i>I shall not be willing</i>	<i>I shall prefer</i>			
volam	nōlam	mālam	volēmus	nōlēmus	mālēmus
volēs	nōlēs	mālēs	volētis	nōlētis	mālētis
volet	nōlet	mālet	volent	nōlent	mālent

PERFECT

<i>I have been willing</i>	<i>I have not been willing</i>	<i>I have preferred</i>			
voluī	nōluī	māluī	voluerim	nōluerim	māluerim

PLUPERFECT

<i>I had been willing</i>	<i>I had not been willing</i>	<i>I had preferred</i>			
volueram	nōlueram	mālueram	voluissem	nōluissem	māluissem

FUTURE PERFECT

<i>I shall have been willing</i>	<i>I shall not have been willing</i>	<i>I shall have preferred</i>
voluerō	nōluerō	māluerō

IMPERATIVE

		SINGULAR	PLURAL
<i>Present</i>	<i>2nd</i>	nōlī	nōlīte
<i>Future</i>	<i>2nd</i>	nōlītō	nōlītōte
	<i>3rd</i>	nōlītō	nōluntō

INFINITIVES

<i>Present</i>	velle	nōlle	mälle
<i>Perfect</i>	voluisse	nōluisse	māluisse

PARTICIPLES

<i>Present</i>	volēns, willing	nōlēns, unwilling
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98

THE IRREGULAR VERB FERŌ

ferō, ferre, tulī, lātum, bear

INDICATIVE

SUBJUNCTIVE

PRESENT

ACTIVE	PASSIVE	ACTIVE	PASSIVE
<i>I bear</i>	<i>I am borne</i>		
ferō	feror	feram	ferar
fers	ferris (-re)	ferās	ferāris (-re)
fert	fertur	ferat	ferātur
ferimus	ferimur	ferāmus	ferāmur
fertis	feriminī	ferātis	ferāmini
ferunt	feruntur	ferant	ferantur

IMPERFECT

I was bearing I was being borne

ferēbam	ferēbar	ferrem	ferrer
ferēbās	ferēbāris (-re)	ferrēs	ferrēris (-re)
ferēbat	ferēbātur	ferret	ferrētur
ferēbāmus	ferēbāmur	ferrēmus	ferrēmur
ferēbātis	ferēbāminī	ferrētis	ferrēminī
ferēbant	ferēbantur	ferrent	ferrentur

FUTURE

I shall bear I shall be borne

feram	ferar	ferēmus	ferēmur
ferēs	ferēris (-re)	ferētis	ferēminī
feret	ferētur	ferent	ferentur

PERFECT

I have borne I have been borne

tulī	lātus sum	tulerim	lātus sim
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PLUPERFECT

I had borne I had been borne

tuleram	lātus eram	tulissem	lātus essem
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FUTURE PERFECT

I shall have borne I shall have been borne

tulerō	lātus erō
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IMPERATIVE

ACTIVE

PASSIVE

		SINGULAR PLURAL		SINGULAR PLURAL	
<i>Present</i>	<i>2nd</i>	fer	ferte	ferre	ferimini
<i>Future</i>	<i>2nd</i>	fertō	fertōte	fertor	
	<i>3rd</i>	fertō	feruntō	fertor	feruntor

INFINITIVES

ACTIVE

PASSIVE

<i>Pres.</i>	ferre	ferri
<i>Perf.</i>	tulisse	lātus esse
<i>Fut.</i>	lātūrus esse	lātum iri

PARTICIPLES

GERUND

<i>Pres. Act.</i>	ferēns	<i>Gen.</i>	ferendī
<i>Perf. Pass.</i>	lātus	<i>Dat.</i>	ferendō
<i>Fut. Act.</i>	lātūrus	<i>Acc.</i>	ferendum
<i>Gerundive</i>	ferendus	<i>Abl.</i>	ferendō

SUBJUNCTIVE

fiō	(fimus)	fiam	fiāmus
fis	(fitis)	fiās	fiātis
fit	fiunt	fiat	fiant

fiēbam	fiēbāmus	fierem	fierēmus
fiēbās	fiēbātis	fierēs	fierētis
fiēbat	fiēbant	fieret	fierent

fīam	fīēmus
fīēs	fīētis
fīet	fīent

factus sim

factus essem

factus erō

fīte, *become*

Gerundive faciendus

Notice that **meminī** and **ōdī** have the meanings of presents. Their pluperfects and future perfects have the meanings of imperfects and futures.

INDICATIVE			
<i>Perf.</i>	meminī	ōdī	coepī
<i>Plup.</i>	memineram	ōderam	coeperam
<i>Fut. Perf.</i>	meminerō	ōderō	coeperō
SUBJUNCTIVE			
<i>Perf.</i>	meminerim	ōderim	coeperim
<i>Plup.</i>	meminissem	ōdissem	coepissem
IMPERATIVE			
SINGULAR		PLURAL	
mementō		mementōte	
INFINITIVE			
<i>Perf.</i>	meminisse	ōdisse	coepisse

101 **Aiō**, *I say*, has in common use only the present indicative, **aiō**, **ais**, **ait**, **aiunt**, and the imperfect, **aiēbam**, etc.

Inquam, *I say*, has in common use only the first and third persons singular of the present indicative, **inquam** and **inquit**.

Queō, *I can*, **nequeō**, *I cannot*, are conjugated like **eō** in such forms as do occur.

REVIEW OF SYNTAX

102 The verb agrees with its subject in person and number.

Iuventūs plēraque Catilīnae inceptīs favēbat.

Most of the young people favored Catiline's attempts.

103 A plural verb may have two singular subjects.

Palla et aurum auferuntur.

The mantle and the gold are being carried off.

104 A verb with two singular subjects may agree with the nearer subject.

Palla et aurum ablātum est.

The mantle and the gold were stolen.

105 A singular collective noun when used as the subject has a singular verb.

Senātus haec intellegit. The Senate is aware of this.

106 When the subjects are of different persons, the first person is preferred to the second or third, the second to the third.

Haec erant quae fuerāmus ego et tū inter nōs locūtī.

These were things which you and I had diseussed.

107 The verb is frequently omitted in familiar phrases.

Quōrsus haec? What is the point of this?

(Here **spectant** or **pertinent** is implied.)

Ego dissimilem illōrum esse causam.

I (said) that their situation was different.

108 An adjective or a participle agrees with its noun in gender, number and case.

Nox est perpetua ūna dormienda.

The night is one eternal sleep.

In eīs erat Fulvius quem retrāctum parēns necārī iussit.

Among them was Fulvius whom his father ordered brought back and killed.

109 The adjective may be separated from its noun to gain greater emphasis.

Magna dīs immortālībus habenda est grātia.

Deep is the gratitude that we must feel towards the immortal gods.

110 When an adjective or participle modifies two or more nouns referring to persons, the adjective or participle is generally in the plural, and the maseuline takes precedence over the feminine.

Et pater et māter Rōmam profecti sunt.

Both father and mother have set out for Rome.

111 When an adjective or participle modifies two or more nouns of different gender and refers to things, the adjective or participle is generally in the neuter plural.

Agitābātur animus inopiā rei familiāris et cōscientiā scelerum, quae utraque auxerat.

His mind was troubled by his lack of property and by his awareness of his crimes, both of which he had increased.

112 When an adjective or participle modifies two or more nouns of different gender or of different number, agreement may be with the nearest.

Potestne tibi haec lūx, Catilīna, aut huius caeli spīritus esse iūcundus?

Can this light of day or the air of this climate delight you, Catiline?

113 A noun in apposition is in the same case as the noun which it explains.

Miseriis suis remedium mortem expectābant.

They looked for death as a release from their troubles.

CASES

NOMINATIVE

114 The subject of a verb in the indicative or subjunctive mood is in the nominative.

Passer mortuus est meae puellae. My girl's sparrow is dead.
Sēcēdant improbi. Let the wicked withdraw.

115 A predicate noun corresponding to the subject is in the nominative. (Predicate Nominative)

Nunc tē patria, quae commūnis est parēns omnium nostrum, ōdit ac metuit.

Now your country, which is the common parent of us all, hates and fears you.

Cicerō cōsul nōminātus est. Cicero was named consul.

GENITIVE

116 The genitive is used to limit or define another noun. (Limiting Genitive)

Diēs comitiōrum vēnit. Election day came.

117 A limiting genitive is sometimes used instead of a noun in apposition. (Appositional Genitive)

Nōmen voluptātis. The term pleasure.

118 The genitive is used to express possession. (Possessive Genitive)

Nec nostrī saeculī est. It does not belong to our generation.

119 The possessive genitive often stands in the predicate. (Predicate Genitive)

Hoc magnī animī et excelsī est.

This is the mark of a great and noble spirit.

120 The genitive is used to denote the whole of which a part is taken. (Partitive Genitive)

Uter vestrum est advectus mēcum nāvī?

Which of you two sailed with me?

121 The partitive genitive is often used with such words as *quid what*, *plūs more*, *satis enough*.

Quid cōsili? What plan? **Satis cibī.** Enough food.

With cardinal numbers (except *mīlia*), with *quīdam* and sometimes with other words, the ablative with *ē (ex)* or *dē* is used instead of the partitive genitive.

Paucī ex clientibus Lentulī opificēs sollicitābant.

A few of Lentulus' dependents were stirring up the working men.

122 A noun in the genitive modified by an adjective may be used to describe a person or thing. The Genitive of Quality is regularly used if the descriptive phrase has to do with numerals.

Est vir magnae virtūtis.

Mūrus trium pedum.

He is a man of great courage.

A three-foot wall.

123 Certain adjectives are used in the genitive to express indefinite value (*price*) e.g. *minōris*, *parvī*, *plūris*, *quantī*, *tantī*.

Est tantī.

Parvī rēfert.

It is worthwhile.

It matters little.

124 The genitive may be used to express the subject of the action implied in the noun on which it depends. (Subjective Genitive)

Accipe nunc Danaum īnsidiās.

Listen now to the treachery of the Greeks.

125 The genitive may be used to express the object of the action implied in the noun on which it depends. (Objective Genitive)

Mulieribus belli timor insolitus incesserat.

A strange fear of war had come upon the women.

126 The genitive is used with some adjectives to complete their meanings. Among these are: **cōnsciū**, **cupidus**, **imperītus**, **memor**, **oblītus**, **perītus**, **plēnus** and **similis**.

Novārum rērum est cupidus. He is eager for a revolution.

127 The genitive may be used with **causā** and **grātiā** for *the sake of*; the genitive regularly precedes.

Honōris causā in scaenam rediērunt.

They came back to the stage to grace the occasion.

128 The genitive is used in place of a direct object with verbs of remembering and forgetting when these verbs are used in the sense of *be mindful of*, *be unmindful of*.

Oblīvīscere caedis atque incendiōrum. Forget killing and fires.

The accusative is retained when the object is a neuter pronoun.

Ea potius reminīscere. Remember this instead.

129 The genitive is used with verbs of condemning to denote the charge.

Mē ipse inertiae nēquitiaeque condemnō.

I blame myself for inactivity and neglect.

130 The genitive of the object is used with verbs of feeling.

Allobrogēs ōrāre ut suī miserērētur.

The Allobroges begged him to have pity on them.

131 The genitive is used with impersonal verbs of feeling to denote the cause of the emotion, e.g., **miseret**, **paenitet**, **piget**, **pudet**.

Mē meī factī paenituit. I repented of my action.

132 The genitive is used with the impersonal verbs, **interest** and **rēfert** to denote the person concerned.

Civitātis magnopere interest.

It is of great importance to the state.

The ablative singular feminine of the corresponding possessive is used instead of the genitive of the personal pronoun.

Meā réfert.	It is important to me.
Tuā interest.	It concerns you.

DATIVE

133 The indirect object (the person to whom something is given, said, or shown) is expressed by the dative case.

Militibus arma dat. He gives arms to the soldiers.

134 The dative is used with certain special verbs, such as:

appropinquō	grātulor	occurrō	placeō
cōnfidō	ignōscō	parcō	resistō
crēdō	imperō	pāreō	studeō

When these verbs are used impersonally the dative is retained.

Mihi persuādētur.	I am being persuaded.
Tibi ignōscitur.	You are forgiven.

135 Many verbs compounded with **ad**, **ante**, **con**, **circum**, **in**, **inter**, **ob**, **post**, **prae**, **pro**, **sub** and **super** are used with the dative case. (cf. 19)

Labōrantibus succurrere.	He ran to help those in distress.
Sermōnī interesse.	Be present at the conversation.

The dative is retained when the verbs are used impersonally.

Illī subventum est.	He was helped.
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136 A noun in the dative may express the purpose or intention of an action. (Dative of Purpose)

Novīs nūptiūs domum vacuēfēcīt.
He cleared his house out for a new marriage.

137 The dative may denote the person (or thing) in whose interest or to whose advantage or disadvantage something is done. (Dative of Reference)

Multa agitantī nihil prōcēdit.
Nothing goes right for him in spite of his efforts.

138 The ethical dative is an extremely mild use of this dative. It is often not translated.

Tibi habētō, aufer.	Keep it, take it away.
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139 The dative of reference is often combined with the dative of purpose. (Double Dative)

Pallam amīcae dōnō abstulit.

He stole the cloak as a gift for his girl friend.

140 The dative is used to complete the meaning of many adjectives. Among these are:

dissimilis	incognitus	iūcundus	proximus
fidēlis	inimicus	nōtus	similis
finitimus	inūtilis	pār	ūtilis

Ipsī illī C. Mariō iūcundus fuit.

He was liked even by the famous Gaius Marius.

With **similis** the genitive is more frequently used when the reference is to persons and regularly in the case of a personal pronoun.

Meī similis est. He is like me.

141 With the passive periphrastic, the agent is expressed by the dative.

Bellum nōbīs gerendum est in Italiā.

(War must be waged by us in Italy.) We must wage war in Italy.

The dative of agent is also common with perfect participles.

Tibi sciō cōstitūtā cum Mānliō diem.

I know that a day has been agreed upon by you with Manlius.

142 The dative is used with **esse** and similar verbs to denote possession.

Eī erat animus audāx. He had a bold spirit.

143 Many verbs of taking away and the like, such as compounds of **ab**, **dē**, and **ex** take the dative instead of the ablative of separation.

Nec mihi hunc errōrem extorquērī volō.

And I do not want this error taken from me by force.

144 The dative of place to which is often used in poetry instead of the accusative. (App. 157.)

**Pelagō Danaum insidiās suspectaque dōna
praecipitāre iubent.**

They bid us hurl the Greek trap and suspicious gifts into the sea.

145 The dative is sometimes used in poetry instead of the ablative of accompaniment.

Vādimus immixti Danaīs. We go on mingled with Greeks.
Dextrae iungere dextram. Clasp hand with hand.

ACCUSATIVE

146 The direct object of a verb is in the accusative.

Victōriam nūntiat.

He announces the victory.

147 A predicate noun corresponding to the object is in the accusative. (Predicate Accusative)

Cicerōnem cōsulem nōminant. They name Cicero consul.

148 Some verbs of asking and teaching take two accusatives.

Catōnem sententiam rogāvit. He asked Cato for his opinion.

149 The accusative is used with impersonal verbs of emotion to express the person affected by the emotion.

Plūra scribere mē pudet. I am ashamed to write more.

150 An intransitive verb often takes an accusative of similar meaning. (Cognate Accusative)

Vitam beātam vivās. May you live a happy life.

151 A neuter pronoun or an adjective of indefinite meaning is used in a similar way. (Accusative of Inner Object)

Multa gemit. He groaned loudly.

152 The accusative is used as object of a verb in the middle (reflexive) sense.

Inūtile ferrum cingitur. He girds on his useless sword.

153 The accusative of specification (respect) is chiefly found in poetry. It is a Greek usage.

**Ecce, manūs iuvenem intereā post terga revinctum
pāstōrēs magnō ad rēgem clāmōre trahēbant.**

Behold, meanwhile the shepherds, shouting loudly, were dragging toward the king, a young man with his hands tied behind his back.

154 The subject of the infinitive, if separately expressed, is in the accusative.

Rēgem agrōs vāstāre nōn erat aequum.

(For the king to lay waste the fields was not right.) It
was not right for the king to lay waste the fields.

Partem prōvinciae vāstārī audiēbat.

He heard that part of the province was being laid waste.

155 The accusative is used in exclamations.

Ō singulārem sapientiam! What remarkable wisdom!

156 Many prepositions have their objects in the accusative. These are:

ad	circum	īnrā	ob	prope	suprā
ante	ergā	inter	penes	propter	trāns
apud	extrā	īnrā	per	sub	ultrā
circā	in	iūxtā	post	super	versum

157 Place to which is expressed by the accusative with the preposition **ad** or **in**.

Negās tē umquam in eās aedēs pedem intulisse?

Do you deny that you ever set foot in this house?

158 With names of cities, towns, small islands, **domus** (*home*), and **rūs** (*the country*), place to which is expressed by the accusative without a preposition.

Pecūniam Faesulās portāvit. He brought the money to Fiesole.
Eō domum. I am going home.

159 Extent of space is expressed by the accusative without a preposition.

Flūmen est lātum sēdecim pedēs. The river is sixteen feet wide.

160 Time how long is expressed by the accusative without a preposition. (Accusative of Duration)

Octō annōs imperium obtinuit. He held command for eight years.

ABLATIVE

161 Separation is usually expressed by the ablative with **ab**, **dē**, or **ex**. Some verbs, such as **careō**, **liberō** *free*, are regularly used without a preposition. Some verbs, such as **excēdō** *withdraw*, are used either with or without a preposition.

Magnō mē metū liberābis.

You will free me from great fear.

Neque quisquam ex castrīs Catilinae discesserat.

And no one had left Catiline's camp.

162 The ablative is used to express the source, origin, or material from which anything is derived.

Nōbili genere nātus est. He was born of a noble family.

163 The person, or group of persons, by whom an act is performed is called the agent. The agent is expressed by the ablative with **ab**.

Oppidum ā mīlitibus (ab exercitū) captum est.

The town was taken by the soldiers (by the army).

164 With comparatives, the ablative may be used as an equivalent of **quam**, *than*, with a nominative or accusative. (Ablative of Comparison)

Patria mihi est cārior vitā meā.

My country is dearer to me than my life.

165 The ablative is sometimes used to denote the cause of an action.

Victōriā suā glōriantur.

They boast of (because of) their victory.

166 The manner in which an action is performed is expressed by a noun in the ablative preceded by the preposition **cum**. If the noun is modified by an adjective, **cum** is usually omitted. (Ablative of Manner)

Cum celeritāte vēnērunt.

They came with speed.

Summā celeritāte vēnērunt.

They came with the utmost speed.

167 The ablative is used to express that in accordance with which something is true. (Ablative of Accordance)

Ergō et lēgibus et institūtis vacat aetās nostra mūneribus.

Therefore both by law and by custom our time of life is free of duties.

168 The means or instrument by which something is done is expressed by the ablative without a preposition. (Ablative of Means)

Ancipitī malō permōtus est.

He was disturbed by the disaster coming from both sides.

The ablative of means is used instead of a direct object with the deponent verbs **ūtor**, **fruor**, **fungor**, **potior** and **vescor** and with their compounds. (**Potior** may also be used with the genitive.)

Ūtar enim vestrā benignitāte. For I shall impose on your kindness.

169 The ablative is used with **opus est**.

Quid multis verbis opus est? To make a long story short.

170 *In company with* and *in conflict with* are expressed by the ablative with the preposition **cum**.

Nōbiscum versārī diūtius nōn potes.

You can no longer stay with us.

171 With comparatives, the ablative without a preposition is used to denote the measure or degree of difference. (Ablative of Measure of Difference)

Patria mihi est multō cārīor vitā meā.

My country is much dearer to me than my life.

172 A noun in the ablative modified by an adjective may be used to describe a person or thing. The Ablative of Description is regularly used if the descriptive phrase has to do with physical characteristics.

Vir magnā sapientiā est.

He is a man of great wisdom.

Germānī erant ingentī magnitūdine corporum.

The Germans were of enormous size of body.

173 The ablative without a preposition is used to indicate in what respect a statement is true. (Ablative of Specification)

Hic servus est ūnō pede claudus

This slave is lame in one foot.

174 The ablative is used with **contentus**, **dignus**, **frētus** (*relying on*), **indignus**, **orbis** (*bereaved*), **vacuus**.

Sunt dignī praemiō. They are worthy of a reward.

175 An ablative absolute phrase, made up of a noun or pronoun together with a participle, noun, or adjective in agreement, may be used to express some idea of time, cause, condition, or concession connected with the main idea of a sentence.

Mē audiente.	In my hearing.
Patre vivō.	When (since, if, although, because) the father is (was) alive.

176 Place in which is expressed by the ablative with **in**. But nouns modified by **tōtus** (and sometimes by other adjectives), and **locō** and **locīs** may be used without **in**.

In Italiā; tōtā Italiā; locō aequō; omnibus locīs.

In Italy; throughout Italy; on level ground; in all places.

Poetry freely omits the preposition.

With names of cities, towns, and small islands, **domus** (*home*), and **rūs** (*the country*), place from which is expressed by the ablative without a preposition.

Rōmā iter faciunt. They are marching from Rome.

177 With names of cities, towns, and small islands, **domus** (*home*), and **rūs** (*the country*), place in which is expressed by the local ablative. (Locative)

Rōmae sunt multa templa. There are many temples in Rome.

Rēmisque propediem tuō capitī corōnam impōnam.

And at Rheims I shall soon place the crown on your head.

178 Time when and time within which are expressed by the ablative without a preposition.

Brundisium vēnī Nōnīs Sextilibus.

I arrived in Brundisium on August fifth.

Sex diēbus perveniet. He will arrive within six days.

179 The ablative, often with a modifier, is used to denote the attendant circumstances or conditions of an act.

Exstinguitur ingentī lūctū.

He dies under circumstances of great sorrow.

180 Many prepositions have their objects in the ablative: **a, ab, abs, absque, cōram, cum, dē, ē, ex, prae, prō, sine, tenus.**

The prepositions **in** and **sub** are used with the accusative to indicate motion towards, with the ablative to indicate rest in a place. **Super**, generally with accusative, is occasionally found with the ablative in the sense of *above* or *concerning*.

181 The vocative is similar to the nominative of address in English.

Habēs ā patre mūnus, Mārce fili.

You have a gift from your father, Marcus my son.

PRONOUNS

182 Personal pronouns. The nominative case is used for emphasis or contrast. The genitive plural forms **nostrī** and **vestrī** are used as objective genitives, **nostrum** and **vestrum** as partitive genitives.

Ego sum dux; ego imperō, tū pārēs.

I am the leader; I command, you obey.

Habētis ducem memorem vestrī.

You have a commander mindful of you.

Quis vestrum ībit mēcum?

Who of you will go with me?

183 Reflexive pronouns. A reflexive may refer to the subject of its own clause. (Direct Reflexive)

Sē dedit. He surrenders himself.

In a subordinate clause, the reflexive may refer to the subject of the main clause. (Indirect Reflexive)

Ductōrēs petit quī sibi ad Delphīnum iter dēmōnstrent.

She looks for guides to show her the way to the Dauphin.

184 Demonstrative pronouns: *hic this; ille that; is this or that* (not emphatic). **Hic . . . ille** may express **the latter . . . the former**. **Ille** may mark a change of subject or it may mean *the famous*. **Iste** often expresses contempt.

Diversīs mōribus erant M. Catō et C. Caesar. Illi erat plūs cōstantiae, huic plūs facilitātis.

M. Cato and C. Caesar were men of different character. The former had more resolution, the latter more courtesy.

Verrēs Diodōrum ad sē vocat. Ille respondit Lilybaei sē pōcula nōn habēre.

Verrès summoned Diodorus. He (Diodorus) replied that he did not have the goblets at Lilybaeum.

Dux ille Graeciae. The famous leader of Greece.

185 **Īdem** means *the same*; **īdem quī**, *the same as*. **Īdem** frequently translates best as *also* or *likewise*.

Īdem ego hoc contendō. I also maintain this.

186 The emphatic pronoun **ipse** emphasizes nouns or pronouns of any person.

Ipse Volturciō litterās ad Catilinam dat.

He himself gives Volturcius a letter for Catiline.

Illō ipsō diē praesidiūs meīs circumclūsus es.

On that very day you were hemmed in by my guards.

187 A relative pronoun connects a subordinate clause of which it is a part with the antecedent. In Latin, a relative pronoun agrees with its antecedent in gender, number, and person; but its *case* is determined by its use in the clause in which it stands.

**Veniō nunc ad voluptātēs agricolārum, quibus ego
incrēdibiliter dēlector.**

I come now to the delights of farming in which I take an unbelievable amount of pleasure.

The relative pronoun (co-ordinating relative) is used at the beginning of an independent sentence for closer connection with the preceding sentence.

**Nunc tē patria ōdit et metuit. Quae tēcum, Catilīna, sic
agit.**

Now your country hates and fears you. And she speaks with you thus, Catiline.

The antecedent of the relative pronoun is sometimes incorporated into the relative clause.

Quās rēs nōs in cōsulātū nostrō gessimus attigit.

He has touched on the achievements of my consulship.

188 The interrogative pronouns are **uter** *which of the two?* and **quis** *who? which?* used of more than two.

Quis nescit uter cōsulum rem pūblicam cōservāverit?

Who does not know which of the (two) consuls preserved the state?

189 The indefinite pronoun **quis**, *anyone, somebody*, **quid**, *anything, something*, is used after **sī**, **nisi**, **nē**, **num**.

Sī quis quid scit, dīcat. If anyone knows anything, let him speak.

190 **Aliquis**, *someone (or other)*, **aliquid**, *something*, is generally used in the singular to indicate a person or thing not defined in the mind of the speaker.

Aliquis mihi viam mōnstrābit. Someone will show me the way.

191 **Nōnnūlli** means *some* in the sense of *some few, some but not all*.

Nōnnūlli ex mīlitibus terga vertērunt.

Some (but not all) of the soldiers turned and fled.

Nōnūlli sunt in hōc ōrdine quī ea quae imminent nōn videant.

There are some in this body who do not see what is threatening.

192 The pronoun **quisquam**, *anyone*, **quidquam** (**quicquam**), *anything*, is used in negative sentences.

Nec quisquam audet resistere. Nor does anyone dare resist.

193 **Quīdam**, *a certain*, indicates a person or thing not named, but known to the speaker.

Quīdam mihi hoc dīxit.

A certain man (whom I know) told me this.

194 **Uterque**, *each of two*, is singular in number but is often best translated by the plural with *both*.

Uterque cōsul vulnerātur.

(Each consul is wounded.) Both consuls are wounded.

In utramque partem disputat. He examines both alternatives.

195 **Quisque** means *each (of several)*.

Sibi quisque cōsulat. Let each man take thought for himself.

ADJECTIVES

196 The possessive adjectives of the first and second persons are

meus, mea, meum, my

tuus, tua, tuum, your

noster, nostra, nostrum, our

vester, vestra, vestrum, your.

The reflexive possessive adjective of the third person is

suus, sua, suum, his, her, its, their.

197 Plural adjectives are freely used as nouns. The masculine denotes persons; the neuter denotes things.

bonī, good people, the good

bona, good things, property

omnēs, all people, everybody

omnia, all things, everything

198 **Summus**, *top of*, **medius**, *middle of*, **īmus**, *bottom of*, **omnis**, *all of*, **tōtus**, *the whole of*, **reliquus**, *the rest of*, are adjectives used in agreement with their nouns.

in colle mediō

half way up the hill.

reliquī magistrātūs

the rest of the magistrates.

SUBJUNCTIVE MOOD

IN PRINCIPAL CLAUSES

199 The first person plural of the present subjunctive is used when one person urges others of his own group and includes himself. (Hortatory Subjunctive)

Hic maneāmus. Let us remain here.

200 The present subjunctive is used to express a command in the second or third person. (Jussive Subjunctive)

Mārcus hic maneat. Let Marcus remain here.

201 The perfect subjunctive, less often the present, may be used in a negative command. (Prohibitive Subjunctive)

Nec mihi obsidiōnem Aurēliānēsem obiēceris.

Do not bring up the blockade of Orleans as an objection.

Nē mē indicētis. Don't tell on me.

202 The present, imperfect, and pluperfect subjunctive are used in wishes. (Optative Subjunctive)

Salvus sis! Greetings (May you be well)!

Utinam ille cōfirmāret sēsē āfuisse!

If only he would state that he had been absent!

Utinam ille cōfirmāset sēsē āfuisse!

If only he had stated that he had been absent!

Unfulfilled wishes in past time are sometimes introduced by the imperfect subjunctive of *volō*.

Quam vellem Rōmae mānsissēs!

How I wish that you had stayed in Rome!

203 The present and imperfect subjunctive are used in deliberative questions. (Deliberative Subjunctive)

Quid faciam?

Quid facerent?

What am I to do?

What were they to do?

Quid ego tē āthlētās putem dēsiderāre?

Why am I to think that you miss the wrestlers?

204 The present, imperfect and perfect subjunctive are used to express the opinion of the speaker as an opinion or to soften a statement. (Potential Subjunctive) The imperfect is chiefly used of the imaginary second person.

Quis arbitrārētur?

Who would have thought?

Saepe videās.

One can often see.

The present and perfect subjunctive are used to indicate something as granted or conceded. The negative is **nē**. (Concessive Subjunctive)

Sit fūr. I grant that he is a thief.

Nē sint in senectūte virēs.

I grant there is not physical strength in old age.

IMPERATIVE

205 The imperative is used in commands and entreaties.

Tolle, lege. Take up and read.

206 The future imperative is used in commands when there is a reference to future time.

Liber estō atque itō quō volēs.

You shall be free and go where you like.

207 The verbs **sciō**, **meminī**, and **habeō** (*consider*) use the future imperative instead of the present.

Scītōte mē nōn accūsātōriē loquī.

Know that I am not speaking in the manner of an accuser.

208 A command may be expressed by **cūrā ut** or **fac ut** with a substantive clause or by the independent subjunctive. (App. 200.)

Cūrā ut valeās. Take care of yourself.

209 A negative command is expressed by **nōlī** with the present infinitive, **cavē nē** with the present subjunctive or by the independent subjunctive. (App. 201.)

Dēnique nōlī tē oblivīscī Cicerōnem esse.

Finally do not forget that you are Cicero.

Cavē exīstimēs. Do not think.

210 In poetry a negative command may be expressed by **nē** and the imperative.

Equō nē crēdite, Teucrī. Do not trust the horse, Trojans.

CONDITIONAL SENTENCES

211 A simple condition in present or past time takes the indicative in both protasis and apodosis.

Sī mē dēridēs, at pol illum nōn potes.

If you're laughing at me, at least you can't laugh at him,
by Pollux.

212 A future more vivid condition takes the future or the future perfect indicative in the protasis, the future indicative in the apodosis.

Cēnābis bene sī tēcum attuleris cēnam.

You will dine well if you bring the dinner with you.

213 A future less vivid condition takes the present subjunctive in both clauses.

Haec sī tēcum patria loquātur, nōne impetrāre dēbeat?

If your country were to say this to you, should she not obtain her request?

214 A contrary-to-fact condition, in either protasis or apodosis, takes the imperfect subjunctive to refer to present time, the pluperfect subjunctive to refer to past time.

Sī tū ad supplicium dūcerēre, quid aliud clāmitārēs nisi tē cīvem esse Rōmānum?

If you were being led to execution, what else would you cry out except that you were a Roman citizen?

Mānsissēs profectō sī haec fore putāssēmus.

You certainly would have stayed if we had thought that this would happen.

215 If the apodosis of a future less vivid or contrary-to-fact condition expresses possibility or necessity, the indicative is used.

Sī dēferantur et arguantur, pūniendī sunt.

If they should be brought in and charged, they are to be punished.

SUBORDINATE CLAUSES

216 **Quod, quia, quoniam** *because* are used

- (a) with the indicative (in any tense), of a reason vouched for by the speaker,

Quia suppeditat nōbis ubi et animus reficiātur et aurēs conquiēscant.

Since he supplies us with the means to refresh our minds and rest our ears.

- (b) with the subjunctive (in any tense), of a quoted reason.

Supplicatiō dēcrēta est, quod urbem liberāssem.

A thanksgiving was decreed because (in the words of the decree) I had freed the city.

217 **Cum**, *since, as*, is used with the subjunctive in any tense required by the meaning.

Quae cum ita sint, Catilīna, perge quō coepistī.
Since this is so, Catiline, go on where you intended.

218 When **quī** is the equivalent of **cum is**, the subjunctive is used. (Relative Clause of Cause)

Est insāna aut ēbria quae mē compellet tam familiāriter.
She is either insane or intoxicated to address me in such a familiar fashion.

219 **Cum** *although* is used with the subjunctive in any tense required by the meaning.

Cum id posset infitiārī, repente cōfessus est.
Although he could deny this, he suddenly confessed.

220 **Quī** is sometimes equivalent to **cum**. (Relative Clause of Concession)

Hunc miserum quī nōndum etiam paternō fūnerī iūsta solvisset, nūdum ēicit domō.
Although this poor fellow had not even performed the funeral rites for his father, he stripped him and evicted him.

221 **Quamquam**, *etsī although* are used with the indicative in any tense required by the meaning.

Quamquam haec etiam auditū acerba sunt, tamen audire tolerābilius est quam vidēre.
Although these doings are distressing even to hear, still, hearing is easier to bear than seeing.

222 **Dum**, *while = within the period that*, is used with the present indicative even when referring to the past.

Dum haec in senātū geruntur, liberti Lentulī exquirēbant ducēs multitudinum.
While this was going on in the senate, Lentulus' freedmen were hunting up gang leaders.

223 **Dum**, *quoad, quamdiū, while = as long as*, are used with the indicative in any tense required by the meaning.

Quam diū quisquam erit quī tē dēfendere audeat, vivēs.
As long as there is anyone who dares to defend you, you will live.

224 **Dum, until**, is used with the present or imperfect subjunctive to denote purpose or something expected or anticipated.

Expectō dum veniat.

I am waiting until he comes (for him to come).

225 **Dum, modo, dummodo, if only, provided that**, are used with the present and imperfect subjunctive.

Magnō mē metū liberābis, dummodo inter mē atque tē mūrus intersit.

You will free me from a great fear provided that there is a wall between you and me.

226 **Ubi, ut, when, antequam, priusquam, before, postquam, after, simul atque, cum primum, as soon as, dum, quoad, donec, until**, referring to a single act in the past, are used with the perfect indicative.

Ut ingressus est, gladium destrinxit.

When he entered he drew his sword.

227 **Simul atque, cum primum, as soon as, antequam, priusquam, before, dum, quoad, until**, referring to the future, are used with the future perfect indicative.

Nōlī subsistere priusquam summum ad collem pervēneris.

Do not stop until you have reached the top of the hill.

228 **Antequam and priusquam, before**, are used with the present or imperfect subjunctive to denote something anticipated or prevented.

Antequam verbum facerem, dē sellā surrēxit atque abiit.

Before I could utter a word, he got up from his chair and left.

229 **Cum when**, referring to a purely temporal relationship, is used with all tenses of the indicative.

Quem quidem ego cum ex urbe pellēbam, hoc prōvidēbam.

When I tried to drive him out of the city, I foresaw this.

230 When the actions of the two verbs are simultaneous, **cum** is almost equivalent to **quod**.

Cum tacent, clāmant. When they are silent, they cry out.

When the two actions are independent, for the sake of a greater vividness **cum** is sometimes used with the clause which is logically the main one. (**Cum Inversum**)

Vix ea fātus eram, gemitū cum tālia reddit:

Scarcely had I said this, when with a groan he replied thus:

231 **Cum, ubi** *when*, referring to the future, are used with the future or the future perfect indicative.

Quā laetitiā perfruēre, cum in tantō numerō tuōrum neque audiēs virum bonum quemquam neque vidēbis.

What joy you will feel when, in such a crowd of your followers, you will neither hear nor see a single good man.

232 **Cum**, *when*, referring to past time, in a clause describing the situation or circumstances under which the principal action takes place, is used with the imperfect or pluperfect subjunctive. The imperfect is used when the subordinate action is contemporaneous with the main action; the pluperfect, when it is prior to the main action.

Cum sedērem domī trīstis, accurrit Venerius.

When I was sitting gloomily at home, a slave from the temple of Venus ran up.

Cum plūrēs aviculae convēnissent, ē vēstigiō stultus clāmāvit multās avēs adesse.

When several little birds had collected, the stupid fellow at once shouted that there were many birds there.

233 In a purpose clause in primary sequence, the present subjunctive is used; in secondary sequence, the imperfect subjunctive. The negative is **nē**.

Nē diūtius teneam, iūdicēs, societās coitur.

To state it briefly, gentlemen of the jury, a partnership is formed.

Antecesserat Staius ut prandium nōbīs vidēret.

Staius had gone on ahead to see to our lunch.

234 If the purpose clause contains a comparative, it is introduced by **quō**.

Gabīnium arcessit quō maior auctōritās sermōnī inesset.

To lend greater authority to his words, he summoned Gabinius.

235 If the principal clause states that a certain person (or thing) is designated for a certain purpose, the relative pronoun may introduce the clause of purpose.

Reperti sunt duo equitēs Rōmānī quī tē istā cūrā liberārent.

Two Roman equites were found to free you from that worry.

236 A relative clause in the subjunctive is used after an indefinite or negative antecedent. (Relative Clause of Characteristic) This construction, which is regularly found after

certain expressions: **sunt quī, sōlus est quī, nēmō est quī, nihil est quīn, nihil est quod, quis est quī, quid est quod**; also after certain adjectives: **dignus, indignus, aptus, idōneus**, is sometimes not to be distinguished from other relative clauses of result or of purpose. (App. 235, 238.)

Vestrum nēmō est quīn intellegat.

There is no one of you who does not realize.

Digna rēs fuit quae memoriae mandārētur.

The deed was one worthy of being perpetuated.

237 In a clause of result, the present, imperfect, and perfect subjunctive may be used, the tense depending upon the sense.

Tanta est virtūs nostra ut hostēs vincāmus.

Such is our valor that we are defeating the enemy.

Tam grave erat vulnus cōsulis ut mortuus sit.

So serious was the consul's wound that he died.

Eī tantus clāmor sublātus est ut neque mente neque linguā neque ōre cōsisteret.

Such an outcry was raised against him that he kept control neither of his thought, his tongue, nor his expression.

238 A result clause may be introduced by a relative pronoun. (Relative Clause of Result)

Quis est tam stultus cui sit explōrātum sē ad vesperum esse victūrum?

Who is so foolish as to feel certain that he will live until evening?

SUBSTANTIVE CLAUSES

239 A substantive clause in the subjunctive may be used as subject, direct object, appositive (explanatory), predicate nominative or predicate accusative.

Sed tū ut vitīis tuis commoveāre nōn est postulandum.

But it is not to be asked that you should be disturbed by your vices.

Cōsiliū cēpērunt, ut nōmen huius dē parricidiō dēferrent.

They adopted a plan, to bring a formal charge of parricide against my client.

240 A substantive clause introduced by **nē** or **quōminus** is used after verbs of hindrance and prevention. **Nē** cannot be used if the verb is negative. In primary sequence the present subjunctive is used; in secondary sequence, the imperfect.

Prohibeō commonly takes an infinitive.

Impediti sunt nē triumphārent.

They were prevented from celebrating a triumph.

241 In clauses after a verb of fearing in primary sequence, the present subjunctive is used; in secondary sequence, the imperfect subjunctive.

Nōn vereor nē hunc errōrem meum philosophi mortuī irrideant.

I am not afraid that dead philosophers will laugh at this mistake of mine.

Metuit ut (nē nōn) Rōmam advenire posset.

He was afraid that he couldn't reach Rome.

242 Substantive clauses introduced by **ut** (negative **nē**) and expressing will or purpose are used after **cēseō**, **cohortor**, **cūrō**, **dēcernō**, **hortor**, **imperō**, **moneō**, **orō**, **permittō**, **persuadeō**, **petō**, **postulō**, **praecipio**, **rogō**. (Indirect Command)

Lēgātis praecipit ut studium simulent.

He instructs the envoys to pretend eagerness.

A substantive clause may express result.

Tamen faciam ut haec intellegās.

Nevertheless I shall make you understand this.

243 A substantive clause introduced by **quīn** is used after a negative expression of doubt or ignorance.

Quō quidem apparātū nōn dubitō quīn animō aequisimō carueris.
I have no doubt at all that you got along very comfortably without that elaborate spectacle.

244 Exception: A substantive clause introduced by **quod** *the fact that* takes its verb in the indicative.

Quō animō tibi ferendum putās quod adventū tuō subsellia vacuēfacta sunt?

How do you think you should interpret the fact that on your arrival the benches were vacated?

245 In an indirect question in primary sequence, the present subjunctive, the perfect subjunctive, and the future participle with **sim** may be used. In secondary sequence, the imperfect subjunctive, the pluperfect subjunctive, and the future participle with **essem** may be used.

Dic mihi ubi mē nōveris.

Tell me where you made my acquaintance.

Mirātus sum num itūrus essēs.

I wondered whether you were going to go.

246 A double indirect question is introduced by **utrum** (-ne) . . . **an** or by **an**, alone.

Iam sciam utrum mē magis amet an marsuppiū.

Now I shall know whether she prefers me or my money (purse).

If the second member is not expressed, the introductory words are **utrum** (-ne) . . . **necne**.

Iam sciam utrum mē amet necne.

Now I shall know whether she loves me or not.

247 The subjunctive is used in indirect statement in subordinate clauses that depend on verbs of saying, thinking, knowing, perceiving. The sequence of the subjunctive verb is determined by the tense of the verb of saying.

Erat scriptum sēsē quae eōrum lēgātis cōfirmāset factūrum esse.
The letter stated that he would do what he had promised their envoys.

248 The indirect statement is sometimes absorbed by the main verb. (Implied Indirect Discourse)

Nisi restituissent statuās, vehementer minātur.

He threatened them violently (saying that he would punish them) if they did not restore the statues.

249 If the subordinate clause is merely explanatory or expresses an independent truth, the verb of the clause is in the indicative.

Quis neget haec omnia quae vidēmus deōrum potestāte administrārī?

Who would deny that all these things which we see are being directed by the power of the gods?

250 In an indirect command in primary sequence, the present subjunctive is used; in secondary sequence, the imperfect subjunctive.

Nē exīstimārent sibi perditā rē públicā opus esse.

Let them not think that he needed the overthrow of the republic.

INFINITIVES

251 The infinitive, with or without the subject accusative, may be used: as subject, object, predicate nominative or appositive.

Difficile est hoc cōfirmāre. It is difficult to establish this.
Quid attinuit tē hoc iubēre? What did your ordering this mean?
Numquam tē patiar perīre. I shall never allow you to perish.

252 To complete the meaning of another verb. (Complementary Infinitive)

Neque urbem tuērī poterat. Nor was he able to protect the city.

253 In an indirect statement.

Alii nūtiābant conventūs fierī.
Some reported that meetings were being held.

254 **Spērō** and **prōmittō** take the indirect statement with the infinitive in the future.

At spērat adulēscēns diū sē victūrum.
Yet a young man hopes to live a long time.

255 The infinitive is often used in historical narrative with the force of the imperfect indicative, especially when a series of actions is described. The subject is in the nominative. (Historical Infinitive)

Rēx primō nihil metuere, nihil suspicārī.
At first the king had no fears, no suspicions.

256 The infinitive is used in exclamations.

Tē in tantās aerumnās propter mē incidisse!
To think that you have got into so much trouble on account of me!

257 **Fore (futūrum esse) ut** followed by a substantive clause of result may be used to replace the future infinitive active or passive. This periphrasis is far more often used than is the future infinitive passive and it is necessary in verbs which lack the supine stem.

Spērāvērunt fore ut eius cōsilia ā senātū perspicī possent.
They hoped that his plans could be seen through by the senate.

PARTICIPLES

258 A participle is a verbal adjective. As a verb, it has voice and tense, may be modified by an adverb, and may govern an object in the same case as the verb of which it is a part. As an adjective, the participle is declined, and agrees in gender, number and case with the noun or pronoun which it modifies.

259 The present participle of all verbs is active in meaning, and expresses an action going on at the same time as the action of the main verb.

Rediēns ā cēnā Rōmae occīsus est.

He was killed at Rome as he was returning from a dinner party.

260 The perfect participle passive of a regular verb is passive in meaning, and denotes time prior to that of the main verb.

Victus turpissimē sōlus fūgit.

Most shamefully defeated, he fled alone.

261 A perfect participle is sometimes used with forms of **habeō** and **teneō** to express the continued effect of an action.

Hāc vī nōn ūtātur, nē sī quidem explōrātum habeat id nēminem suspicātūrum.

He would not take advantage of this power, not even if he should have discovered that no one would suspect this.

262 The perfect participle of a deponent is active in meaning, and denotes time prior to that of the main verb. It is often best translated as an English present participle.

Ibique multa dē ignāviā eōrum questus, docet sē Mānlium praemīsisse.

And there, complaining bitterly about their laziness, he explained that he had sent Manlius on ahead.

263 The future participle of all verbs is active in meaning. It is most commonly used with forms of **sum** to denote intention or that which is about to happen. (Active Periphrastic)

Quid sit factūrus scīre nequeō.

I am unable to know what he intends to do.

264 In poetry the future participle may express purpose.

**Haec in nostrōs fabricāta est mächina mūrōs
inspectūra domōs.**

This machine has been built against our walls, to spy
into our homes.

GERUND AND GERUNDIVE

265 The gerund is a verbal noun, declined in the genitive, dative, accusative and ablative singular.

266 The genitive is used with *causā*, adjectives and nouns.

Dissimulandī causā in senātum vēnit.

To conceal his designs he came into the senate.

Īnstābat tempus abeundī.

The time to leave was drawing near.

267 The accusative is found only with the preposition *ad*; it is used to express purpose, with some adjectives of fitness and readiness, and with *ūsui*.

Neque illī tamen aut ad cavendum dolus aut astūtiae deerant.

But he was shrewd and crafty enough to be on his guard.

268 The ablative is used to denote means, and with the preposition *in*.

Multa pollicendō effēcerat ut Cūrius cōnsilia prōderet.

By making many promises he had caused Curius to betray the plans.

269 The gerund cannot be used as the subject or object of a verb, the infinitive being used instead.

Vidēre est crēdere.

Seeing is believing.

Hīc manēre mālumus.

We prefer remaining here.

270 The gerundive is a passive participle, used in agreement with the noun or pronoun to which it belongs. As an adjective the gerundive may mean *capable of being*, *fit to be*, *worthy of being*.

In forō et in ipsō Capitōliō miranda multitūdō.

In the forum and in the Capitol itself there was an
amazingly large crowd.

271 Latin generally avoids the use of a gerund governing a direct object in the accusative case, and prefers to use a gerundive construction. The direct object, with the gerundive in agreement, is put in the case required for the gerund.

Servīs puellam dūcendam ad Delphīnum commendat.

He entrusts the Maid to his servants to have her taken to the Dauphin.

Brūtus in liberandā patriā est interfectus.

Brutus was slain in the defence of his country.

272 With the genitive pronouns **meī, tuī, suī, nostri, vestri**, the gerundive ends in **-ndī**.

Nōn tam suī cōservandī causā profūgērunt.

They fled not so much to save themselves.

273 The gerundive (future passive participle) is used with forms of **sum** to express obligation or necessity. (Passive Periphrastic)

Carthāgō dēlenda est. Carthage must be destroyed.

274 With intransitive verbs the passive periphrastic is used impersonally.

Vīs ergō filiam tuam, sī mihi pereundum est, morī mēcum?

Are you then willing for your daughter to die with me if I must die?

SUPINE

275 The supine has two forms, an accusative ending in **-um**, and an ablative ending in **-ū** : **factum, factū**.

276 The accusative is used with verbs involving motion to express purpose.

Vēnērunt rogātum vāsa. They came to ask for the dishes.

277 The Ablative is used as an ablative of respect with a few adjectives.

Haec sunt auditū acerba. These things are bitter to hear.

SPECIAL VERB USES

278 An intransitive verb may be used passively as an impersonal.

Ab armīs recessum est. Hostilities were ended.

Ītur in cōsiliū. They debate on the subject.

279 The passive voice may be used in a middle (reflexive) sense.

Ergō age, cāre pater, cervicī impōnere nostrae.

Come then, dear father, place yourself upon my shoulders.

280 The present may be used as a vivid representation of the past. (Historical Present) The Historical Present, when viewed as a past, follows the rule of sequence for secondary tenses.

Coniūrātiōnem aperit, nōminat sociōs, quō lēgātis animus amplior esset.

He disclosed the plot and named his associates so that the envoys might have greater courage.

The present may be used to express an attempt going on. (Conative Present)

Periculum vitant. They are trying to avoid danger.

281 The present tense is used with **iam** (*now*), **iam diū** and **iam pridem** (*for a long time now*), to express an action begun in the past and continuing into the present.

Is Lilybaei multōs iam annōs habitat.

He has been living at Lilybaeum for many years now.

282 In colloquial language the present may represent the future and the perfect the future perfect.

Nōn pergō hercle, nisi sciō quā grātiā.

I won't go on, by George, unless I know why.

283 The imperfect is used with **iam**, **iam diū** and **iam dūdum** to express an action begun in the more remote past and continuing in the past.

Iam dūdum tibi adversābar. I had long been opposing you.

The imperfect may be used to express an action attempted in the past. (Conative Imperfect)

Catilinam ex urbe ēiciēbam.

I was trying to drive Catiline out of the city.

284 In letters, the imperfect or the perfect may represent the present, and the pluperfect may be used for any past tense. (Epistolary Tenses) The time of the action is thus considered from the viewpoint of the receiver of the letter.

Caesar ad senātum acerbās litterās mīserat et Cūriō meus illum incitābat.

Caesar has sent a harsh letter to the senate and my friend Curio is encouraging him.

285 The future tense may have the force of an imperative.

Nāvem idōneam ut habeās dīligenter vidēbis.

Please take pains to see to it that you have a suitable ship.

286 The perfect tense may express a completed action viewed in the light of the present. (Present Perfect) The perfect viewed as a present follows the rule of sequence for primary tenses.

Iste Siciliam ita vexāvit ut ea restitui in antiquum statum nūllō modō possit.

That fellow has so ravaged Sicily that it is utterly impossible for it to be restored to its former state.

ROMAN CALENDAR

287 The year is usually indicated by the names of the consuls in the ablative absolute: **Lepidō et Tullō cōsulibus**, less commonly by reckoning from the traditional date for the founding of Rome: a.u.c. (**ab urbe conditā**) 753 B.C.

The twelve months of the year were **Mārtius**, **Aprīlis**, **Maius**, **Iūnius**, **Quīntilis** (later changed to **Iūlius**, in honor of Julius Caesar), **Sextilis** (later changed to **Augustus** in honor of the emperor Augustus), **September**, **Octōber**, **November**, **December**, **Iānuārius**, **Februārius**. In 153 B.C. January 1 replaced March 1 as the official New Year's Day.

Before 46 B.C., March, May, July and October had 31 days, February 28 days and all others 29 days. As this calendar year was too short for the solar year, in alternate years a month of varying length (**mēnsis intercalāris**) was inserted after February 23 and the rest of February was omitted.

By the year 46 B.C. the calendar was hopelessly confused, and Julius Caesar undertook its reform. He gave to each month the number of days it now has, to give the total of 365 days. Every fourth year a day was inserted between February 23 and 24. Hence a.d. **VI Kal. Mārt.** (February 24) occurred twice in those years. No substantial reforms were made until the reforms of Gregory XIII in 1582. The use of B.C. and A.D. in dates is due to the abbot Dionysius Exiguus (c. A.D. 500-560).

In each month there were three days that had distinctive names, **Kalendae**, **Īdūs**, and **Nōnae**. Other dates were found

by reckoning from these fixed dates, including both the first and the last day in the series (*inclusive reckoning*).

The first day of the month was **Kalendae** (*the Calends*). For the four originally long months, **Mārtius**, **Maius**, **Quīntilis**, **Octōber**, **Īdūs** (the *Ides*) fell on the fifteenth; for all other months on the thirteenth. **Nōnae** (*the Nones*), by inclusive reckoning, fell on the ninth day before the *Ides*. For the long months, the Nones fell on the seventh; for all other months, on the fifth. Remember this rhyme:

In March, July, October, May
The Nones fall on the seventh day.

The day before each of the key days is expressed by placing **prīdiē** before the day, for example: **prīdiē Kalendās Iānuāriās** (**prīd. Kal. Iān.**), the day before the Calends (December 31); **prīdiē Nōnās Mārtiās** (**prīd. Nōn. Mārt.**) the day before the Nones (March 6); **prīdiē Īdūs Octōbres** (**prīd. Īd. Oct.**), the day before the Ides (October 14).

Other days counted by inclusive reckoning include both the first and the last day in the series, and are expressed by **ante diem**, an ordinal, and **Kalendās**, **Nōnās**, **Īdūs**. The whole phrase is considered as accusative with the preposition **ante**, for example: **ante diem tertium Nōnās Maiās** (a.d. III Nōn. Mai.), May 5; **ante diem quīntum Īdūs Iānuāriās** (a.d. V Īd. Iān.), January 9; **ante diem octāvum Kalendās Iūniās** (a.d. VIII Kal. Iūn.), May 25.

The day of the month corresponding to any given Roman date may be easily determined. For the Nones and the Ides, add 1 to the day on which they fall and subtract the given date, for example:

1) a.d. III Nōn. Mai. $(7 + 1 - 3) =$ May 5

2) a.d. V Īd. Iān. $(13 + 1 - 5) =$ January 9.

For the Calends, add 2 to the number of days in the month preceding and subtract the given date, for example:

a.d. VIII Kal. Iūn. $(31 + 2 - 8) =$ May 25.

If the year **a.u.c.** is given, the year **B.C.** may be obtained by subtracting the given date from 754 (753 B.C. being assumed as the date of the founding of Rome). The year **A.D.** may be obtained by subtracting 753 from the given date. For example:

1) Cicero was born 648 a.u.c. $=$ 106 B.C.

2) Martial was born 793 a.u.c. $=$ A.D. 40.

GLOSSARY OF TECHNICAL TERMS

- 288 ALLITERATION. Repetition of the same initial sound (usually a consonant).

pūblici cōnsilī particeps
suādentque cadentia sīdera somnōs
Conticuēre omnēs intentique ōra tenēbant.

- 289 AMPLIFICATIO. Enlargement or extension of a statement.

See In Verr. V, LXI.

- 290 ANAPHORA. Repetition of a word or phrase at the beginning of successive clauses.

Nihilne tē nocturnum praesidium Palātī, nihil urbis
vigiliae, nihil timor populī . . .
hīc Dolopum manus, hīc saevus tendēbat Achillēs

- 291 APOSIOPESIS. An abrupt pause for effect.

. . . dōnec Calchante ministrō —
sed quid ego . . .

- 292 APOSTROPHE. Turning to address a person or thing (often one which is absent), an abstract idea or an imaginary object.

Priamīque arx alta, manērēs.

- 293 ASSONANCE. Similarity of stressed vowel sounds that recur at close intervals.

tuōrum cōnsiliōrum reprimendōrum causā
Ergō omnis longō solvit sē Teucra lūctū

- 294 ASYNDETON. Omission of conjunctions.

eōs morte, exsiliō, vinctis, damnō coercent.
omnia prōvidēre; multum ipse pugnāre, saepe hostem ferire

- 295 CAESURA. A pause at the end of a word within a foot of a line of verse.

Arma virumque canō || Trōiae quī prīmus ab ōrīs

- 296 CHIASMUS. Reversal of word order in pairs of phrases.

satis ēloquentiae, sapientiae parum
sub pedibusque deae clipeique sub orbe

- 297 CLIMAX. An increase in emphasis or a gradual growth of meaning.

neque auctōritātem verēbere, nec iūdicium sequēre, nec
vim pertimēscēs?

- 298 DACTYL. A verse foot consisting of a long syllable followed by two short syllables.

- 299 DIASTOLE. The lengthening of a normally short syllable.

et direpta domus, et parvī cāsus Iūli (the -us of domus
is lengthened for reasons of meter).

- 300 ECTHLIPSIS. The elision of a vowel plus m.

sicārum numerum et gladiōrum extulit.
quamquam animus meminisse horret

- 301 ELISION. The melding of a final with a following initial vowel.

Quō usque tandem
. . . Disce omnēs.

- 302 ELLIPSIS. The omission of a word or words (often the verb *esse*) necessary to complete the sense.

Quō gemitū conversī animī (sunt)
Ac minimē mīrum (est)

- 303 EUPHEMISM. The softened expression of a painful or unpleasant idea.

sī in hunc animadvertissem (*if I had punished him*)

- 304 HENDIADYS. The use of two nouns (connected by *et* or *-que*) instead of one noun with a modifier.

ōra vultūsque (*expressions on the faces*)
vōcī iraeque (*angry words*)

- 305 HYPALLAGE. The interchange of constructions.

rotārum . . . lāpsūs

- 306 HYPERBOLE. Exaggeration.

clāmōrēs simul horrendōs ad sīdera tollit

307 ICTUS. The stress of the verse foot. (In the dactylic hexameter, the *ictus* falls on the first syllable of the foot.)

308 IRONY. The use of words whose sense is naturally contrary to the meaning of what is intended.

Nōs autem, fortēs virī, satisfacere rei pūblīcae vidēmur

309 LITOTES. The affirming of a thing by denying its opposite, a form of understatement.

*eques Rōmānus nec infacētus et satis litterātus
Nōn haec sine nūmine dīvum ēveniunt.*

310 METAPHOR. A condensed or implied comparison, expressed by the figurative use of words.

tē nōn exīstimās invidiae incendiō cōnflagrātūrum?

311 METONYMY. Substitution of one word for another which is associated with it in meaning.

Mārs for bellum, Vulcānus for ignis.

312 ONOMATOPOEIA. Accommodation of sound to sense.

Exoritur clāmorque virum clangorque tubārum

313 OXYMORON. An apparent contradiction in terms.

cum tacent, clāmant

314 PARATAXIS. Sentence structure in which statements are made parallel without logical subordination.

Arma āmēns capiō, nec sat ratiōnis in armīs (Logically the second clause could be *cum nōn sat ratiōnis sit . . .*)

315 POLYSYNDETON. Excessive use of connectives.

*mēnsaeque deōrum
crātērēsqe aūrō solidi captivaeque vestis*

316 PRAETERITIO. Rhetorical figure by which an orator emphasizes what he has to say by declaring that he will pass over it.

illa nimis antiqua praetereō . . .

- 317 SIMILE. An imaginative comparison, introduced by such words as **ceu, quālis, velut.**

*in segetem velutī cum flamma furentibus Austris
incidit.*

- 318 SPONDEE. A verse foot consisting of two long syllables.

- 319 SYNAERESIS. The vowels **i** and **u** becoming consonants before a vowel.

sectāque intexunt abiete costās (where *abiete* becomes two syllables by synaeresis)

- 320 SYNAPHEIA. The elision of a vowel which ends a verse before the initial vowel of the following verse. Verses showing synapheia are known as hypermetric verses.¹

*Quem nōn incūsāvi āmēns hominumque deōrumque,
aut quid in ēversā vīdī crūdēlius urbe?*

- 321 SYNCHESIS. Interlocked word order.

multaque per caecam congressī proelia noctem

- 322 SYNCOPE. Loss of a letter or syllable within a word, as **vinclis** for **vinculis**, **explēsse** for **explēvisse**.

- 323 SYNECDOCHE. Naming a part in place of the whole, as **puppis** for **nāvis**.

- 324 SYNESIS. (*cōstructiō ad sēsum*). Agreement of words according to sense rather than strict grammar, as **pars, alii**.

- 325 SYNZESIS. The combination into one sound of two vowels belonging to different syllables.

Sic fātus, deinde comantem (where *deinde* becomes two syllables by synzesis.)

- 326 SYSTOLE. The shortening of a syllable which is naturally long. **Obstipui, steteruntque comae** (where the second **e** of **steterunt** is shortened for reasons of meter.) The opposite process is diastole.

327 TMESIS. The separation of the two parts of a compound word by some other word, as
 quō rēs cumque cadent
 super ūnus eram

328 ZEUGMA. The use of a term with two or more words when it is strictly applicable to one word only.

sacra manū victōsque deōs parvumque nepōtem
ipse trahit (He drags the boy but bears the **sacra victōsque deōs.**)

329 IMPORTANT DATES IN ROMAN HISTORY B.C.

753	The founding of Rome
753-509	The seven kings: Romulus, Numa, Tullus Hostilius, Ancus Martius, Tarquinius Priscus, Servius Tullius, Tarquinius Superbus
509	Annually elected magistrates, later called consuls
451-450	The written law of the Twelve Tables
435	The censorship established
390	Rome sacked by the Gauls
367	Consulship opened to plebs
312	Censorship of Appius Claudius Caecus. Via Appia constructed.
298-290	Third Samnite War
281-272	War with king Pyrrhus
279	"Pyrrhic" victory at Asculum
264-241	First Punic War
c. 254-184	Plautus
241	Sicily ceded to Rome
234	Birth of Marcius Porcius Cato (234-149 B.C.)
218-201	Second Punic War
202	Battle of Zama
197	Two provinces organized in Spain
196	Flaminius proclaims freedom for Greece
184	Censorship of Cato
168	Battle of Pydna
171-167	Third Macedonian War
149-146	Third Punic War. Carthage destroyed. Corinth sacked by Mummius.

148	Macedonia a Roman province
146	Africa a Roman province
133	Tiberius Gracchus tribune. Asia a Roman province.
123-122	Gaius Gracchus tribune
121	Province of Gallia Narbonensis established
112-106	War with Jugurtha in Numidia
106-43	M. Tullius Cicero
104-100	Successive consulships of Gaius Marius
102	Marius defeats Teutones at Aquae Sextiae
101	Marius defeats Cimbri at Vercellae
100	Death of Saturninus and Glaucia
90-88	The Social War
87-58	C. Valerius Catullus
(84)-(55)	
86	Birth of historian Sallust
82-79	Sulla dictator
80	<i>Prō Rōsciō</i> , Cicero's first speech in a criminal trial
75	Cicero quaestor in Sicily
73-71	Revolt of Spartacus and gladiators
70	Virgil born. Cicero impeaches Verres.
65	Birth of the poet Horace
63	Cicero consul. Conspiracy of Catiline. Four speeches against Catiline.
62	Defense of Archias
60	First triumvirate of Pompey, Crassus and Caesar
59	Caesar consul
58-57	Catullus in Bithynia on governor's staff
58-50	Caesar's campaigns in Gaul
58	Cicero in exile
57	Cicero recalled from exile
55	Cicero's <i>Dē Ōrātōre</i>
53	Death of Crassus at Carrhae
51	Cicero proconsul of Cilicia
49-46	Civil war between Caesar and the senatorial party
49	Cicero joins Pompey in Epirus
48	Battle of Pharsalus. Death of Pompey.
47	Cicero returns to Rome

46	Battle of Thapsus. Suicide of Cato Uticensis.
45-43	Death of Tullia. Composition of <i>Acadēmica</i> , <i>Dē Finibus</i> , <i>Tusculānae Disputātiōnēs</i> , <i>Dē Nātūrā Deōrum</i> , <i>Dē Dīvīnātiōne</i> , <i>Dē Senectūte</i> , <i>Dē Officiis</i> , etc.
44	Assassination of Caesar
44-43	Fourteen <i>Philippics</i>
43	Second triumvirate of Antony, Lepidus and Octavian. Cicero murdered. Sallust published <i>Bellum Catilināe</i> .
42	Battle of Philippi
37	<i>Eclogues</i> of Virgil
31	Octavian defeats Antony at Actium
29	Temple of Janus closed. <i>Georgics</i> of Virgil.
27	Octavian <i>princeps</i> , given title of Augustus
27-A.D.14	Augustan era
19	Virgil journeys to Greece, dies at Brundisium
17	<i>Aeneid</i> published
8	Death of Horace
4(?)	Birth of Seneca

A.D.

14-37	Tiberius emperor
37-41	Gaius Caligula emperor
40(?)	Birth of poet Martial
40-65	<i>Epistulae</i> , <i>Moral Essays</i> and tragedies of Seneca
41-54	Claudius emperor
54-68	Nero emperor
55	Birth of the historian Tacitus
61(?)	Birth of Pliny
65	Death of Seneca
68-69	Year of the four emperors: Galba, Otho, Vitellius and Vespasian
69-79	Vespasian emperor
79	Pompeii and Herculaneum buried in the eruption of Vesuvius
79-81	Titus, son of Vespasian, emperor
80	Dedication of the Colosseum
81-96	Domitian, son of Vespasian, emperor
86-98	<i>Epigrams</i> of Martial

89	Quintilian teaches at Rome
96-98	Nerva emperor
97-113	<i>Letters</i> of Pliny
98	Tacitus writes the <i>Agricola</i>
98-117	Trajan emperor
111-113(?)	Pliny governor of Bithynia
114(?)	Death of Pliny
117(?)	Death of Tacitus

330 THE ROMAN REPUBLIC IN THE TIME OF CICERO

There were three orders or classes in the Roman republic:

1. **Ōrdō plēbēius**, **populus** or **plēbs**, addressed officially as **Quirītēs**. All free inhabitants of Italy became **cīvēs Rōmānī** after the Social War (90-88 B.C.). The old distinction between patrician and plebeian had largely disappeared; certain priestly offices, however, could be held only by patricians.

2. **Equester ōrdō** or **equitēs**. The members of this wealthy business class did not hold public offices. Their chief interests were in banking, managing state contracts and, as **pūblicānī**, collecting provincial taxes. Their special interests often conflicted with those of the senatorial class.

3. **Ōrdō Senātōrius**, **senātus**, or **senātōrēs**. Senatorial courtesy required the use of **patrēs cōscriptī** in addressing fellow senators. The senate supervised state religion, foreign relations and the government of the provinces. It had become de facto the most important legislative body through its **senātūs cōsulta** (decrees of the senate). The holder of the quaestorship or higher office became automatically a member. There were about 600 members.

The **nōbilēs**, whether patrician or plebeian, were those families some one of whose members had held a curule office, i.e. the praetorship or higher. From the second century onwards membership in the senate had largely been restricted to the sons of these families. Men with political ambitions who did not belong to these families were called **novī hominēs**. Such were Gaius Marius and Cicero.

Since the time of the Gracchi, the popular party and their leaders (**populārēs**) aimed to curb the powers and privileges of the **nōbilēs** (or **optimātēs**, as they named themselves in contrast to **populārēs**). Civil strife and bloodshed often resulted

from the clash of the conflicting interests of **populārēs** and **optimātēs**. This was one reason why Cicero worked for what he called the **concordia ordinum**.

For voting purposes the people were divided into two assemblies:

1. **Comitia centuriāta**, assembly of "centuries." Each of the 193 centuries voted as a unit to elect the magistrates with **imperium**, i.e. with military as well as civil executive power. These were the praetors, consuls and, when necessary, censors.

2. **Comitia tribūta**, assembly of tribes. It elected tribunes of the people, aediles and quaestors, each of the 35 tribes voting as a unit. It had also the power to enact laws known as **plēbiscita**.

Since a citizen went to Rome to register his vote, power in the assemblies was concentrated in those citizens who lived in or near Rome.

The formal assembly or **comitia** had an informal counterpart, the **cōntiō**. A magistrate who wished to lay a matter before the people might call this less official meeting of citizens. It was before such a **cōntiō** that Cicero delivered the second and third of his speeches against Catiline.

THE ROMAN MAGISTRATES

1. Lesser officials:

20 quaestors—state treasurers, serving in Rome or under governors in the provinces.

4 aediles, 2 plebeian, 2 curule (representing the whole people)—the aediles supervised public festivals, public buildings, roads and markets. To obtain popularity aediles often staged at their own expense impressive spectacles for the people.

10 tribunes of the people—champions of rights of the **plēbs**, they possessed **intercessiō**, the power to veto any legislation or any act of higher officials. Only plebeians were eligible.

2. Higher officials with **imperium** :

8 praetors—they presided over the law courts and special boards of inquiry.

2 consuls—they presided over the senate, supervised elections, and acted as the executive officers of the senate.

2 censors—elected every five years, they revised the roll of senators and arranged for the census of the people. Since the time of Sulla the censors had declined in importance, and their duties were gradually taken over by the consuls.

Both groups of officials served terms of one year. The year of office began on January 1, except for quaestors (December 5) and **tribūnī plēbis** (December 10).

Dictator—a dictator was elected for a six-month period in time of national emergency. Toward the end of the third century B.C. the original office had ceased to be necessary. Without limit of time it was revived in the first century B.C. with Sulla and Caesar.

CURSUS HONORUM

The **cursus honōrum** was the order in which the various political offices might be held. In ascending order they were, each with its minimum age requirement: 1) **quaestūra** (30), 2) **aedilitās** (37), 3) **praetūra** (40), 4) **cōsulātus** (43). A two-year interval was required between successive offices. The same office might not be held for a second time within ten years.

Cicero, although a **novus homō**, held each of these offices **suo annō**, i.e. at the earliest legal age.

PROVINCIAE POPULI ROMANI

In Cicero's lifetime these were the Roman provinces in order of annexation: Sicily (241 B.C.), Sardinia and Corsica (237 B.C.), Hispania Citerior, Hispania Ulterior (197 B.C.), Africa (146 B.C.), Macedonia (146 B.C.), Asia (130 B.C.), Gallia Narbonensis (120 B.C.), Cilicia (102 B.C.), Bithynia (74 B.C.), Cyrene (74 B.C.), Crete (67 B.C.), Syria (64 B.C.), Cyprus

(58 B.C.), Gallia Comata (after Caesar's conquest). Later under the emperors there were additions and subdivisions.

Under the direction of the senate, consuls and praetors who had served their term of office might be sent out as **prō cōnsule** or **prō praetōre** to govern these provinces. The term of governorship varied from one to three years. During his political career a Roman public official received no salary. Consequently there was a strong temptation to regard the governorship as an opportunity to be exploited. Cicero could resist the temptation, Verres could not.

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CONSPECTUS OF LATIN AUTHORS

This list deals chiefly with authors whose works have been used or who have been given specific mention in *LATIN: Our Living Heritage Book III*. It is not intended to be exhaustive. An asterisk indicates that only fragments survive.

1. Early Roman Literature

Appius Claudius Caecus floruit 312-280 B.C. Speeches*	Livius Andronicus c. 284-204 B.C. Epic, plays*	Cnaeus Naevius c. 270-201 B.C. Epic, comedies*
Titus Maccius Plautus c. 254-184 B.C. 20 comedies	Quintus Ennius 239-169 B.C. Plays, national epic*	Marcus Porcius Cato (Cato the Censor) 234-149 B.C. <i>Orīginēs</i> ,* <i>Dē Agrī</i> <i>Cultūrā</i>
Lucius Accius 170-c. 86 B.C. Tragedies*	Publius Terentius Afer c. 195-159 B.C. 6 comedies	

2. The Golden Age, Ciceronian Age and Augustan Age: 86 B.C.-A.D. 14

Marcus Tullius Cicero 106-43 B.C. Speeches, philosophy, rhetoric, letters	Gaius Julius Caesar 100-44 B.C. <i>Dē Bellō Gallicō</i> <i>Dē Bellō Cīvilī</i>	Titus Lucretius Carus c. 99-55 B.C. <i>Dē Rērum Nātūrā</i>
Marcus Terentius Varro 116-27 B.C. Of more than 600 books <i>Dē Rē Rusticā</i> (3 books) and 6 books of <i>Dē Līnguā</i> <i>Latīnā</i> have survived	Gaius Sallustius Crispus 86-c. 54 B.C. History	Gaius Valerius Catullus c. 84-55 B.C. Lyric Poetry

Quintus Horatius
Flaccus
65-8 B.C.
Lyric poetry, satires,
literary criticism

Titus Livius
59 B.C.-A.D. 17
Monumental history:
Ab Urbe Condita;
35 of its 142 books
remain

Publius Vergilius
Maro
70-19 B.C.
Eclogues, *Georgics*,
Aeneid

Publius Ovidius Naso
43 B.C.-A.D. 17
Metamorphōsēs,
Fasti, *Amōrēs*, etc.

3. The Silver Age: from the death of Augustus to the death of Marcus Aurelius, A.D. 14-180

Lucius Annaeus Seneca
(Seneca the Younger)
c. 4 B.C.-A.D. 65
Letters, philosophy,
satire, 9 tragedies

Marcus Valerius
Martialis
c. A.D. 40-104
Epigrams (14 books)

Cornelius Tacitus
c. A.D. 55-117
Agricola, *Germania*,
Annālēs, *Historiae*

Gaius Suetonius
Tranquillus
c. A.D. 69-140
Biographies

Marcus Fabius
Quintilianus
c. A.D. 35-95
Institūtiō Ōrātōria
(12 books)

Gaius Plinius Caecilius
Secundus (Pliny the
Younger)
c. A.D. 62-113
Epistulae, *Panegyricus*

Decimus Iunius
Iuvenalis
c. A.D. 60-128
Satires (5 books)

Aulus Gellius
c. A.D. 123-165
Noctēs Atticae
(20 books)

4. Latin of the late Roman Empire: from the death of Marcus Aurelius to the deposing of Romulus Augustulus, A.D. 180-476 (era chiefly of Christian writers)

Eusebius Hieronymus
(Jerome)
c. A.D. 348-420
Letters, chronicles,
Vulgate, commentary
on Scriptures

Aurelius Augustinus
(Augustine)
A.D. 354-430
Prolific Writer
Cōnfessīōnēs,
Dē Cīvilitate Deī

5. Latin of the Middle Ages: A.D. 476 to approximately the fourteenth century

Many writers and works. In this volume are: 1) *Gesta Romanorum* and 2) the *Confessio* of the Archpoet.

6. Latin of the Renaissance: fourteenth to sixteenth centuries

Francesco Petrarca
(Petrarch)

1304-1374

Epistulae, poetry,
Latin and Italian

Aeneas Silvius
(Pius II)

1405-1464

Commentārii Rerum
Memorābilium

Desiderius Erasmus
1466?-1536

Many works, especially
Enchiridion Moriae and
Colloquia

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THE GREEK ALPHABET

Name of letter		Letter		Latin equivalent	
alpha	ἄλφα	A	α	A	a
beta	βῆτα	B	β	B	b
gamma	γάμμα	Γ	γ	G	g
delta	δέλτα	Δ	δ	D	d
epsilon	ἕψιλον	E	ε	E	e
zeta	ζῆτα	Z	ζ	Z	z
eta	ἦτα	H	η	Ē	ē
theta	θῆτα	Θ	θ	Th	th
iota	ἰῶτα	I	ι	I	i
kappa	κάππα	K	κ	K	k
lambda	λάμβδα	Λ	λ	L	l
mu	μῦ	M	μ	M	m
nu	νῦ	N	ν	N	n
xi	ξι	Ξ	ξ	X	x
omicron	ὀμικρόν	O	ο	O	o
pi	πι	Π	π	P	p
rho	ῥῶ	P	ρ	R	r
sigma	σίγμα	Σ	σ, ς	S	s
tau	ταῦ	T	τ	T	t
upsilon	ῥψιλον	Υ	υ	U	u
phi	φί	Φ	φ	Ph	ph
chi	χί	X	χ	Ch	ch
psi	ψί	Ψ	ψ	Ps	ps
omega	ὦ μέγα	Ω	ω	Ō	ō

In Greek, the *u* (or *Υ υ*) is sounded as French *u* in *tu*. The sound of *ch* is similar to the *ch* in the German word *machen*.

There is no letter for *h* in Greek. The sound is indicated by a rough breathing (´), placed over the initial vowel or diphthong; a smooth breathing (˘) in the same position indicates the absence of the *h* sound, e.g. ἵππος, ὕπνος, ἄνεμος, ἔργον. Initial *ρ* also has the rough breathing, as in ῥώμη. For *s* the form *ς* is used at the end of a word; otherwise *σ*. In the combinations *γγ*, *γκ*, *γξ*, *γχ* the preceding *γ* is pronounced *n*, and transcribed as *n*; e.g. ἄγγελος, ἄγκυρα, Φάλαγξ, ἔλεγχος.

There are three accents — the acute (´), circumflex (˘), and grave (`). They originally indicated a change in the pitch of the voice but developed into stress accents.

A STOIC MAXIM

ἀνθρώπῳ σοφῷ ὁ κόσμος πατρίς ἐστίν
 sapientī patria tōtus hic mundus est
 ΦΒΚ φιλοσοφία βίου κυβερνήτης
 sapientia vītae dux

EPITAPH FOR THE SPARTANS WHO FELL AT THERMOPYLAE

ὦ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις ὅτι τῇδε
 κείμεθα τοῖς κείνων ῥήμασι πειθόμενοι.

Σιμωνίδης

CICERO'S VERSION OF SIMONIDES' LINES

Dīc, hospes, Spartae nōs tē hīc vīdisse iacentēs
 dum sānctīs patriae lēgibus obsequimur.

THE DELPHIC ORACLE TO CROESUS

Κροῖσος Ἄλυν διαβάς μεγάλην ἀρχὴν καταλύσει.
 Croesus Halyn penetrāns magnam pervertet opum vim.

NESTOR AS AN ORATOR

Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν ἀνδρῆ.
 Ex eius linguā melle dulcior fluēbat ōrātiō.

The Importance of Reading Aloud

We have become so accustomed to reading silently that it is easy to forget silent reading is a comparatively recent innovation. In antiquity, in the Middle Ages and into the Renaissance reading was done aloud. Sound was integral to sense.

Since all Roman literature was meant to be read aloud, it must have depended on intonation, the shading of the voice, facial expression and physical actions to reflect the spirit of what was written. In oratory this must have been particularly true. Plutarch has recorded that Caius Gracchus would "in the heat of his orations pull his gown off his shoulders, and was the first of all the Romans that used such gestures." He goes on to say that Caius could be so carried away by anger that he would lose control of his voice. Thus he employed a servant "who stood constantly behind him with his pipe, on hearing which Caius immediately checked the vehemence of his passion and his voice, grew quieter, and allowed himself to be recalled to temper." (Adapted from *Life of Tiberius Gracchus*, Everyman's Library)

With Cicero, facial expression, physical gestures, careful control and effective use of the voice contributed to the profound effect that his oratory produced. We have now only the printed word. To conceive how Cicero's oratory sounded, we must read his words aloud. Since the emotional content and the written word were bound together in the act of composition, we must pay careful attention to the structural patterns which the orator employed; but since public delivery was always anticipated, we must pay equal attention to the patterns of sound and rhythm.

The Purpose of Oratory

Cicero tells us that oratory has a threefold aim: to give pleasure, to stir the emotions and to present the facts persuasively, *dēlectāre*, *movēre*, *persuādēre*. As no other great orator has done, Cicero, in his several works on the art and theory of oratory, has set forth the principles which he has translated into practice in his speeches. Moreover, Quintilian

(A.D. 37–c. 100), an admirer of Cicero, has given us in his *Institūtiō Ōrātōria* an analysis of Cicero's style. If we are to read his speeches effectively, we shall need to examine his techniques and appreciate their significance.

Choice of Words

Cicero prided himself on being able to speak *cōpiōsē ōrnātēque*: he frequently uses two nouns, two adjectives or two verbs where one might appear adequate; and he frequently repeats a point already made. Henry Ward Beecher remarked that anything of importance in his sermons was said three times: he called attention to the fact that he was going to say it; then he said it; and then pointed out that he had said it. Accordingly when the reader is inclined to find Cicero guilty of verbosity, he should ask what purpose is served by the particular word, phrase or passage.

Cicero also makes liberal use of superlatives. Citizens easily become *fortissimī cīvēs*; many a man becomes *vir clārissimus* without seeming to do much to earn the adjective. But such complimentary epithets are part of the repertoire of men in public life, of senators, lawyers and public speakers.

A great orator like Cicero would also have a large store of commonplaces (*locī commūnēs*), carefully prepared passages on themes that commonly recur, passages that could be changed, adapted or elaborated as occasion required. In a similar fashion, candidates for office today can wax eloquent on sin, motherhood, patriotism, progress and the American way of life.

Abbreviations Used in the Notes and Vocabulary

<i>abbrev.</i>	abbreviation	<i>indir.</i>	indirect
<i>abl. abs.</i>	ablative absolute	<i>inf.</i>	infinitive
<i>acc.</i>	accusative	<i>interj.</i>	interjection
<i>adj.</i>	adjective	<i>interr.</i>	interrogative
<i>adv.</i>	adverb	<i>intrans.</i>	intransitive
<i>bk.</i>	book	<i>introd.</i>	introduction
<i>cen.</i>	century	<i>l.</i>	line
<i>cf.</i>	compare	<i>lit.</i>	literally
<i>ch.</i>	chapter	<i>loc.</i>	locative
<i>cl.</i>	clause	<i>m.</i>	masculine
<i>class.</i>	classical	<i>n.</i>	neuter
<i>comp.</i>	comparative	<i>nom.</i>	nominative
<i>cond.</i>	condition	<i>obj.</i>	object
<i>conj.</i>	conjunction	<i>part.</i>	participle
<i>dat.</i>	dative	<i>pass.</i>	passive
<i>decl.</i>	declension	<i>perf.</i>	perfect
<i>def.</i>	defective	<i>pl.</i>	plural
<i>dep.</i>	deponent	<i>plup.</i>	pluperfect
<i>dimin.</i>	diminutive	<i>pred.</i>	predicate
<i>Eccl.</i>	Ecclesiastical	<i>prep.</i>	preposition
<i>encl.</i>	enclitic	<i>pres.</i>	present
<i>f.</i>	feminine	<i>pron.</i>	pronoun
<i>freq.</i>	frequentative	<i>refl.</i>	reflexive
<i>fut.</i>	future	<i>rel.</i>	relative
<i>gen.</i>	genitive	<i>rhet.</i>	rhetorical
<i>hist.</i>	historical	<i>sc.</i>	supply
<i>imp.</i>	imperfect	<i>sing.</i>	singular
<i>impera.</i>	imperative	<i>subj.</i>	subject
<i>impers.</i>	impersonal	<i>subjunc.</i>	subjunctive
<i>indecl.</i>	indeclinable	<i>superl.</i>	superlative
<i>indef.</i>	indefinite	<i>trans.</i>	transitive
<i>indic.</i>	indicative	<i>voc.</i>	vocative

LATIN - ENGLISH VOCABULARY

A

- A.** *abbrev. for Aulus, -ī m.*
a. d. = ante diem
ā, ab, abs *prep. w. abl.* by, from, away from
abaliēnō (1) estrange, alienate
abdicō (1) disown; **sē abdicāre** *w. abl.* resign, abdicate
abditus, -a, -um concealed, hidden
abdō, -ere, -didī, -ditum put away, hide, bury
abdūcō, -ere, -dūxī, -ductum lead away, take away
abeō, -īre, -iī, -itum go away, depart, change into
aberrō (1) wander, lose one's way
abhorreō, -ēre, -uī shrink from, be averse to, be inconsistent
abiciō, -ere, -iēcī, -iectum throw off, cast down
abiectus, -a, -um degrading
abiēs, -ietis f. fir tree
abūdicō (1) take away by legal decision
abluō, -ere, -luī, -lūtum wash off, cleanse, purify
abnegō (1) refuse firmly, deny
abōminor, -āri, -ātus sum detest
abrupō, -ere, -rūpī, -ruptum break off, burst
abscedō, -ere, -cessī, -cessum move away
abscondō, -ere, -didī, -ditum hide away, conceal
absēns, -sentis absent
absentia, -ae f. absence
absolūtiō, -ōnis f. completion, acquittal
absolvō, -ere, -solvi, -solutum set free, finish, acquit
absque *prep. w. abl.* without, but for
abstergō, -ere, -tersī, -tersum wipe away
absterreō, -ēre, -uī, -itum frighten off, deter
abstinentia, -ae f. restraint, self-control, abstinence
abstineō, -ēre, -tinui, -tentum hold off, refrain, abstain
abstrahō, -ere, -trāxī, -trāctum drag away, draw off
absum, -esse, āfui, āfutūrus be away, be missing, be lacking
absūmō, -ere, -sūmpsī, -sūmptum take away, use up, destroy
absurdē *adv.* tactlessly, rudely
absurdus, -a, -um out of tune, senseless, absurd
abundantia, -ae f. plenty, abundance
abundō (1) abound, have plenty of
abūsus, -ūs m. abuse, misuse
abūtor, -ūtī, -ūsus *sum w. abl.* squander, use up, exhaust, take advantage of
ac = atque and, as, than
accēdō, -ere, -cessī, -cessum draw near, approach; **accēdit ut** there is also the fact that
accendō, -ere, -cendi, -cēsum set on fire, light, inflame
acceptābilis, -e acceptable
accessiō, -ōnis f. addition, increase
accessus, -ūs m. approach, access
accidō, -ere, -cidi *usually impersonal* happen, fall, occur
accidō, -ere, -cidi, -cisum cut into
accingō, -ere, -cinxī, -cinctum gird on, equip, make ready
acciō, -cīre, -civī, -cītum summon, call
accipiō, -ere, -cēpī, -ceptum receive, accept, get, hear, learn
acclāmō (1) shout at, acclaim
acclivis, -e sloping upward, steep
accommodō (1) adapt, fit, suit
accrēscō, -ere, -crēvī, -crētum increase, be added
accubitus, -ūs m. reclining, resting
accumbō, -ere, -cubui, -cubitum take one's place at table
accūrātē *adv.* painstakingly
accurrō, -ere, -curri, -cursum run up to
accūsātiō, -ōnis f. accusation, charge
accūsātor, -ōris m. accuser
accūsātorīē *adv.* like an accuser
accūsō (1) blame, accuse, prosecute
ācer, ācris, ācre sharp, fierce, energetic, keen
acerbē *adv.* bitterly, harshly
acerbitās, -ātis f. severity, bitterness, harshness
acerbus, -a -um bitter, harsh, cruel
acernus, -a, -um of maple
acervus, -ī m. pile, heap
Achāicus, -a, -um Achaean, Greek
Achillēs, -is or -ī m. Achilles
Achivī, -ōrum m. pl. Achaeans, Greeks
aciēs, -ēī f. point, edge, battle line
acquiēscō, -ere, -quiēvī, -quiētum rest, acquiesce
acquirō, -ere, -quisivī, -quisitum gain, acquire
ācrimōnia, -ae f. sharpness, bitterness

âcriter *adv.* sharply, eagerly, fiercely;
comp. **âcrius**; *superl.* **âcerrimē**
actiō, -ōnis *f.* action, hearing,
 pleading (of a case)
actus, -ūs *m.* act, action
acuō, -ere, **acui**, **acūtum** sharpen
acūtus, -a, -um sharp, pointed, acute
ad *prep. w. acc.* to, toward, near, at, for,
 until; (with numbers) about, up to;
 in addition to
adaequō (1) equal, match
adamō (1) love, set one's heart on
addicō, -ere, -dixi, -dictum give over,
 assign, surrender
addō, -ere, -didī, -ditum put to,
 join, add
adducō, -ere, -dūxi, -ductum lead
 to, influence, persuade, draw
adeō, -ire, -iī, -itum approach
adeō *adv.* so, so much, to such
 an extent, indeed
adeps, **adipis** *m. or f.* fat; *in pl.*
 corpulence
adfluō, -ere, -flūxi flow to, stream
adfor, -fāri, -fātus sum speak
 to, address
adglomerō (1) mass, gather
adhaereō, -ēre, -haesi, -haesum
 cling to, adhere, depend on
adhibeō, -ēre, -ui, -itum summon,
 admit, show, provide, use
adhūc *adv.* so far, up to this
adiaceō, -ēre, -ui lie nearby,
 be adjacent
adiciō, -ere, -iēcī, -iectum throw
 to, add
adigō, -ere, -ēgi, -actum drive to,
 hurl, compel
adimō, -ere, -ēmī, -ēptum take away
adimpleō, -ēre, -plēvī, -plētum
 fill up, fulfil
adipiscor, -i, -eptus sum get, obtain,
 attain
aditus, -ūs *m.* approach, entrance
adiumentum, -i *n.* help, aid
adiungō, -ere, -iūnxī, -iūnctum join
 to, add
adiūrō (1) swear to, adjure
adiutor, -ōris *m.* helper, abettor
adiuvō, -āre, -iūvī, -iūtum help
adlūdō, -ere, -lūsī, -lūsum play
 nearby
adminiculum, -i *n.* stake, prop,
 support
administer, -trī *m.* servant, tool
administratiō, -ōnis *f.* help,
 administration
administrō (1) serve, manage, govern

admīratiō, -ōnis *f.* wonder, surprise,
 astonishment
admiror, -ārī, -ātus sum wonder at
admisceō, -ēre, -miscui, -mixtum mix
 in, mingle
admittō, -ere, -misi, -missum let
 go, allow, admit, commit
admixtus, -a, -um mixed in
admodum *adv.* very
admoneō, -ēre, -ui, -itum warn, re-
 mind, admonish
admonitus, -ūs *m.* warning, sug-
 gestion, reminder
admoveō, -ēre, -mōvī, -mōtum move
 to, approach, apply
adnatō (1) swim to
adnitor, -niti, -nitus (-nixus) sum lean
 on, exert oneself
adnotō (1) note down, remark
adnuō, -ere, -nuī nod to, approve,
 agree
adolēscō, -ere, -olēvī, -ultum grow
 larger, increase
adornō (1) fit out, furnish, equip
adorō (1) pray to, worship
adsentiō, -īre, -sēnsī, -sēnsus
 assent, agree
assignō (1) assign
adstō (astō), -āre, -stiti stand near
adstruō, -ere, -struxī, -strūctum
 build on, add to
adsum, -esse, -fuī, -futūrus be near,
 be present, assist
adolēscēns, -entis *m. or f.* youth,
 young man, young woman
adolēscēntia, -ae *f.* youth, period
 of youth
adolēscēntula, -ae *f.* young girl
adolēscēntulus, -i *m.* young boy
adulterium, -i *n.* adultery
adultus, -a, -um fully grown, mature
advehō, -ere, -vexī, -vectum carry
 to, convey
adveniō, -ire, -vēnī, -ventum come
 toward, approach, arrive
adventō (1) *freq.* approach
adventus, -ūs *m.* approach, arrival
adversārius, -a, -um opposed, hos-
 tile; *as n.* opponent, enemy
adversus, -a, -um facing, opposite,
 hostile; *rēs adversae* adversity,
 misfortune
adversus *adv. and prep. w. acc.*
 toward, against
advertō, -ere, -vertī, -versum turn
 to, pay heed, direct; *w. animum*
 notice

advesperāscit, -ere *impers.* it grows dark, evening falls
 advocō (1) call to, summon
 advolō (1) fly to, hurry to
 adytum, -ī *n.* shrine, sanctuary
 aedēs, -is *f.* temple, sanctuary; *pl.* house, dwelling
 aedificium, -ī, *n.* building, edifice
 aedificō (1) build, erect
 aedilis, -is *m.* aedile, Roman magistrate; aedilis Curūlis, Curule aedile, official who supervised public games; aedilis plēbēius plebeian aedile, a sort of commissioner of police
 aedilitās, -ātis *f.* aedileship
 aedituus, -ī *m.* temple-keeper, sexton
 aeger, -gra, -grum sick, feeble, weary
 aegrē, *adv.* hardly, with difficulty;
 aegrē ferō be indignant at, resent
 aegritūdō, -dinis *f.* sickness, distress
 aegrōtō (1) be ill
 aegrōtus, -a, -um sick, ill
 Aegyptius, -a, -um Egyptian
 aemulātiō, -ōnis, *f.* rivalry
 aemulor, -āri, -ātus sum rival, be jealous
 aemulus, -ī *m.* rival
 aēneus, -a, -um of bronze
 aēnus, -a, -um of bronze, brazen
 aequaevus, -a, -um of equal age
 aequālis, -e equal, contemporary
 aequālītās, -ātis *f.* equality
 aequē *adv.* equally, in the same way; aequē ac just as, as much as
 aequitās, -ātis *f.* evenness, justice
 aequō (1) make equal, level, match
 aequor, -oris *n.* level surface, smooth sea, sea, ocean
 aequus, -a, -um even, equal, fair, just, calm, right
 aēr, āeris *m. acc.* āerem or āera air, weather, mist
 aerārium, -ī *n.* state treasury
 aerātus, -a, -um of bronze
 aerumna, -ae *f.* trouble, hardship, toil, distress
 aerumnōsus, -a, -um wretched
 aes, aeris *n.* bronze, money;
 aes aliēnum debt
 aestās, -ātis *f.* summer
 aestimō (1) reckon, value, estimate
 aestuārium, -ī *n.* estuary, inlet
 aestuō (1) seethe, burn, rage
 aestus, -ūs *m.* heat, surge, tide
 aetās, -ātis *f.* age, life, generation
 aeternitās, -ātis *f.* eternity
 aeternus, -a, -um everlasting

aethēr, -eris *m. acc.* aethera upper air, sky
 aevum, -ī *n.* age, lifetime, time; in aevum forever
 affectus, -a, -um affected, disposed, weakened
 affectus, -ūs *m.* feeling, affection
 afferō (adf-), -ferre, attuli, allātum bring to, offer, report
 afficiō, -ere, -fēci, -fectum do to, affect, treat, inflict upon, produce in
 affigō, -ere, -fixi, -fixum make fast, fasten to, crucify
 affingō, -ere, -finxi, -fictum add, invent
 affinis, -e related to, associated with, implicated in; *as noun* relative
 affirmō (1) declare, assert, confirm
 afflicto (1) overthrow, afflict
 affligō, -ere, -flixi, -flictum overthrow, afflict, dishearten
 afflō (1) blow upon, breathe in
 affluēns, *gen.* affluentis full of, abounding in, overflowing
 affor, -fāri, -fātus sum speak to, address
 ager, agri, *m.* field, land, district
 agger, -eris *m.* rampart, mound
 aggredior, -i, -gressus sum attack, undertake
 aggregō (1) gather, band together
 agitātiō, -ōnis *f.* movement, activity
 agitātor, -ōris *m.* driver
 agitō (1) set in motion, rouse, consider, discuss, trouble
 agmen, agminis *n.* column, line of march
 agnōscō, -ere, -nōvī, -nitum discern, recognize, acknowledge
 agnus, -ī *m.* lamb
 agō, -ere, ēgi, āctus drive, lead, do, act, conduct, carry on, discuss, plead, spend; aetātem agere spend one's life; causam agere plead a case; grātiās agere render thanks; triumphum agere celebrate a triumph. Quid agis? How are you? Quid agitur? What is involved? age *impera.* come now
 agrestis, -e rural, rustic, rude; *as noun* a countryman
 agricola, -ae *m.* farmer
 agricultūra, -ae *f.* farming
 aiō, *def. vb.* say, affirm
 āla, -ae *f.* wing, armpit
 alacer, -cris, -cre eager, energetic
 alacritās, -ātis *f.* joy, eagerness

alacriter *adv.* eagerly
albus, -a, -um white
Alcibiadēs, -is *m.* Alcibiades, fifth century Athenian statesman
alchemisticus, -a, -um of an alchemist
āles, *gen.* ālitis winged; *as noun* *m. or f.* a bird
Alexander, -drī *m.* Alexander the Great, king of Macedonia (356-323 B. C.)
Alexandria, -ae *f.* Alexandria, capital city of Egypt
algor, -ōris *m.* cold
aliās *adv.* at another time; **aliās** . . . **aliās** at one time . . . at another
alibi *adv.* elsewhere; **alibi** . . . **alibi** in one place . . . in another
alicubi *adv.* in some place
alicunde *adv.* from somewhere else
aliēnō (1) estrange, alienate
aliēnus, -a, -um another's, foreign, strange, unfavorable
aliō *adv.* elsewhere, in a different direction; **aliō** . . . **aliō** in this direction . . . in that
aliōquī (**aliōquīn**) otherwise, besides
aliquamdiū *adv.* for some time
aliquandō *adv.* at some time, at last, once
aliquantō *adv.* somewhat, considerably
aliquantulum *adv.* some little distance
aliquī, **aliqua**, **aliquod**; *gen.* **alicuius** *adj.* some, any
aliquis, **aliqua**, **aliquid**; *gen.* **alicuius** someone, anyone, something, anything
aliquō *adv.* somewhere, to some place
aliquot indecl. adj. several, some
aliquotiēns *adv.* several times
aliter *adv.* otherwise; **aliter** ac otherwise than
ālīum, -ī *n.* garlic
aliunde *adv.* from elsewhere
alios, **alia**, **aliud** other, another, different; **alius** . . . **alius** one . . . another; **alii** . . . **alii** some . . . others
alliciō, -ere, -lexī, -lectum attract, entice, allure
alligō (1) tie to, fasten
alloquor, -ī, -locūtus *sum* address
almus, -a, -um nurturing, kindly, bountiful
alō, -ere, **alui**, **altum** feed, nurture, rear, support
Alpēs, -lum *f. pl.* the Alps
altāre, -is *n.* altar; *usually pl.* **altāria**, -ium altar
altē *adv.* high, deeply

alter, **altera**, **alterum**; *gen.* **alterius** the other of two, second;
alter . . . **alter** the one . . . the other
alternus, -a, -um alternate
altitūdō, -inis *f.* height, depth
altus, -a, -um high, deep; *as noun* **altum**, -ī *n.* the sea
alumnus, -ī *m.* foster child, son
alveus, -ī *m.* channel, river bed
alvus, -ī *f.* belly
amābilis, -e lovely, lovable
amāns, **amantis** *m.* a lover
amārē *adv.* bitterly
amārus, -a, -um bitter
amātor, -ōris *m.* lover
ambiguus, -a, -um doubtful, uncertain
ambiō, -īre, -iī, -ītum seek, go around, court, solicit
ambitiō, -ōnis *f.* currying favor, ambition
ambitus, -ūs *m.* going round, winding course, (*illegal*) electioneering, bribery
ambō, -ae, -ō both
ambulō (1) walk
ambūrō, -ere, -ūssī, -ūstum burn around, burn up
āmēns, -entis *adj.* mad, insane
āmentia, -ae *f.* madness, folly
Amerīnus, -a, -um of America
amicē *adv.* in a friendly way
amicitia, -ae *f.* friendship
amictus, -a, -um clothed, clad
amictus, -ūs *m.* clothing, garb
amicus, -a, -um *n. with dat.* friendly; *as n.* **amicus**, -ī *m.* friend; **amica**, -ae *f.* woman friend
āmittō, -ere, -misi, -missum let go, let slip, lose
amnis, -is *m.* stream, river
amō (1) love, like
amoenitās, -ātis *f.* charm
amoenus, -a, -um attractive
amor, -ōris *m.* love, affection
amplē *adv.* largely, fully; *comp.* **amplius**, further, in future
amplector, -ī, -plexus *sum* embrace, welcome, include
amplexor, -ārī, -ātus *sum* embrace
amplexus, -ūs *m.* embrace, caress
amplificō (1) extend, enlarge
ampliō (1) enlarge, extend
amplitūdō, -dinis *f.* size, greatness, dignity, prominence
amplus, -a, -um large, spacious, great, distinguished
amputō (1) cut off

an *conj.* used in double questions;
 -ne . . . **an** or **utrum** . . . **an**
 (whether) . . . or; to introduce a
 direct question, or; with an indirect
 question, whether
anceps, -cipitis two-headed, uncertain
Anchisēs, -ae *m.* Anchises
ancilla, -ae *f.* woman servant, maid
Androgeōs, -ō *m.* Androgeos, a Greek
angelus, -ī *m.* messenger, angel
anguis, -is *m.* a snake
angulus, -ī *m.* nook, corner
angustiae, -ārum *f. pl.* defile,
 narrow pass, straits
angustus, -a, -um narrow, constricted
anhēlitus, -ūs *m.* rapid breathing,
 panting
anima, -ae *f.* breath, life, soul
animadvertō, -ere, -verti, -versum
 turn the mind to, notice, punish
animal, -ālis *n.* animal, living creature
animāns, -antis *m.* living creature
animō (1) breathe, have life
animōsus, -a, -um spirited, coura-
 geous, brave
animus, -ī *m.* heart, mind, spirit,
 courage, feeling
annōna, -ae *f.* year's produce,
 grain, market, price of grain
annūntiō (1) announce, report
annuō *see* **adnuō**
annus, -ī *m.* year
annuus, -a, -um annual, for a year
ante *adv. and prep. w. acc.*
 before, in front of, beforehand,
 earlier, ago
antēa *adv.* before, previously, formerly
antecellō, -ere surpass, excel
antenna, -ae *f.* yardarm
antepōnō, -ere, -posui, -positum
 set before, prefer
antequam or **ante quam** *conj.*
 before, until
antiquitas, -ātis *f.* antiquity
antiquus, -a, -um old, former
antistēs, -stis *m. or f.* high priest,
 priestess, bishop
antistō, (antestō) -stāre, -steti
 stand before, excel
antrum, -ī *n.* cave
ānulus, -ī *m.* a ring
anus, -ūs *f.* old woman
anxietās, -ātis *f.* uneasiness, anxiety
anxius, -a, -um troubled, worried,
 uneasy, anxious
aperiō, -ire, aperui, apertum
 uncover, open, disclose, reveal
apertē *adv.* openly, clearly

apertus, -a, -um open, clear,
 exposed, manifest
apex, apicis *m.* point, top
Apollō, Apollinis *m.* Apollo
 (Phoebus), god of light, wisdom,
 and prophecy
apostolus, -ī *m.* apostle
apparātus, -a, -um well prepared,
 splendid, magnificent
apparātus, -ūs *m.* preparation,
 elaboration, splendor
appāreō, -ēre, -ui, -itum show,
 appear, be evident
apparō (1) prepare for
appellō (1) call, address, name
appellō, -ere, -puli, -pulsum
 drive to, bring to
appetō, -ere, -ivi (-iī), -itum
 seek for, aim at, desire, approach
applicō (1) -plicui, -plicitum
 fasten to, attach
appōnō, -ere, -posui, -positum
 place near, set, appoint
apprimē *adv.* very, especially
approbō (1) approve (of)
appropinquātiō, -ōnis *f.* nearness,
 approach
appropinquō (1) draw near, approach
Aprīlis, -e of April
aptē *adv.* fitly, suitably, rightly
aptō (1) fit, prepare, equip, fit on
aptus, -a, -um suitable, fit,
 proper, appropriate
apud *prep. w. acc.* at, with,
 near, among, at the house of,
 in (*of an author*)
Āpūlia, -ae *f.* Apulia, district of
 southeastern Italy
aqua, -ae *f.* water
aquaeductus, -ūs *m.* aqueduct
aquātiō, -ōnis *f.* supply of water,
 watering place
aquila, -ae *f.* eagle; *also as*
 legionary standard
āra, -ae *f.* altar
arānea, -ae *f.* spider, cobweb
arātor, -ōris *m.* plowman, farmer,
 landholder
arbiter, -trī *m.* witness, arbitrator
arbitrātus, -ūs *m.* choice, decision
arbitrium, -ī *n.* judgment, will,
 bidding, choice
arbitror, -ārī, -ātus *sum* think,
 suppose
arbor, arboris *f.* tree
arca, -ae *f.* chest, box
arcānus, -a, -um secret

arceō, -ēre, -uī keep away,
prevent, restrain, hamper
arcessō, -ere, -cessivī, -cessitum
fetch, summon, invite, send for
Archīās, -ae *m.* Archias, a Greek poet
ārdenter *adv.* vehemently, ardently
ārdeō, -ēre, ārsī, ārsūm burn,
blaze, be excited
ārdor, -ōris *m.* fire, heat, fury, ardor
arduus, -a, -um high, steep, lofty,
hard, arduous
arēna = harēna, -ae *f.* sand
argentārius, -ī *m.* a banker
argenteus, -a, -um of silver
argentum, -ī *n.* silver, money
Argī, -ōrum *m. pl.* Argos, capital of
Argolis in the Peloponnese
Argīvus, -a, -um Argive, Greek
Argolicus, -a, -um Argive, Argolic
argūmentum, -ī *n.* argument,
proof, evidence
arguō, -ere, arguī, argūtum prove,
accuse, charge
argūtia, -ae *f.* subtlety, adroitness
argūtus, -a, -um clear, subtle
āridus, -a, -um dry, parched
ariēs, -ietis *m.* battering ram, ram
Aristidēs, -is *m.* Aristides, a
fifth century Athenian, famed for
his justice
Aristotelēs, -is *m.* Aristotle,
famous Greek philosopher of the
fourth century B.C.
arma, -ōrum *n. pl.* arms, weapons
armātūra, -ae *f.* armor, equipment
Armenius, -a, -um Armenian
armentum, -ī *n.* cattle, herd
armiger, -gerī *m.* armor-bearer, squire
armpotēns, -entis mighty in arms
armō (1) arm, equip
arō (1) plow
Arpinās, *gen.* Arpinātis of Arpinum
Arpinum, -ī *n.* Arpinum (modern
Arpino), town in Latium where
Cicero and Gaius Marius were born
arrideō, -ēre, -rīsī, -rīsūm laugh at,
smile, please, appeal to
arrigō, -ere, -rēxi, -rēctum lift up, raise
arripīō, -ere, -ripuī, -reptum
snatch up, seize
arrogantia, -ae *f.* insolence,
arrogance
ars, artis *f.* skill, art, profession,
craft
articulātē *adv.* articulately
artifex, -ficis *m.* artist,
craftsman, schemer

artificium, -ī *n.* skill, trade,
artistry, device
artus, -a, -um close, tight
artus, -ūs *m.* joint, limb
ārula, -ae *f.* small altar
arvum, -ī *n.* plowland, field
arx, arcis *f.* citadel, castle,
stronghold
as, assis *m.* a unit, a small coin, a
penny
ascendō, -ere, ascendī, ascēsum
climb up, mount, ascend
ascēsus, -ūs *m.* ascent, climb
asciscō, -ere, ascivī, ascitum
admit, take in, accept
ascribō, -ere, ascripsī, ascriptum
write in, enroll, record
asellus, -ī *m.* ass, donkey
Asia, -ae *f.* Asia, especially
the Roman province of Asia
asinus, -ī *m.* an ass
aspectus, -ūs *m.* sight, view,
appearance
asper, -era, -erum harsh, cruel, rough
asperē *adv.* roughly, wildly
asperitās, -ātis *f.* roughness,
harshness, severity
aspuor, -ārī, -ātus sum spurn,
reject, disdain
aspiciō, -ere, aspexi, aspectum
look at, view, see
aspīrō (1) breathe upon, favor,
aspire
asportō (1) carry away
assentiō, -īre, -sēnsī, -sēnsūm
also as dep. assentior, -īrī,
assēnsus sum, assent, agree
assequor, -sequī, -secūtus sum
catch up with, gain, obtain
asserō, -ere, -seruī, -sertum
assert, declare, claim
asseruō (1) watch over, guard
asseverō (1) assert strongly
assideō, -ēre, -sēdī, -sessum sit
nearby, attend, assist
assidō, -ere, -sēdī sit down
assiduē *adv.* constantly, con-
tinually, assiduously
assiduitās, -ātis *f.* assiduity,
perseverance, persistence
assiduus, -a, -um constant, diligent,
assiduous
assignō (1) allot, assign
assimulō (1) compare, imitate
assistō (ads-), -ere, -stiti stand by
assuēfaciō, -ere, -fēcī, -factum
accustom, habituate

assuêscô, -ere, -suêvī, -suêtum become accustomed	audiô, -ire, -ivī (-iī), -itum hear, listen to
assuêtûdô, -dinis <i>f.</i> habit, familiarity	auditor, -ôris <i>m.</i> hearer
assûmô, -ere, -sûmpsī, -sûmptum take up, receive, assume	auferô, -ferre, abstulī, ablâtum carry away, remove
ast = at <i>conj.</i> but	augeô, -êre, auxī, auctum enlarge, increase, exaggerate
astô (1) astitī stand near	augur, -uris <i>m.</i> augur, soothsayer, seer
astringô, -ere, astrinxī, astrictum bind, tighten, oblige	augurium, -ī <i>n.</i> augury, omen
astrum, -ī <i>n.</i> star	auguror (1) foretell by signs, predict
astûtus, -a, -um wily, crafty, shrewd	Augustinus, -ī <i>m.</i> Augustine, famous Church Father (<i>A.D.</i> 354-430). Two of his best known works are <i>The</i> <i>Confessions</i> and <i>The City of God</i>
asylum, -ī <i>n.</i> place of refuge, sanctuary, asylum	augustus, -a, -um august, venerable, majestic
at <i>conj.</i> but, yet	aula, -ae <i>f.</i> hall, court
âter, âtra, âtrum black, dark, gloomy	aura, -ae <i>f.</i> breeze, wind, air
Athēnae, -ârū <i>f. pl.</i> Athens	auratus, -a, -um covered with gold, gilded
Athēniēnsis, -e Athenian	aureus, -a, -um golden; <i>as noun</i> , aureus, -ī <i>m.</i> gold coin
athlêta, -ae <i>m.</i> athlete, wrestler	auriga, -ae <i>m.</i> charioteer, driver, carrier
atque (=ac) and, and also, as, than; simul atque as soon as; aliter atque otherwise than; perinde atque just as; atque adeô and in fact	auris, -is <i>f.</i> ear
atquī <i>conj.</i> but yet, but	aurum, -ī <i>n.</i> gold
âtrium, -ī <i>n.</i> atrium, hall of a Roman house	auspiciū, -ī <i>n.</i> omen, sign, augury; <i>in pl.</i> the auspices
atrôcîtās, -âtis <i>f.</i> cruelty, grimness, atrocitv	auspicio, -ârī, -âtus sum take the auspices, begin
atrôciter <i>adv.</i> savagely, cruelly	Auster, -tri <i>m.</i> South wind
atrôx, <i>gen.</i> atrôcis, savage, cruel	aut <i>conj.</i> or; aut . . . aut either . . . or autem <i>postpositive conj.</i> but, however; to indicate transition, moreover, now
attendô, -ere, -tendī, -tentum turn the mind to, notice, heed, listen	autochthonês, -um <i>m. pl.</i> aborigines
attentus, -a, -um interested, at- tentive	autumnus, -ī <i>m.</i> autumn
atterô, -ere, -trivī, -trîtum rub against, wear away, weaken	auxilium, -ī <i>n.</i> help, relief, aid; <i>pl.</i> auxiliary troops, reinforcements
Atticus, -ī <i>m.</i> Titus Pomponius Atticus, intimate friend of Cicero	avârê <i>adv.</i> greedily, eagerly
attineô, -êre, -tinuī, -tentum reach, signify, mean, avail, concern	avâritia, -ae <i>f.</i> avarice, greed
attingô, -ere, -tigī, -tâctum touch upon, mention, reach, attain	avârus, -a, -um greedy, miserly
attollô, -ere raise, lift, exalt	avê, avête hail, avê atque valê hail and farewell
attonitus, -a, -um thunderstruck, astonished	âvectus, -a, -um sailed away
attrêctô (1) touch, handle	âvehô, -ere, âvexī, âvectum carry off, <i>in poss.</i> ride away, sail away
attribuô, -ere, -tribuī, -tribûtum assign, attribute	âvellô, -ere, âvelli, âvulsum wrench away, tear off
auctor, -ôris <i>m.</i> author, authority, adviser, supporter	avêna, -ae <i>f.</i> oats
auctôritās, -âtis <i>f.</i> authority, influence, dignity, prestige	aveô, -êre be eager
audâcia, -ae <i>f.</i> boldness, rashness, daring, effrontery	âversor, -ârī, -âtus sum turn away, shun
audâcter <i>adv.</i> boldly	âversus, -a, -um turned away, averse, unfavorable, in the rear
audâx, <i>gen.</i> audâcis daring, bold	âvertô, -ere, âverti, âversum turn away, avert, confiscate
audeô, -êre, ausus sum <i>semi-dep.</i> be bold, dare, risk	

avia, -ae *f.* grandmother
 avidē *adv.* eagerly
 avidus, -a, -um eager
 avis, -is *f.* bird, omen
 avitus, -a, -um of a grandfather,
 ancestral, hereditary
 āvius, -a, -um pathless
 āvocō (1) call away, distract
 āvolō (1) fly away
 avuncūlus, -ī *m.* uncle (*on mother's*
side)
 avus, -ī *m.* grandfather
 axis, -is *m.* axle, chariot, pole, heaven

B

bacchor (1) celebrate the festival of
 Bacchus, revel, exult, riot
 Bacchus, -ī *m.* Bacchus, god of wine
 baculus, -ī *m.* (*or -um, -ī n.*) staff, stick
 balineum, -ī *n.* bath
 balneae, -ārum *f. pl.* baths
 balneor, -ārī, -ātus *sum* bathe
 Baptista, -ae *m.* baptizer, Baptist
 barba, -ae *f.* beard
 barbaria, -ae *f.* uncivilized
 people, barbarism
 barbaricus, -a, -um foreign, out-
 landish, barbaric
 barbarus, -a, -um savage, foreign,
 uncivilized, barbarian
 barbātus, -a, -um bearded
 basilica, -ae *f.* court-room, basilica
 bāsium, -ī *n.* a kiss
 Batāvus, -a, -um Batavian, Dutch
 beātus, -a, -um happy, prosperous,
 rich, blessed; *as noun* Beātus, -ī
m. Saint
 bellātor, -ōris *m.* fighter, warrior
 bellicōsus, -a, -um warlike
 bellō (1) make war
 bellum, -ī *n.* war
 bellus, -a, -um charming, pretty
 bēlua, -ae *f.* beast, monster
 bene *adv.* well; *comp.* melius;
superl. optimē
 benedicō, -ere, -dixī, -dictum
w. dat. bless
 beneficentia, -ae *f.* kindness
 beneficium, -ī *n.* kindness, kind
 deed, favor
 benevolentia, -ae *f.* good will,
 favor, benevolence
 benignē *adv.* in a kindly manner,
 readily, cheerfully
 benignitās, -ātis *f.* kindness,
 courtesy
 benignus, -a, -um kind, generous
 bēstia, -ae *f.* beast, animal

bibō, -ere, bibī drink
 bīduum, -ī *n.* period of two days
 biennium, -ī *n.* period of two years
 bigae, -ārum *f. pl.* two-horse chariot
 bīnī, -ae, -a two each, two at a
 time, a pair
 bipatēns, -entis double
 opening (bis, pateō)
 bipennis, -is *f.* two-edged axe
 bipertitō *adv.* in two parts
 bis, *adv.* twice, doubly
 Bithŷni, -ōrum *m. pl.* people of
 Thracian origin who settled
 Bithynia in Asia Minor
 Bithŷnia, -ae *f.* Bithynia, Roman
 province in Asia Minor
 Biturīgēs, -um *m. pl.* Bourges
 blaesus, -a, -um lisping
 blandē *adv.* coaxingly, flatteringly
 blanditiāe, -ārum *f. pl.* flattery
 blandus, -a, -um coaxing, soothing,
 enticing
 bonitās, -ātis *f.* goodness, kindness,
 bounty
 Bonōnia, -ae *f.* Bologna, in
 northern Italy
 bonus, -a, -um good; bonī, -ōrum,
 good men, loyal citizens; bonum,
 -ī *n.* good, blessing, advantage;
 bona, -ōrum *n. pl.* goods, prop-
 erty, possessions
 Boreās, -ae *m.* Boreas, the north
 wind, the North
 bōs, bovis *m. or f.* bull, ox, cow;
pl. bovēs cattle
 brachium, -ī *n.* fore-arm, arm
 brevis, -e short, brief; brevī
 in a short time
 brevitās, -ātis *f.* brevity
 breviter *adv.* briefly
 brūma, -ae *f.* winter
 Brundisīnus, -a, -um of Brundisium,
 town in southeast Italy
 bubulcus, -ī *m.* herdsman
 bustum, -ī *n.* funeral pyre, tomb

C

C. *abbrev. for* centum a hundred
 C. *abbrev. for* Gāius, -ī *m.*
 cachinnus, -ī *m.* a loud or merry
 laugh
 cadāver, -eris *n.* corpse, dead body
 cadō, -ere, cecidī, cāsum fall,
 perish, happen
 caecus, -a, -um blind, hidden, dark
 caedēs, -is *f.* slaughter, blood-
 shed, murder

caedō, -ere, cecidī, caesum cut, kill
 caelestis, -e heavenly; *as noun*
 caelestēs, -ium *m. pl.* gods
 caelicola, -ae *m.* dweller in
 heaven, a god
 caelō (1) carve, engrave, emboss
 caelum, -ī *n.* sky, heaven, climate
 caerimōnia, -ae *f.* reverence,
 ritual, ceremony
 caerulus (-eus), -a, -um dark blue,
 dark
 caespes, -pitis *m.* sod, turf
 calamitās, -ātis *f.* disaster,
 defeat, misfortune, ruin
 calamitōsus, -a, -um disastrous
 calcar, -cāris *n.* spur, incitement
 calceus, -ī *m.* a shoe
 calciō (1) shoe, provide with shoes
 calcō (1) tread, trample on
 calefaciō, -ere, -fēcī, -factum warm
 caleō (2) be hot, glow
 calidus, -a, -um warm, hot
 cāligō (1) be dark, gloomy, misty
 cāligō, -ginis *f.* mist, fog, darkness
 callidē *adv.* shrewdly, craftily
 calliditās, -ātis *f.* cunning, skill
 callidus, -a, -um crafty, wily
 calor, -ōris *m.* heat, glow
 calumnia, -ae *f.* calumny, mis-
 representation
 calumnior (1) slander, accuse falsely
 calvus, -a, -um bald
 Campānia, -ae *f.* Campania, region
 south of Latium
 campus, -ī *m.* plain, field; *especially*
the Campus Martius, where meetings
and elections were held in Rome
 candēlābrum, -ī *n.* candelabrum,
 lamp-stand
 candidus, -a, -um white, bright,
 sincere, candid
 canis, -is *m. or f.* dog, hound
 cannabeus, -a, -um hempen
 Cannēnsis, -e of Cannae, a village in
Apulia, where Hannibal won a
great victory in 216 B.C.
 canō, -ere, cecinī, cantum sing,
 prophesy
 cantitō (1) keep singing; *freq. of canō*
 cantō (1) sing
 cantus, -ūs *m.* song, singing
 cānus, -a, -um white, gray, hoary
 capāx, *gen. capācis* large, capable of
 capessō, -ere, -ivī, -itum seize,
 engage in
 capillātus, -a, -um having hair
 capillus, -ī *m.* hair; capillum
 submittere let one's hair grow

capiō, -ere, cēpi, captum take,
 seize, hold, grasp, understand,
 suffer, feel
 capitālis, -e capital, chief, fatal,
 deadly, threatening life
 Capitōlinus, a, -um of the Capitol
 Capitōlium, -ī *n.* the Capitoline
 hill, the Capitol, temple of
 Jupiter on the Capitoline hill
 capitulum, -ī *n.* chapter, heading,
 section
 Cappadocia, -ae *f.* Cappadocia,
 district in southeast Asia Minor
 captivitās, -ātis *f.* captivity
 captivus, -a, -um captured, taken
 from captives
 captivus, -ī *m.* captive, prisoner
 captō (1) try to seize, snatch at, catch
 captūra, -ae *f.* capture
 Capua, -ae *f.* Capua, chief
 town in Campania
 capulus, -ī *m.* handle, hilt
 caput, capitis *n.* head, source,
 life, citizenship
 carcer, -eris *m.* a prison
 cardō, -dinis *m.* hinge, socket
 careō, -ēre, -uī, -itum *w. abl.* lack,
 be deprived of, be without
 carīna, -ae *f.* keel
 caritās, -ātis *f.* high price,
 dearness, affection, charity
 carmen, -minis *n.* song, poem
 carō, carnis *f.* flesh
 carpō, -ere, carpsi, carptum
 pluck at, graze, seize, revile,
 criticize, pursue (a road)
 Carthāginiēnsis, -e Carthaginian
 Carthāgō, -ginis *f.* Carthage
 cārus, -a, -um dear, precious,
 expensive
 casa, -ae *f.* hut, cottage
 cāseus, -ī *m.* cheese
 cassus, -a, -um void, bereft of
 castē *adv.* purely, virtuously
 castellum, -ī *n.* fortress,
 stronghold, castle
 castigō (1) correct, punish, censure,
 reprove
 castimōnia, -ae *f.* chastity, purity
 castitās, -ātis *f.* chastity
 castra, -ōrum *n. pl.* camp
 castrēnsis, -e of the camp, open,
 military
 castus, -a, -um pure, chaste
 cāsus, -ūs *m.* fall, chance, accident,
 event, case, misfortune
 catella, -ae *f.* female puppy
 catēna, -ae *f.* chain, bond, fetter

caterva, -ae *f.* crowd, band
Catō, **Catōnis** *m.* 1. M. Porcius Cato
the Censor (234-149 B. C.),
 2. M. Porcius Cato, his great-
grandson who committed suicide at
Utica, 46 B.C.
catulus, -i *m.* young animal, cub
caula, -ae *f.* sheepfold, coop
causa, -ae *f.* cause, reason, pretext,
 ease, lawsuit, side, position; *causā*
w. gen. for the sake of, because of
causor, -āri, -ātus *sum* give a reason,
 pretend, object
cautē, *adv.* cautiously
caveō, -ēre, cāvī, *cautum* beware of,
 be on guard against; *cavē nē*
(w. subjunc.) take care not to
caverna, -ae *f.* cavern
cavō (1) hollow out
cavus, -a, -um hollow
 -ce, *encl. w. demonstrative force*, this,
 that, here, there
cēdō, -ere, cessi, *cessum* go,
 withdraw, result, yield to, concede
celeber, -bris, -bre *crowded*,
 frequent, celebrated, famous
celebritās, -ātis *f.* populousness,
 fame, renown, celebrity
celebrō (1) throng, crowd, celebrate
celer, -eris, -ere swift, speedy
celeritās, -ātis *f.* speed, quickness
celeriter *adv.* speedily
cella, -ae *f.* shrine, sanctuary,
 cell, storeroom
cēlō (1) conceal, hide
celsus, -a, -um high, lofty
cēna, -ae *f.* dinner
cēnō (1) dine
cēnsēō, -ēre, cēnsui, *cēnsus*
 assess, enroll, think, advise,
 propose, decree
cēnsor, -ōris *m.* censor
cēnsūra, -ae *f.* censorship
cēnsus, -ūs *m.* census list, rating of
 Roman citizens for taxation and
 military service
centum *indecl.* a hundred
centuriātus, -a, -um divided by
 centuries
centuriō, -ōnis *m.* a centurion
cēra, -ae *f.* wax; *cērae*, -ārum *f. pl.*
 writing tablets
Cerēs, *Cereris f.* Ceres, goddess of
 agriculture
cernō, -ere, crēvi, *crētum* dis-
 tinguish, discern, see, decide
certāmen, -minis *n.* struggle, con-
 test, battle

certātim *adv.* eagerly, competitively,
 in rivalry
certē *adv.* certainly, at least
certō *adv.* surely, certainly
certō (1) contend, compete, fight
certus, -a, -um sure, fixed, certain,
 definite; **certiōrem aliquem facere**
 to inform someone; **certum est mihi**
 I am resolved
cervix, -icis *f.* neck; *pl.* shoulders
cessō (1) cease, delay, be idle
cēterus, -a, -um the rest of;
cēterum but, besides
ceu *adv.* as, just as, as if
charta, -ae *f.* a leaf of papyrus, paper
chorus, -i *m.* dance, chorus,
 dancing band, troupe
Christiānus, -a, -um Christian
Christus, -i *m.* Christ
cibus, -i *m.* food
cicurō (1) tame, train
cieō, -ēre, cīvi, *citum* rouse, stir up,
 summon
Cilicia, -ae *f.* Cilicia, province in
 southeastern Asia Minor
Cilix, *gen.* Cilicis, Cilician
cingō, -ere, cīnxī, *cinctum* surround,
 encircle, gird on
cinis, *cineris m. or f.* ashes
circā *adv. and prep. w. acc.*
 about, around
circiter *adv. and prep. w. acc.*
 about, near
circulus, -i *m.* circle, ring
circum *adv. and prep. w. acc.*
 about, around
circumagō, -ere, -ēgi, -āctum turn,
 drive, lead, move, around
circumclūdō, -ere, -clūsī, -clūsum
 encircle, surround
circumdō, -dare, -dedī, -datum
 put around, surround, encircle
circumferō, -ferre, -tuli, -lātum
 bear around
circumfundō, -ere, -fūdī, -fūsum
 pour around
circumpōnō, -ere, -posui, -positum
 place around
circumsiliō, -ire hop about
circumspectō (1) keep looking around,
 be on the lookout
circumspiciō, -ere, -spexī, -spectum
 look around at
circumstō, -stāre, -stetī stand around
circumveniō, -ire, -vēnī, -ventum
 surround, circumvent, deceive
circumvolō (1) fly around, flit about
circus, -i *m.* circle, circus

citerior, -ius nearer
 cito *adv.* quickly; *comp.* citius
 sooner, rather
 citus, -a, -um swift, lively
 cīvilis, -e civic, civil
 cīvis, -is *m.* citizen
 cīvitas, -ātis *f.* citizenship, state,
 community, city
 clādēs, -is *f.* disaster, ruin, defeat
 clam *adv.* secretly
 clāmitō (1) *freq.* keep shouting
 clāmō (1) shout, cry out
 clāmor, -ōris *m.* shout, clamor
 clangor, -ōris *m.* din, blare, clang
 clārē *adv.* clearly, loudly
 clārēscō, -ere become clear
 clārītās, -ātis *f.* brightness, fame,
 clarity
 clārus, -a, -um clear, loud,
 famous, distinguished
 classis, -is *f.* fleet
 claudō, -ere, clausi, clausum
 shut, close
 claustrum, -ī *n.* bar, barrier
 clāvus, -ī *m.* rudder, tiller, stripe, nail
 clēmēns, *gen.* -entis mild, kind,
 gentle, merciful
 clēmenter *adv.* gently
 clēmentia, -ae *f.* kindness,
 mercy, clemency
 clēricus, -ī *m.* clergyman, priest
 cliēns, -entis *m.* dependent,
 follower, client
 clipeus, -ī *m.* shield
 clīvus, -ī *m.* slope, hillside
 Clōdiānus, -a, -um of Clodius; *pl.*
 Clōdiāni supporters of Clodius
 Cn. *abbrev. for* Gnaeus, -ī *m.*
 coarguō, -ere, -uī prove guilty,
 convict
 cōdex, cōdicis *m.* book, codex
 cōdicillī, -ōrum *m. pl. (dimin. of*
 cōdex) notebook, note, petition,
 codicil
 coemō, -ere, -ēmī, -ēptum buy up
 co-eō, -ire, -ivī (-iī), -itum
 come together, assemble, agree
 coepī, -isse, coeptum *perfect system*
 only, have begun, began
 coeptum, -ī *n.* undertaking, task
 coerco, -ēre, -uī, -itum check,
 restrain, repress
 coetus, -ūs *m.* meeting, gathering
 cōgitātē *adv.* thoughtfully
 cōgitātiō, -ōnis *f.* thought, plan,
 reflection
 cōgitātus, -ūs *m.* thought
 cōgitō (1) think, ponder, plan

cognātiō, -ōnis *f.* kinship, relation
 cognātus, -ī *m.* kinsman, relative
 cognitiō, -ōnis *f.* knowledge,
 investigation, inquiry
 cognōmen, -minis *n.* surname
 cognōmentum, -ī *n.* surname, name
 cognōscō, -ere, -nōvī, -nitum
 get to know, learn; *perf.* know,
 be aware
 cōgō, -ere, cōgēī, cōactum
 collect, compel
 cohaereō, -ēre, -haesi, -haesum
 cling together, cohere, agree with,
 be consistent
 cohibeo, -ēre, -uī, -itum keep off,
 restrain, check
 cohors, cohortis *f.* cohort, the
 tenth part of a legion; staff;
 cohors praetōria a general's
 bodyguard, pretorian cohort
 cohortātiō, -ōnis *f.* encouragement,
 exhortation
 cohortor, -āri, -ātus sum urge,
 encourage, exhort
 collābor, -lābī, -lāpsus sum fall
 in ruin, sink down, collapse
 collātiō, -ōnis *f.* a bringing together,
 comparison
 collaudō (1) praise (*formally*)
 collēga, -ae *m.* colleague
 collēgium, -ī *n.* a body of colleagues,
 a college, company
 colligō, -ere, -lēgī, -lēctum
 gather, collect, deduce
 collis, -is *m.* hill
 collocō (1) set, station, arrange
 colloquium, -ī *n.* conference, dialogue,
 conversation
 colloquor, -loqui, -locūtus sum
 talk together, converse, confer
 collum, -ī *n.* neck
 colō, -ere, coluī, cultum cultivate,
 respect, worship
 colōnia, -ae *f.* colony
 colōnus, -ī *m.* colonist, farmer
 color, -ōris *m.* color
 coluber, -bri *m.* a snake
 columba, -ae *f.* dove
 columna, -ae *f.* column, pillar
 coma, -ae *f.* hair, foliage
 comāns, -antis plumed, crested
 combūrō, -ere, -būssi, -būstum
 burn up, consume by fire
 comes, -itis *m. or f.* companion;
 as *tittle* count
 cōmessātiō, -ōnis *f.* revelling
 cōmis, -e courteous, friendly, affable
 cōmitās, -ātis *f.* courtesy, kindness

comitātus, -ūs m. escort, retinue, group of followers
comitium, -ī n. comitium, a meeting place; *in pl.* an assembly of citizens for voting, election
comitō (1) also comitor, -ārī, -ātus sum accompany, attend
commeātus, -ūs m. communication, provisions, supplies
commemorātiō, -ōnis f. mention, reminder, remembrance
commemorō (1) call to mind, mention, relate
commendātiō, -ōnis f. commending, recommendation
commendō (1) entrust, commit, commend
commentārius, -ī m. notebook, commentary
commeō (1) go back and forth, visit
comminus adv. hand to hand
committō, -ere, -misi, -missum entrust, commit, bring about, allow
commodē adv. suitably, conveniently, opportunely
commodō (1) fit, adapt, loan, lend
commodus, -a, -um suitable, fit, convenient, timely; *as noun*, **commodum, -ī n.** convenience, advantage, interest
commoneō, -ēre, -ui, -itum warn, advise
commōnstrō (1) point out, show
commoror, -ārī, -ātus sum delay, remain
commoveō, -ēre, -mōvi, -mōtum move deeply, trouble, alarm
commūnicō (1) share, communicate
commūnis, -e common, public
communitās, -ātis f. community, society, fellowship
commūniter adv. in common, in general, jointly
commūtō (1) change completely
compāgēs, -um f. joinings
comparātiō, -ōnis f. preparation, comparison
comparō (1) provide, prepare, compare
compellō (1) address, speak to
compellō, -ere, -puli, -pulsum drive together, force, compel
compendium, -ī n. a short cut
comperiō, -ire, -peri, -pertum find out, discover, ascertain
compēs, -pedis f. fetter, bond
compescō, -ere, -pescui hold back, restrain, check

competitor, -ōris m. rival candidate, competitor
complector, -plecti, -plexus sum embrace, comprehend
compleō, -plēre, -plēvi, -plētum fill up, complete, finish
complexus, -ūs m. embrace
complicātus, -a, -um folded together, involved, complicated
complūrēs, -a (-ia) several, a number of
compōnō, -ere, -posui, -positum put together, settle, arrange
compositē adv. carefully
comprehendō, -ere, -hendi, -hēsum seize, grasp, comprehend, include
comprimō, -ere, -pressi, -pressum check, restrain, repress
comprobō (1) approve of, support
cōnātus, -ūs m. effort, attempt
concauō (1) hollow out
concēdō, -ere, -cessi, -cessum yield, withdraw, give way; *trans.* grant, concede
concelebrō (1) frequent, celebrate
concerpō, -ere, -cerpsi, -cerptum tear up, pluck, gather
concidō, -ere, -cidi fall together, fall down, collapse
concīdō, -ere, -cidi, -cīsum cut up, destroy, kill
conciliō (1) win over, conciliate
concilium, -ī n. council
incipiō, -ere, -cēpi, -ceptum take up, plan, conceive, gain, collect
conciator, -ōris m. exciter
concitō (1) stir up, arouse
concitus, -a, -um excited, agitated
conclāmō (1) shout together, cry out, exclaim
concordia, -ae f. agreement, harmony, concord
concors, gen. concordis harmonious, in agreement
concrepō, -āre, -ui, -itum make a noise, sound, creak
concrētus, -a, -um grown together, thick
concupiscentia, -ae f. desire
concupiscō, -ere, -cupivi, -cupitum long for, desire greatly
concurrō, -ere, -curri, -cursum run together, rally, clash in battle
concursum, -ūs m. gathering, clash, concourse
concutiō, -ere, -cussi, -cussum shake vigorously, strike, rattle, search out, examine

condemnō (1) condemn, find guilty
 condēnsus, -a, -um crowded, huddled together
 condiciō, -ōnis *f.* agreement, condition, lot
 condimentum, -ī *n.* seasoning, spice, flavoring
 conditor, -ōris *m.* founder, author, builder
 condō, -ere, -didī, -ditum found, establish, store up, save, hide, bury
 condūcō, -ere, -dūxī, -ductum lead together, hire, rent, be useful
 cōnfābulātiō, -ōnis *f.* conversation
 cōnfectus, -a, -um overcome, worn away, exhausted
 cōnferō, -ferre, -tulī, -lātum bring together, gather, compare, assign, set a date; sē cōnferre to devote oneself, betake oneself, proceed
 cōnfertus, -a, -um closely packed, crowded, dense
 cōfessiō, -ōnis *f.* confession
 Cōfessiōnēs *Confessions*, title of a famous work by St. Augustine
 cōnfessor, -ōris *m.* confessor
 cōnfestim *adv.* with dispatch
 cōnficiō, -ere, -fēcī, -fectum finish, complete, exhaust
 cōnfictiō, -ōnis *f.* invention, fabrication, trumping up
 cōnfidentia, -ae *f.* confidence
 cōnfidō, -ere, -fīsus sum *semi-dep. w. dat. or abl.* trust in, rely on, be confident
 cōnfigō, -ere, -fixī, -fixum pierce through
 cōnfigō, -ere, -finxī, -fictum invent, make up, devise
 cōnfirmō (1) strengthen, establish, assert, encourage
 cōnfiteor, -ērī, -fessus sum own, admit, confess, acknowledge
 cōnflagrō (1) burn, be destroyed by fire
 cōnfigō, -ere, -flixī, -flictum dash together, collide, conflict, fight
 cōnflō (1) blow up, kindle, inflame
 cōnfluō, -ere, -flūxī flow together, stream in, gather
 cōnfodiō, -ere, fōdī, -fossum dig up, stab (*to death*)
 cōnfōrmō (1) shape, mould, train
 cōnfugiō, -ere, -fūgī, -fugitum flee for refuge
 cōnfusiō, -ōnis *f.* turmoil, disorder, confusion
 cōnfusus, -a, -um confused, perplexed

congemō, -ere, -gemui groan deeply
 congerō, -ere, -gessi, -gestum heap up, pile together
 cōnglūtīnātiō, -ōnis *f.* a gluing together, cementing
 cōngrātulor, -ārī, -ātus sum *w. dat.* congratulate
 concredior, -gredi, -gressus sum meet, fight
 cōngregātiō, -ōnis *f.* gathering, congregation
 cōngregō (1) flock together
 congruō, -ere, -ui fit, match, agree
 coniciō, -ere, -iēcī, -iectum hurl, throw, aim, infer
 coniectō (1) infer
 coniectura, -ae *f.* inference
 coniugium, -ī *n.* marriage
 coniūctiō, -ōnis *f.* union, agreement
 coniungō, -ere, -iūnxī, -iūnctum connect, join, unite
 coniūnx, -iugis *m. or f.* spouse, husband, wife
 coniūrātī, -ōrum *m. pl.* conspirators
 coniūrātiō, -ōnis *f.* conspiracy
 cōnor (1) attempt, try, aim
 cōnquiescō, -ere, -quievī, -quietum find rest, cease
 conquiro, -ere, -quisivī, -quisitum seek out, gather
 cōnsalūtō (1) greet cordially
 cōnsanguinitās, -ātis *f.* relation by blood, kinship
 cōnscelerātus, -a, -um wicked, criminal
 cōnscendō, -ere, -scendī, -scēsum climb, go on board, mount
 cōnscientia, -ae *f.* awareness, consciousness, conscience
 cōnsciscō, -ere, scivi, (-i), -scitum decide on, inflict
 cōnscius, -a, -um aware of, witness, conscious, participant
 cōnscribō, -ere, -scripsi, -scriptum write down, enroll
 cōnscripti *w. patrēs* of formal address in the Senate, fellow senators, members of the senate
 cōnsecrō (1) devote, consecrate
 cōnsenēscō, -ere, -senui grow old, decay
 cōnsēnsiō, -ōnis *f.* agreement, unanimity
 cōnsēnsus, -ūs *m.* agreement, unity, accord
 cōnsentāneus, -a, -um agreeing with, conforming to

cōsentiō, -īre, -sēnsī, -sēnsūm
 agree, be in accord
cōsequor, -sequī, -secūtus sum
 follow up, overtake, gain,
 accomplish
cōserō, -ere, -seruī, -sertum
 join together
conservātor, -ōris, m. preserver
cōservō (1) save, protect
cōservus, -ī m. fellow-slave
cōsessus, -ūs m. assembly, audience
cōsiderō (1) reflect, consider
cōsīdō, -ere, -sēdī, -sessum
 sit down, settle
cōsīlium, -ī n. plan, counsel,
 council, wisdom, decision
cōsistō, -ere, -stitī halt, stop,
 consist in, depend on
cōsōlor (1) comfort, console
cōspectus, -ūs m. sight, view
cōspiciō, -ere, -spexī, -spectum
 catch sight of, view, see
cōspīcor (1) observe, see, view
cōspirō (1) blow together, unite,
 plot, conspire
cōspūtō (1) spit upon
cōstāns, gen. cōstantis firm,
 steady, resolute, consistent
cōstanter adv. consistently, firmly
cōstantia, -ae f. firmness,
 steadfastness, resolution
Cōstantia, -ae f. Constance, a
 town in Baden, Germany
cōstituō, -ere, -stitui, -stitūtum
 establish, settle, set up, appoint,
 determine, resolve
cōstō, -āre, -stitī, -stātum
 stand firm, agree, be known,
 consist, cost; **cōstat, it is**
 agreed
cōstringō, -ere, -strīnxī, -strictum
 bind together, make fast
cōstruō, -ere, -strūxī, -strūctum
 build, construct
cōsuēscō, -ere, -suēvī, -suētum
 become accustomed; *in perfect,*
 be accustomed
cōsuētūdō, -dinis f. custom, habit,
 intimacy, association
cōsul, -ulis m. consul
cōsulāris, -e consular; as n.
cōsulāris, -is m. a former consul,
 man of consular rank
cōsulātus, -ūs m. consulship
cōsulō, -ere, -uī, -sultum consult,
 ask advice of; *w. dat.* consult the
 interest of
cōsultātiō, -ōnis f. consultation

cōsultō adv. deliberately
cōsultō (1) deliberate, discuss,
 consult
cōsultum, -ī n. decree, resolution,
 decision
cōsummō (1) complete, perfect
cōsūmō, -ere, -sūmpsī, -sūptum
 use up, spend, consume
cōsurgō, -ere, -surrēxī, -surrēctum
 rise together, rise up
contāgiō, -ōnis f. infection, contagion
contāminō (1) defile, stain, pollute
contegō, -ere, -tēxī, -tēctum cover
 over, conceal, hide, bury
contemnō, -ere, -tempstī, -temptum
 despise, disdain, disregard
contemplor, -ārī, -ātus sum view
 attentively, contemplate
contemptiō, -ōnis f. scorn, contempt,
 disregard
contemptor, -ōris m. scorner,
 despiser, defier
contemptus, -a, -um despised,
 despicable
contendō, -ere, -tendī, -tentum
 strain, assert, maintain, fight,
 contend
contentiō, -ōnis f. strain, exertion,
 dispute
contentus, -a, -um w. abl. contented
conterō, -ere, -trīvī, -trītum wear
 away, waste, destroy
contestor (1) call as witness
contextō, -ere, -texuī, -textum weave
 together
conticēscō, -ere, -ticuī become silent
continēns, -entis f. continent, mainland
continēns, gen. -entis temperate,
 self-controlled, adjoining
continenter adv. continuously
continentia, -ae f. self-control,
 temperance, moderation
contineō, -ēre, -tinuī, -tentum
 hold together, limit, check,
 restrain, control, contain
contingō, -ere, -tigī, -tāctum
 touch, border on, befall,
 happen, occur
continuus, -a, -um unbroken;
continuō adv. immediately
cōntiō, -ōnis f. assembly, meeting,
 speech
cōntiōnor, -ārī, -ātus sum deliver a
 speech, harangue, preach
contorqueō, -ēre, -torsī, -tortum
 twist, hurl

contrā *adv. and prep. w. acc.*
opposite, on the other hand, in
reply; against, facing, opposite to,
contrary to

contrādictiō, -ōnis *f.* opposition,
contradiction

contrahō, -ere, -trāxī, -trāctum
draw together, assemble, contract

contrārius, -a, -um opposite,
conflicting, contrary

contrectō (1) touch, handle, steal

contristō (1) sadden, darken

contrōversia, -ae *f.* controversy,
dispute

contubernālis, -is *m. lit.* one
sharing the tent, companion,
comrade

contumēlia, -ae *f.* insult

conturbō (1) confuse, trouble

cōnūbium, -ī *n.* marriage

convalescō, -ere, -valui grow strong,
get well

convellō, -ere, -velli, -vulsum
wrench away, destroy

conveniō, -ire, -veni, -ventum come
together, assemble, meet, agree;
convenit it is agreed, is fit

conventum, -ī *n.* agreement

conventus, -ūs *m.* assembly, meeting,
gathering

conversātiō, -ōnis *f.* association,
conversation

convertō, -ere, -verti, -versum
turn, change, convert

convexum, -ī *n.* hollow, valley

conviciū, -ī *n.* wrangling, abuse,
insult

convictus, -ūs *m.* community life,
association

convincō, -ere, -vici, -victum
convict, refute, prove clearly

conviva, -ae *m. or f.* guest

convivātor, -ōris *m.* host, master of a
feast

convivium, -ī *n.* banquet,
social meal, feast

convocō (1) call together, convoke

convolvō, -ere, -volvi -volūtum
roll up

cooperiō, -ire, -operui, -opertum
cover over, overwhelm, bury

cōpia, -ae *f.* plenty, abundance,
supply, fluency; *in pl.* wealth,
resources, troops

cōpiōsus, -a, -um plentiful, rich,
prosperous, abounding in

cōpulātus, -a, -um linked

coquō, -ere, coxi, coctum cook

coquus, -ī *m.* cook

cor, cordis *n.* heart

cōram *adv. and prep. w. abl.*
face to face, openly, before,
in the presence of

Corinthius, -a, -um Corinthian

Corinth, -ī *f.* Corinth

cornū, -ūs *n.* horn, wing (of an
army), flank

corōna, -ae *f.* wreath, crown

corōnātiō, -ōnis *f.* coronation

corōnō (1) crown

corporeus, -a, -um corporeal

corpus, -oris *n.* body

corpusculum, -ī *n.* little body,
dear self

corrigō, -ere, -rēxi, -rēctum
correct, improve, reform

corripio, -ere, -ripui, -reptum
snatch up, seize

corrōborō (1) strengthen, invigorate

corrumpō, -ere, -rūpi, -ruptum
spoil, waste, corrupt

corruō, -ere, -rui, -ruitum collapse,
fall in ruins

corruptēla, -ae *f.* seduction,
allurement, corruption

coruscus, -a, -um flashing, gleaming

costa, -ae *f.* rib, side

cotidiānus, -a, -um daily

cotidiē *adv.* every day, daily

crās *adv.* tomorrow

crassus, -a, -um thick, dense

crāstinus, -a, -um of tomorrow

crāter, -ēris *m. and crātera*, -ae
f. mixing bowl, wine bowl

creātūra, -ae *f.* creation, creature

crēber, -bra, -brum thick, close,
repeated, numerous, frequent

crēbrēscō, -ere, crēbruī grow
frequent, increase

crēbrō *adv.* frequently

crēdibilis, -e likely, credible

crēditor, -ōris *m.* creditor

crēdō, -ere, crēdidi, crēditum *w. dat.*
believe, think, trust, intrust

cremō (1) burn, cremate

creō (1) make, create, elect

crepitus, -ūs *m.* noise, sound

crēscō, -ere, crēvi, crētum
grow, increase

crēta, -ae *f.* chalk, powder

crīmen, -minis *n.* accusation,
charge, crime

crīminor (1) bring an accusation

crīminōsus, -a, -um criminal

crīnis, -is *m.* hair

cruciātus, -ūs *m.* torture

cruciō (1) torture, crucify
crūdēlis, -e cruel
crūdēlītās, -ātis *f.* cruelty
crūdēliter *adv.* cruelly
cruentus, -a, -um bloody
cruor, **crūōris** *m.* blood, gore
crūs, **crūris** *n.* leg
crux, **crucis** *f.* a cross
cubiculum, -i *n.* bedroom
cubile, -is *n.* bed, couch
cubitus, -i *n.* elbow, cubit
cubō, -āre, **cubui**, **cubitum** lie down,
 reeline
culīna, -ae *f.* kitchen
culmen, -minis *n.* top, summit, roof
culpa, -ae *f.* fault, blame, guilt
culpō (1) blame, criticize
culter, -tri *m.* knife, razor
cultiō, -ōnis *f.* cultivation
cultūra, -ae *f.* cultivation
cultus, -ūs *m.* training, worship
cum *prep. w. abl.* with
cum *conj.* when, since, although;
 cum . . . tum both . . . and, not
 only . . . but also
cumba, -ae *f.* boat, skiff
cumulō (1) pile up, add to, crown
cumulus, -i *m.* heap, pile, mass,
 increase
cūctātiō, -ōnis *f.* delay, hesitation,
 doubt
cūctor, -ārī, -ātus *sum* delay,
 loiter, hesitate
cūctus, -a, -um all, entire, whole
cupidē *adv.* eagerly
cupiditās, -ātis *f.* eagerness,
 desire, greed
cupidō, -dinis *f.* desire, love, eagerness
Cupīdō, -dinis *m.* Cupid, god of love
cupidus, -a, -um desirous, eager
cupiō, -ere, **cupīvi** (-iī), **cupitum**
 wish, desire
cupressus, -i *f.* cypress
cūr *adv.* why
cūra, -ae *f.* care, concern,
 worry, anxiety
cūrātor, -ōris *m.* overseer
cūria, -ae *f.* senate house
cūrō (1) care for, see to, attend to,
 provide, arrange
curriculum, -i *n.* race course,
 playing field
currō, -ere, **cucurri**, **cursum** run, race
currus, -ūs *m.* chariot, car
cursō (1) *freq.* run about, keep
 running
cursus, -ūs *m.* running, race,
 voyage, course, career, speed

curvō (1) curve
curvus, -a, -um curving
cuspis, -pidis *f.* spear point, spear
custōdia, -ae *f.* protection, guard,
 watch, custody, prison
custōdiō, -ire, **īvi** (-iī), -itum
 guard, protect, watch
custōs, -tōdis *m.* guard, protector,
 defender
cyathus, -i *m.* wine ladle, drinking
 cup

D

D. *abbrev. for* Decimus, -i *m.*
d. *abbrev. for* diem
daemonium, -i *n.* evil spirit,
 omen, demon
damnābilis, -e ruinous, damnable
damnātiō, -ōnis *f.* condemnation,
 conviction
damnō (1) condemn, find guilty
damnōsus, -a, -um harmful, ruinous
damnum, -i *n.* loss, harm, fine
Danaī, -ōrum *or* -um the Danaans,
 descendants of Danaus, Greeks
Dardania, -ae *f.* Dardania, Troy
Dardanius, -a, -um Dardanian, Trojan
dē *prep. w. abl.* from, down
 from, out of, by, because of,
 concerning, about
dea, -ae *f.* goddess
dēbeō, -ēre, -uī, -itum owe, ought
dēbilis, -e frail, weak
dēbilitō (1) disable, weaken
dēbitor, -ōris *m.* debtor
dēcēdō, -ere, -cessī, -cessum
 move away, depart, withdraw
decem *indecl.* ten
December, -bris, -bre of December
decennium, -i *n.* period of ten years
dēcernō, -ere, -crēvī, -crētum
 decide, determine, decree, fight
 it out
dēcerpō, -ere, -cerpsī, -cerptum
 pluck off
dēcertō (1) fight to an issue
decet, -ēre, -uit *impers.* it is
 fitting, proper, right
dēcidō, -ere, -cidi fall off, fall, die
decimus, -a, -um tenth
dēcipiō, -ere, -cēpi, -ceptum
 take away, deceive, disappoint
dēclārō (1) reveal, declare
dēclinātiō, -ōnis *f.* turning away,
 swerving, avoiding
dēclinō (1) turn aside, swerve,
 shun, decline

dēclivis, -e downward sloping
 decor, -ōris *m.* grace, beauty
 decorō (1) adorn, honor
 decōrus, -a, -um proper, becoming,
 beautiful
 dēcrēscō, -ere, -crēvī, -crētum
 decrease, decline
 dēcrētum, -ī *n.* decree, vote
 decuma, -ae *f.* (decima pars) a
 tithe, provincial tax
 dēcurrō, -ere, -cucurrī (or -currī),
 -cursum run down, hurry,
 have recourse to
 decus, decoris *n.* grace, honor,
 beauty, virtue
 dēcutiō, -ere, -cussī, -cussum
 shake off, strike down
 dēdecus, -oris *n.* shame, disgrace,
 dishonor
 dēdicō (1) dedicate
 dēditiō, -ōnis *f.* surrender
 dēdō, -ere, dēdidi, dēditum give up,
 surrender, devote
 dēdūcō, -ere, -dūxī, -ductum
 lead down, conduct, escort,
 withdraw, launch
 dēfatigātiō, -ōnis *f.* weariness
 dēfatigō (1) tire out, exhaust
 dēfectiō, -ōnis *f.* desertion, revolt,
 failure
 dēfendō, -ere, -fendī, -fēnsum
 ward off, defend, protect
 dēfēnsiō, -ōnis *f.* defense
 dēfēnsor, -ōris *m.* defender
 dēferō, -ferre, -tulī, -lātum
 remove, report, present
 dēfessus, -a, -um tired out
 dēficiō, -ere, -fēcī, -fectum fail,
 revolt, desert, be missing, lack
 dēfigō, -ere, -fixī, -fixum fix, fasten,
 set down, concentrate
 dēfiniō, -ire, -ivī, -itum mark off,
 limit, define
 dēflectō, -ere, -flexī, -flexum
 turn aside, divert, deflect
 dēfleō, -ēre, -flēvī, -flētum
 weep for, lament
 dēfluō, -ere, -flūxī, -flūxum
 flow off, disappear
 dēfrictus, -a, -um *part. of* dēfricō
 (1) rubbed off, polished
 dēfūctus, -a, -um having died
 dēfungor, -fungi, -fūctus *sum w. abl.*
 perform fully, have done with,
 discharge, die
 dēgener, -eris degenerate, ignoble
 dēgerō, -ere, -gessī, -gestum carry off

dēgō, -ere, dēgī (dē, agō) spend time,
 live
 dehinc *adv.* from here, next
 dehortor (1) dissuade, discourage
 dēiciō, -ere, -iēcī, -iectum
 throw down, cast off, repel
 dein = deinde
 deinceps *adv.* from that point on,
 next, in succession
 deinde *adv.* then, next
 dēlābor, -lābī, -lāpsus *sum* fall down,
 slip away
 dēlectātiō, -ōnis *f.* delight,
 enjoyment
 dēlectō (1) delight, charm
 dēleō, -ēre, -ēvī, -ētum destroy
 Dēliacus, -a, -um Delian
 dēliberātiō, -ōnis *f.* deliberation,
 consideration
 dēliberō (1) deliberate, ponder
 dēliciae, -ārum *f. pl.* pleasure,
 delight, favorite
 dēlictum, -ī *n.* offense, wrong,
 crime, shortcoming
 dēligō (1) bind, make fast
 dēligō, -ere, -lēgī, -lēctum
 pick out, choose
 dēlinquō, -ere, -liquī, -lictum
 do wrong, offend, fail
 dēlirō (1) be crazy
 dēlitēscō, -ere, -litui hide
 delphīnus, -ī *m.* dolphin
 dēlūbrum, -ī *n.* shrine, sanctuary
 dēlūsiō, -ōnis *f.* delusion, trick,
 mockery
 dēmēns, *gen. -entis* mad, insane
 dēmēnter *adv.* insanelly
 dēmergō, -ere, -mersī, -mersum
 sink down, dive, submerge
 dēmigrō (1) migrate, move off,
 depart
 dēminūtiō, -ōnis *f.* lessening, loss,
 decrease, sacrifice
 dēmīssus, -a, -um downcast,
 dejected, depressed
 dēmīttō, -ere, -mīsī, -missum
 lower, send down, let grow,
 sink, plunge
 dēmō, -ere, dēmpsi, dēmptum
 take away, remove
 dēmōnstrō (1) show, point out
 dēmōror (1) delay, stay, wait
 dēmōveō, -ēre, -mōvī, -mōtum
 move away, shift
 dēmum, *adv.* at length
 dēnegō (1) refuse, deny, say no
 dēnī, -ae, -a *distributive*, ten each

dēnique *adv.* at last, finally,
in short
dēns, dentis *m.* tooth
dēnsus, -a, -um thick
dēnūtiō (1) threaten, denounce
dēnuō *adv.* again
dēpāscor, -pāsci, -pāstus *sum*
feed on
dēpellō, -ere, -pulī, -pulsum drive
off, turn aside, dislodge
dēpendeō, -ēre hang down
dēpereō, -īre, -iī, -itum perish,
dote upon
dēplōrō (1) lament, complain
dēpōnō, -ere, -posui, -positum
put aside, lay down
dēportō (1) carry off
dēposcō, -ere, -poposci demand,
ask earnestly, claim
dēprecātor, -ōris *m.* intercessor
dēprecor, -ārī, -ātus *sum* avert
by prayer, beg not to
dēprehendō, (-prēndō), -ere, -hendi,
-hēnsu *m.* catch, surprise, detect
dēprimō, -ere, -pressi, -pressum
press down, sink, suppress
dēprōmō, -ere, -prōmpsi, -prōmptum
take out, produce
dērelinquō, -ere, -liqui, -lictum
desert, abandon
dērideō, -ēre, -risi, -risu *m.* laugh at,
mock, deride
dērigescō, -ere, -rigui grow stiff
dērisor, -ōris *m.* scoffer
dēscendō, -ere, -scendi, -scēsum
go down, descend
dēscēsus, -ūs *m.* descent
dēscribō, -ere, -scripsi, -scriptum
describe, designate
dēserō, -ere, -serui, -sertum
desert, abandon
dēsideō, -ēre, -sēdi sit idly
dēsiderium, -ī *n.* longing
dēsiderō (1) long, yearn for, miss
dēsidia, -ae *f.* idleness, sloth
dēsignō (1) mark out, indicate,
elect, choose, plan
dēsiliō, -īre, -silui, -sultu *m.* jump down
dēsino, -ere, -sivi (-sui), -situm
leave off, cease, desist
dēsipiō, -ere, -sipui be foolish,
play the fool
dēsistō, -ere, -stiti, -stitum cease
dēsōlō (1) forsake, abandon
dēspērō (1) despair of
dēspiciō, -ere, -spexi, -spectum
look down on, despise
dēspoliō (1) strip, despoil

dēstinō (1) determine, aim at,
set apart
dēstituō, -ere, -ui, -ūtum forsake,
desert, leave in the lurch
dēstringō, -ere, -strinxi, -strictum
strip, unsheathe, draw
dēstruō, -ere, -struxi, -strūctum
destroy, demolish
dēsūdō (1) sweat out, exert oneself
dēsuētus, -a, -um unaccustomed,
unused
dēsūm, deesse, -fui, -futurus *w. dat.*
lack, fail, be missing
dēsūper *adv.* from above
dēterior, -ius worse, inferior
dēterreō, -ēre, -ui, -itum scare off,
frighten, deter
dētestor, -ārī, -ātus *sum* spurn
dētineō, -ēre, -tinui, -tentum detain
dētondeō, -ēre, -tondi, -tōnsu *m.*
shear off
dētrahō, -ere, -trāxi, -trāctum
draw off, take away, withdraw
dētrimentu *m.* loss, harm, defeat
deus, -ī *m.* god; *voc. deus;*
nom. pl. dei, di, dii
dēveniō, -īre, -veni, -ventum
come down
devincō, -ere, -vici, -victum conquer
completely, subdue
dēvolvō, -ere, -volvi, -volūtum roll
down, fall
dēvorō (1) devour
dēvōtus, -a, -um devout, devoted
dēvoveō, -ēre, -vōvi, -vōtum
vow, dedicate, devote, curse
dexter, -tra, -trum right, skillful,
favorable
dexteritās, -ātis *f.* skill, adroitness
diabolus, -ī *m.* devil
diciō, -ōnis *f.* power, authority,
dominion
dicō (1) dedicate, consecrate
dicō, -ere, dixi, dictum say,
tell, mean, call
dictātor, -ōris *m.* dictator
dictātūra, -ae *f.* dictatorship
dictitō (1) keep saying, say
repeatedly
dictō (1) dictate
dictum, -ī *n.* word, saying
diēs, -ēī *m. or f.* day; in
diēs, from day to day; diem
alicui dicere impeach someone
differō, -ferre, distulī, dilātum
bear apart, put off, postpone, differ
difficilis, -e hard, difficult

- difficultās, -ātis f.** trouble, distress, difficulty
diffidō, -ere, diffisus sum *semi-dep. w. dat.* distrust, despair
diffuō, -ere, -fluxī flow away, melt
diffugiō, -ere, -fūgī, -fugitum flee apart, scatter in flight
diffundō, -ere, -fūdī, -fūsum pour out, spread out
digerō, -ere, -gessi, -gestum divide, sort out, arrange
digitus, -ī m. finger
dignitās, -ātis f. worth, rank, honor, reputation, dignity
dignus, -a, -um w. abl. worthy, deserving
digredior, -gredi, -gressus sum separate, depart, digress
dīiudicō (1) decide, determine
dilabor, -lābi, -lāpsus sum slip away, vanish
dilatiō, -ōnis f. postponement, deferral
dilēctus, -ūs m. selection, choice, levy, conscription
diligens, gen. -entis careful, diligent, painstaking
diligenter adv. conscientiously, carefully
diligentia, -ae f. diligence
diligō, -ere, -lēxi, -lēctum choose, esteem, love
dilucēscit, -ere, -lūxit dawn, begin to grow light
dilūculum, -ī n. dawn
dimētiōr, -iri, -mēnsus sum mark off, measure out
dimicātiō, -ōnis f. struggle, contest
dimicō (1) fight, contend
dimittō, -ere, -misi, -missum let go away, send out, dismiss, leave, forgive
dimoveō, -ēre, -mōvī, -mōtum move apart, separate, disperse
dīnumerō (1) count off, reckon up
direptiō, -ōnis f. plundering
dirigō, -ere, -rēxi, -rēctum distribute, guide, arrange
dirimō, -imere, -ēmī, -ēemptum part, destroy, cut off, interrupt
diripiō, -ere, -ripiui, -reptum plunder, pillage
dirumpō, -ere, -rūpi, -ruptum break apart, burst
diruō, -ere, -rui, -rutum destroy, demolish
dirus, -a, -um terrible, grim, dire
discēdō, -ere, -cessī, -cessum go away, depart, withdraw
discessus, -ūs m. departure
disciplina, -ae f. learning, training, discipline
discipulus, -ī m. pupil, disciple
discō, -ere, didici, learn
discordia, -ae f. disagreement, discord
discors, -cordis discordant, different
discrepō, -āre, -crepui disagree, differ, be at variance
describō, -ere, -scripsi, -scriptum mark off, apportion
discrimen, -minis n. difference, distinction, crisis, danger
discumbō, -ere, -cubui, -cubitum recline at table
discutiō, -ere, -cussi, -cussum shake off, dispel
desertē adv. eloquently
desertus, -a, -um fluent, eloquent
disiciō, -ere, -iēcī, -iectum throw apart, scatter
dispār, gen. -paris uneven, unequal, unlike
dispendium, -ī n. outlay, expense, loss
dispergō, -ere, -spersi, -spersum spread apart, disperse, scatter
dispicio, -a, -spexi, -spectrum see clearly, distinguish, discern
displaceō, -ēre, -ui w. dat. displease
dispōnō, -ere, -posui, -positum set out, arrange, organize
disputātiō, -ōnis f. discussion, debate
disputō (1) examine, discuss
dirumpō = dirumpō
dissēminō (1) spread abroad, disseminate
dissēsiō, -ōnis f. disagreement
dissentio, -ire, -sēnsi, -sēnsus disagree, differ
disserō, -serere, -serui, -sertum examine, discuss
dissimilis, -e unlike
dissimulātiō, -ōnis f. disguising, dissembling
dissimulō (1) dissemble, conceal
dissipō (1) scatter, waste, disperse
dissolūtus, -a, -um remiss, lax, careless
dissolvō, -ere, -solvi, -solūtum unloose, set free, pay, dissolve
dissuadeō, -ēre, -suāsi, -suāsum advise against
distinctē adv. distinctly
distineō, -ēre, -tinui, -tentum hold apart, divide, distract

distinguō, -ere, -stīnxi, -stinctum
 divide, set off, distinguish
distō, -āre, be apart, be distant
distrahō, -ere, -trāxi, -trāctum
 draw apart, separate, distract
distribuō, -ere, -ui, -ūtum
 assign, apportion
ditō (1) enrich
diū adv. for a long time; comp.
diūtius; superl. diūtissimē
diurnus, -a, -um of the day, by day,
 daytime
diūturnitās, -ātis f. long duration
diūturnus, -a, -um long lasting
diva, -ae f. goddess
divellō, -ere, -velli, -vulsum tear
 apart, wrench away
diversor, -āri, -ātus sum lodge,
 put up at an inn
diversōrium, -i n. inn, lodging
diversus, -a, -um turned different
 ways, opposite, diverse
divertō, -ere, -verti, -versum
 turn aside, differ
dīves, gen. dīvitis rich, wealthy
dividō, -ere, -visi, -visum divide
divinitus adv. by divine influence,
 from a divine source
divinus, -a, -um divine, superhuman
divitiae, -ārum f. pl. riches, wealth
divus, -a, -um divine; as n. divus, -i
m. god
dō, dare, dedī, datum give
doceō, -ēre, docui, doctum teach,
 inform, explain
doctor, -ōris m. teacher
doctrina, -ae f. teaching, instruction,
 learning, doctrine
doleō, -ēre, dolui, dolitum pain,
 grieve, lament*, be sorry
dolium, -i n. wine jar
dolor, -ōris m. pain, grief
dolōsus, -a, -um deceitful, crafty
dolus, -i m. fraud, deceit
domesticus, -a, -um domestic,
 household, private
domicilium, -i n. residence, dwelling
domina, -ae f. mistress, lady
dominātiō, -ōnis, f. control,
 rule, supremacy
dominor, -āri, -ātus sum be in power,
 rule, govern, control
dominus, -i m. master, lord, Lord
domō, -āre, domui, domitum tame,
 break in, master, subdue
domus, -ūs f. house, home;
domi at home; domi militiaeque at
 home and abroad

dōnātor, -ōris m. giver
dōnec conj. until, while
dōnō (1) give, present, bestow
dōnum, -i n. gift
Dōricus, -a, -um Doric, Dorian
dormiō, -ire, -ivi (-ii), -itum sleep
dracō, -ōnis m. serpent, dragon
dubitātiō, -ōnis f. hesitation, doubt,
 uncertainty
dubitō (1) be uncertain, doubt,
 hesitate
dubius, -a, -um doubtful, uncertain,
 dubious
ducātus, -ūs m. leadership,
 duchy, dukedom
ducenti, -ae, -a two hundred
dūcō, -ere, dūxi, ductum lead,
 draw, guide, consider, hold,
 think, prolong
ductō (1) intensive lead constantly,
 be at the head of
ductor, -ōris m. leader, guide
ductus, -ūs m. leadership,
 guidance, command
dūdum adv. a while ago, just
 now; iam **dūdum** for a long
 time now
dulcēdō, -dinis f. sweetness,
 delightfulness, charm
dulcēscō, -ere, dulcui grow sweet
dulcis, -e sweet, pleasant, dear
-dum as encl. now, yet, a while
dum conj. while, as long as,
 until, provided that, if only
dummodo or dum modo provided
 that
duo, -ae, -o two
duodecim indecl. twelve
duodēvicesimus, -a, -um eighteenth
duplex, gen. -plicis double
duplicō (1) double
dūrō (1) harden, last, endure
dūrus, -a, -um hard, rough, un-
 feeling, stern
dux, ducis m. leader, guide,
 general, Duke
Dyrrachium, -i n. Dyrrachium,
 formerly Epidamnus, on the coast
 of Illyria

E

ē see ex
ēbrietās, -ātis f. drunkenness
ebur, eboris n. ivory
eburneus, -a, -um of ivory
ecce interj. lo, behold!
Ecclēsia, -ae f. the Church

ecclēsiasticus, -a, -um ecclesi-
 astic; *as noun* ecclēsiasticus, -ī
m. church dignitary, clergy
 ecqui (s), ecqua (e), ecquid, ecquod
interr. adj. and pron. is there
 any? any? *In ind. question,*
 whether any
 ecquid *n. pron. as adv.* at all?
 edepol *interj.* by Pollux, indeed!
 ēdicō, -ere, -dixī, -dictum proclaim,
 decree
 ēdictum, -ī *n.* proclamation, edict
 ēdiscō, -ere, ēdidici learn thoroughly,
 learn by heart
 ēdisserō, -ere, -serui, -sertum
 explain, set forth
 edō, edere or ēsse, ēdi, ēsum
 eat, devour
 ēdō, ēdere, ēdidi, ēditum put out,
 produce, declare, publish
 educō (1) bring up, rear, train
 ēducō, -ere, ēdūxi, ēductum lead
 out, draw out, extend
 effector, -ōris *m.* performer
 effeminātus, -a, -um made soft,
 enervated
 efferō, -ferre, extulī, elātum
 carry out, remove, exalt, praise
 efficiō, -ere, -fēcī, -fectum
 bring about, effect, accomplish
 effigiēs, -ei *f.* copy, image,
 likeness, statue
 efflagitō (1) demand
 effluō, -ere, -fluxī flow out, issue,
 vanish
 effodiō, -ere, -fōdī, -fossū dig out
 effor, -fārī, -fātus sum speak out
 effrēnātus, -a, -um unbridled,
 unrestrained
 effringō, -ere, -frēgī, -fractum
 break off
 effugiō, -ere, -fūgī flee away, escape
 effugium, -ī *n.* escape
 effulgeō, -ēre, -fulsī shine out, gleam
 effundō, -ere, -fūdī, -fūsum pour out
 egeō, -ēre, egui *w. abl.*
 need, lack, be without
 egestās, -ātis *f.* want, lack,
 destitution, poverty
 ego (met), I. *w. enclitic* -met I myself
 ēgredior, -gredi, -gressus sum
 go out, leave, depart
 ēgregius, -a, -um outstanding,
 splendid; *adv.* ēgregiē
 ēiciō, -ere, ēieci, ēiectum
 throw out, eject, expel banish
 sē ēicere rush out

ēlābor, ēlābi, ēlāpus sum slip
 away, escape
 ēlabōrō (1) labor, work out, make
 an effort, elaborate
 ēlegāns, -antis refined, graceful,
 elegant, fine, tasteful, choice
 ēlegantia, -ae *f.* elegance,
 refinement, good taste
 elementum, -ī *n.* element, first
 principle, rudiment
 elephantus, -ī *m.* elephant
 ēlevō (1) raise, lift up
 eligō, -ere, ēlēgi, ēlēctum pick
 out, choose
 eloquēns, *gen.* -entis eloquent
 eloquentia, -ae *f.* eloquence
 eloquium, -ī *n.* eloquence
 eluctor (1) struggle out
 elūdō, -ere, ēlūsi, ēlūsum mock,
 make fun of, outmaneuver, elude,
 escape
 emendātiō, -ōnis *f.* correction
 emendō (1) improve, correct
 emergō, -ere, ēmersi, ēmersum
 rise, come up, emerge
 emētiōr, -iri, emēnsus sum meas-
 ure out
 emicō, -āre, -ui, -ātum flash, dart out,
 shine
 emineō, -ēre, -ui stand out,
 be conspicuous
 emittō, -ere, emisi, ēmissum let
 go, release, send out, allow to
 escape
 emō, emere, emi, emptum buy
 emorior, emori, emortuus sum die,
 die off, pass away
 emoveō, -ēre, -mōvi, -mōtum
 move out, force away
 emptiō, -ōnis *f.* purchase
 emptor, -ōris *m.* buyer
 en *interj.* lo, see, behold!
 enim *postpositive conj.* for, indeed,
 in fact; at enim yes, but
 enitescō, -ere, enitui shine out
 enitor, eniti, enisus (enixus) sum
 make an effort, strive
 enotō (1) note down, make a note of
 ensis, -is *m.* sword
 enūntiō (1) report, reveal
 eō, ire, ivi (iī), itum go
 eō *adv.* thither, there
 eodem *adv.* to the same place
 Eōs, -a, -um of the dawn, Eastern
 Epidaurus, -i *f.* Epidaurus, a
 town in the Peloponnese
 epigramma, -atis *n.* inscription,
 epigram

Ēpirus, -i f. Epirus, in northwest Greece
episcopus, -i m. bishop
epistula, -ae f. a letter
epulae, -ārum f. pl. feast, banquet, food
eques, equitis m. horseman, knight; *pl.* cavalry
equester, -tris, -tre of cavalry, equestrian
equidem adv. usually with *first person sing.* indeed, for my part
equitātus, -ūs m. cavalry
equitō (1) ride
equus, -i m. a horse
ērēctus, -a, -um high, erect, noble
ergā, prep. w. acc. towards
ergō adv. therefore
ērigō, -ere, ērēxi, ērēctum raise up, lift, erect, encourage
Erīnys, -yos f. a Fury
ēripiō, -ere, ēripiui, ēreptum snatch away, remove, rescue
Erōtion (Greek ending), Latin equivalent -ium, regarded as *f.* Erotion, name of slave girl
errātum, -i n. error
errō (1) wander, err
error, -ōris m. wandering, error, mistake
ērubbescō, -ere, -rubui blush with shame at, respect
ēructō (1) belch
ērudiō, -ire, -li, -itum train, teach, instruct
ēruditō, -ōnis f. instruction, education, learning
ērumpō, -ere, ērūpi, ēruptum break out, burst forth
ēruō, -ere, ērui, ērutum tear out, root out, destroy
erus, -i m. master (of slaves)
escārius, -a, -um for food
ēsuriō, -ire, -itum want to eat
et conj. and, also, too, besides; et . . . et both . . . and
etenim conj. for indeed; in fact
etiam also, even, still; *nōn . . . modo (or solum) . . . sed (or vērūm)*
etiam, not only . . . but also;
etiam atque etiam again and again; **etiāmsi** even if
Etrūria, -ae f. Etruria, district in Italy, north of Latium
etsi conj. although
Euphrātēs, -is m. the Euphrates
Eurus, -i m. East wind
ēvacuō (1) empty, make void

ēvādō, -ere, ēvāsī, ēvāsūm go out, escape, turn out, become
ēvānescō, -ere, ēvānuī vanish
evangelicus, -a, -um evangelical
ēvehō, -ere, ēvexī, ēvectum carry out, raise up
ēveniō, -ire, ēvēnī, ēventum turn out, happen, result
ēventus, -ūs m. outcome, result, incident, fate
ēversio, -ōnis f. overthrow
ēvertō, -ere, ēvērtī, ēversum overthrow, ruin
ēvincō, -ere, -vici, -victum conquer completely, overcome, subdue
ēvitō (1) avoid, shun
ēvocātor, -ōris m. a recruiter
ēvocō (1) call out, summon, challenge
ēvolō (1) fly out, fly away
ēvolvō, -ere, ēvolvi, ēvolūtum roll out, unroll, open, read
ēvomō, -ere, -ui, -itum spew out, vomit, eject
ex prep. w. abl. out of, from, since, as a result of, according to
exāctus, -a, -um close, exact
exagitō (1) rouse, disturb, incite
exaltō (1) raise up, exalt
exāmen, -minis n. a swarm, examination, questioning
exāminō (1) examine, question
exanimātus, -a, -um breathless, frightened
exanimis, -e, lifeless, breathless
exārdescō, -ere, -ārsī, -ārsum blaze out, catch fire
exaudiō, -ire, -ivi, (-ii), -itum hear clearly, listen to, obey
excavātus, -a, -um hollowed out
excēdō, -ere, -cessī, -cessum go out, leave, withdraw
excellēns gen. -entis outstanding, distinguished, excellent
excellō, -ere stand out, excel
excelsitās, -ātis f. loftiness
excelsus, -a, -um elevated, lofty, high
excerpō, -ere, -cerpsī, -cerptum pick out, select
excidium, -i n. ruin, destruction
excidō, -ere, -cidi fall out
excidō, -ere, -cidi, -cisum cut off, hew out
excipio, -ere, -cēpi, -ceptum take out, withdraw, catch up, receive, except, face, confront
excitō (1) rouse, stir up, awaken

exclāmō (1) cry out, exclaim
 exclūdō, -ere, -clūsī, -clūsum
 shut out, debar, exclude
 excōgitō (1) think out, devise
 excolō, -ere, -coluī, -cultum
 cultivate, improve, respect
 excrēscō, -ere, -crēvī, -crētum
 grow out, rise up
 excrucio (1) torment excessively,
 torture to death
 excūdō, -ere, -cūdī, -cūsum
 strike out, hammer
 excurrō, -ere, -currī (or -cucurrī),
 -cursum run out
 excursiō, -ōnis *f.* running out,
 sortie, expedition
 excūsatiō, -ōnis *f.* excuse
 excutiō, -ere, -cussī, -cussum
 shake off, shake out, examine,
 inspect
 exedō, -edere, -ēdī, -ēsum eat
 out, destroy, corrode
 exemplar, -āris *n.* copy, pattern
 exemplum, -ī *n.* example, model,
 precedent, illustration
 exeō, -ire, -iī, or -ivī, -itum
 go out, depart, result
 exerceō, -ēre, -ercuī, -ercitum
 train, keep busy, exercise;
w. iudiciū preside over
 exercitātiō, -ōnis *f.* training,
 practice, exercise
 exercitātus, -a, -um trained,
 experienced
 exercitium, -ī *n.* training,
 exercise
 exercitus, -ūs *m.* army
 exhālō (1) breathe out
 exhaustiō, -ire, -hausī, -haustum
 drain off, remove, confiscate
 exhibeō, -ēre, -hibuī, -hibitum
 hold out, show, cause
 exhilarō (1) delight, enliven
 exhortātiō, -ōnis *f.* encourage-
 ment, exhortation
 exigō, -ere, -ēgī, -āctum drive
 out, demand, exact; *of time*,
 spend, live out
 exiguus, -a, -um slight, scanty,
 limited, meagre, poor
 eximius, -a, -um exceptional,
 remarkable, distinguished
 eximō, -ere, -ēmi, -ēemptum take
 out, remove
 exin = exinde *adv.* from there,
 thence, next
 existimātiō, -ōnis *f.* reputation, opinion

existimō (1) estimate, believe,
 think, suppose
 exitiābilis (exitialis), -e ruinous,
 deadly
 exitiōsus, -a, -um deadly, fatal
 exitium, -ī *n.* ruin destruction
 exitus, -ūs, *m.* way out, issue,
 end, result, death
 exonerō (1) unload, unburden
 exoptō (1) wish earnestly for
 exōrdior, -īrī, -ōrsus sum begin
 exōrdium, -ī *n.* beginning, introduction
 exorior, -īrī, -ortus sum arise, appear
 exōrnō (1) fit out, equip, adorn
 exōrō (1) entreat, prevail upon
 expavēscō, -ere, -pāvi dread
 expediō, -īre, -ivī, -itum free, get
 ready, dispatch, be profitable; *im-*
pers. expedit it is right, is useful
 expeditus, -a, -um unencumbered,
 light-armed
 expellō, -ere, -puli, -pulsum
 drive out, banish
 expendō, -ere, -pendī, -pēsum pay
 out, expiate
 expergiscor, -ī, -perrēctus sum wake
 up, bestir oneself
 experientia, -ae *f.* experience
 experimentum, -ī *n.* test, trial,
 proof, experiment
 experior, -īrī, -pertus sum test,
 make trial of, experience
 expers, *gen.* -perts having no
 part in, not sharing
 expetō, -ere, -petivī (-īi), -itum
 seek after, aim at, demand
 expilō (1) rob, plunder
 expiō (1) atone for, expiate
 expleō, -ēre, -plēvi, -plētum fill, glut
 explicō, -āre, -āvī (or -uī), -ātum
 (or -itum) unfold, disentangle,
 deploy, explain
 explōrātus, -a, -um clear, sure, evident
 explōrō (1) investigate, examine,
 ascertain, explore
 expoliō, -īre, -ivī, -itum polish
 expōnō, -ere, -posuī, -positum
 set out, exhibit, explain
 exportō (1) carry out
 exprimō, -ere, -pressī, -pressum
 press out, describe, express
 exprōmō, -ere, -prōmpsi, -prōmptum
 bring out, utter
 expugnātiō, -ōnis *f.* taking by storm
 expugnō (1) take by storm, capture
 expurgō (1) cleanse, purify, justify
 exquirō, -ere, -quisivī, -quisitum
 seek out, inquire

exquisitus, -a, -um carefully
 sought out, ingenious, excellent
exsanguis, -e drained of blood
exscindō, -ere, -scidī, -scissum cut
 out, destroy
exsecrābilit̄er loathingly
exsecrātiō, -ōnis f. a curse
exsecror, -ārī, -ātus sum curse
exsequiae, -ārum f. pl. funeral,
 funeral rites
exsequor, -sequī, -secūtus sum
 follow out, perform, execute
exserō, -ere, -seruī, -sertum
 thrust out, exert
exsiliō, -īre, -silui leap out, jump up
exsilium, -ī n. exile
existō, -ere, -stiti stand out,
 appear, arise, exist
expectātiō, -ōnis f. waiting,
 expectation
expectō (1) wait for, expect
expirō (1) breathe out, expire
extinguō, -ere, -stinxi, -stinctum
 put out, extinguish
extō (1) stand out, be extant, survive
exstruō, -ere, -struī, -strūctum
 build up, construct
exsul, -sulis m. an exile
exsultō (1) (*freq. of exsiliō*) leap up,
 rejoice, exult
exsuperō (1) surmount, rise up
exsurgō, -ere, -surrēxi, -rēctum rise
 out of, rise
extemplō adv. immediately
extendō, -ere, -tendī, extentum
 (*or extēsum*) stretch out, spread,
 extend
extergō, -ere, -tersī, -tersum wipe
 off, clean
exterminō (1) drive beyond the
 borders, banish
externus, -a, -um external, foreign
exterreō, -ēre, -uī, -itum frighten
exterus = externus
extimēscō, -ere, -timui begin
 to dread, be frightened
extorqueō, -ēre, -torsī, -tortum
 twist out, wrench away, take by
 force, extort
extrā adv. and prep. w. acc.
 outside, beyond
extrahō, -ere, -trāxi, -trāctum
 draw out, withdraw
extrēmus, -a, -um last, final,
 extreme; **ad extrēmum** finally;
extrēmā hieme at the end of
 winter

exturbō (1) drive out, banish
exultātīc, -ōnis f. rejoicing,
 exultation
exultō = exsultō
exuō, -ere, -uī, -ūtum strip, put off
exūrō, -ūrere, -ūssi, -ūstum
 burn out, burn up
exuviae, -ārum f. pl. things
 stripped off, spoils.

F

fabricātor, -ōris m. maker, contriver
fabricō (1) build, construct
fābula, -ae f. story, play, fable
fābulōsus, -a, -um legendary,
 characterized by stories
facētē adv. wittily
facētiaē, -ārum f. pl. clever
 remarks, jokes, witticisms
facētus, -a, -um elegant, shrewd,
 witty, humorous
faciēs, -ēī, f. face, appearance
facile adv. easily
facilis, -e easy, ready
facilitās, -ātis f. ease, cour-
 tesy, affability, facility
facinorōsus, -a, -um criminal
facinus, -oris n. deed, evil
 deed, crime
faciō, -ere, fēcī, factum make,
 do, bring about; **cōpiam (or**
potestātem) facere give an
 opportunity; **magnī facere** value
 highly; **verba facere** talk;
fac sciam let me know
factiō, -ōnis f. doing, faction,
 partisanship, party
factiōsus, -a, -um partisan, factious
factum, -ī n. deed, act, exploit
facultās, -ātis f. ability,
 means, resources, opportunity
fācundia, -ae f. eloquence
fācundus, -a, -um eloquent
faenerō (1) lend at interest
faenum, -ī n. hay
faenus, -oris n. interest on money
Faesulānus, -a, -um from Faesu-
 lae, a town in Etruria
falcārius, -ī m. scythe- or
 sickle- maker
fallācia, -ae f. treachery,
 deceit, trickery
fallāx, gen. -ācis treacherous,
 deceitful

fallō, -ere, fefellī, falsum
deceive, cheat, fail, escape
the notice of; hoc mē fallit I
am mistaken in this
falsō *adv.* wrongly, by mistake
falsus, -a, -um false, mistaken
falx, falcis *f.* sickle, scythe
fāma, -ae *f.* talk, rumor, report,
tradition, reputation, fame
famēs, -is *f.* hunger, famine
familia, -ae or -ās *f.* household,
family, troop of slaves
familiāris, -e private, friendly,
familiar, of the household;
as noun friend, companion
familiāritās, -ātis *f.* friendship,
intimacy
familiārīter *adv.* on friendly terms
fāmōsus, -a, -um celebrated, famous
famulus, -i *m.* servant
fānum, -i *n.* shrine, sanctuary
fās *indecl. n.* divine law, right;
fās est, it is permitted, proper
fascis, -is *m.* bundle, parcel;
pl. fasces, the rods and axe,
symbolizing the authority of the
higher magistrates
fastīgium, -i *n.* summit, pinnacle,
gable, turret, battlement
fātālis, -e fateful, deadly
fateor, -ēri, fassus sum own,
admit, confess
fatīgatiō, -ōnis *f.* weariness
fatīgō (1) tire, weary, exhaust
fātum, -i *n.* fate, destiny
fātus, -a, -um (for) having spoken
faucēs, -ium *f. pl.* throat, narrow
pass, defile
faustus, -a, -um auspicious, lucky
faveō, -ēre, fāvī, fautum *w.*
dat. favor, support
favilla, -ae *f.* hot ashes, cinders
favor, -ōris *m.* favor, support,
popularity
favus, -i *m.* honeycomb
fax, facis, *f.* torch, firebrand
febris, -is *f.* fever
Februārius, -a, -um of February
fēcundus, -a, -um fertile, fruit-
ful, abundant
fēlicitās, -ātis *f.* good luck,
happiness
fēliciter *adv.* successfully,
favorably
fēlix, *gen.* -icis happy, success-
ful, fortunate, fruitful
fēmina, -ae *f.* female, woman
fēmineus -a, -um of a woman

fenestella, -ae *dimin. of* fenestra
small window
fenestra, -ae *f.* window, opening
fera, -ae *f.* wild beast
ferāx, *gen.* -ācis productive,
prolific
ferē *adv.* almost, usually, as a
rule, generally
fēriae, -ārum *f. pl.* holidays
ferlō, -ire hit, strike
fermē = ferē
ferō, ferre, tuli, lātum bear,
carry, endure, lead, tend, say,
report; prae sē ferre reveal,
manifest; aegrē, molestē, graviter
ferre be distressed, annoyed at,
resent; sententiam ferre express
a view, vote
ferōcītās, -ātis *f.* vigor, high
spirit, ferocity, cruelty
ferōciter *adv.* fiercely, cruelly
ferōx, *gen.* ferōcis bold, spirit-
ed, fierce, cruel
ferrāmentum, -i, *n.* iron tool
ferrum, -i, *n.* iron, steel, sword
fertilitās, -ātis *f.* fertility
ferus, -a, -um wild, cruel, savage
ferveō, -ēre, ferui, or fervi be
hot, boil, rage, be agitated
fessus, -a, -um tired, weary
festinātiō, -ōnis *f.* haste, hurry
festinō (1) hurry, hasten
festīvus, -a, -um delightful, gay
fēstus, -a, -um holiday, festive,
festal; fēstum, -i *n.* holiday,
feast, feast day, festival
fētus, -a, -um filled with, teeming
fictus, -a, -um feigned, false,
pretended
figus, -i or -ūs *m. or f.* fig, fig tree
fidēlis, -e faithful, loyal,
reliable
fidēs, -ei *f.* trust, faith,
belief, loyalty, honor, pledge,
protection, credit
fidō, -ere, fisus sum *w. dat. or abl.*
trust, rely on
fidūcia, -ae *f.* confidence,
trust, assurance, security
fidus, -a, -um loyal, faithful
figō, -ere, fixi, fixum fasten,
fix, attach, thrust in
figūra, -ae *f.* shape, form, figure,
filia, -ae *f.* daughter
filiolus, -i *m.* small son
filius, -i *m.* son
findō, -ere, fidi, fissum cleave,
split

finġo, -ere, **finxi**, **fictum** feign,
 pretend, fashion, shape, mould
finġo, -ire, -ivġ, -itum bound,
 limit, restrain, end
finis, -is *m.* (*rarely f.*) limit,
 boundary, purpose, aim, end; *in*
pl. territory
finġtimus, -a, -um neighboring,
 adjoining; *as noun, m.* neighbor
fiġo, **fiġi**, **factus sum** become,
 happen, be made, be done
firmamentum, -i *n.* support,
 mainstay, firmament
firmġo (1) strengthen, support,
 encourage
firmus, -a, -um strong, steady
flāġitiġsus, -a, -um shameful,
 disgraceful
flāġitium, -i, *n.* shame, disgrace
flāġitġo (1) demand, require
flagrġo (1) burn, blaze
flamma, -ae *f.* flame, fire
flāvus, -a, -um yellow, golden
flectġo, -ere, **flexi**, **flexum** bend,
 turn, direct, prevail upon
fleġo, -ġere, **flġvi**, **flġtum** weep
 for, lament
flġtus, -ūs *m.* weeping, tears
flġo (1) blow, whistle
Flġrentia, -ae *f.* Florence
Flġrentinus, -a, -um Florentine
flġreġo, -ġere, -uġ blossom,
 flower, flourish
fluctus, -ūs *m.* wave, billow
fluitġo (1) float about, waver
flūmen, -minis *n.* river
fluġo, -ere, **flūxi**, **flūxum** flow
fluvius, -i *m.* river, stream
focilġo (1) revive, resuscitate
focus, -i *m.* hearth, fireside
fodiġo, -ere, **fġdi**, **fossus** dig, stab,
 goad
foederātus, -a, -um federated,
 allied
foedġo (1) befoul, defile, disgrace
foedus, -a, -um foul, repulsive,
 vile, disgraceful
foedus, -eris *n.* treaty, alliance,
 agreement
folium, -i *n.* leaf
fġns, **fontis** *m.* spring, fountain,
 source, origin
(for), **fāri**, **fātus sum** speak
forās *adv.* after verb of motion,
 outdoors
fore *ful. inf. of sum*
forġnsis, -e of the forum
foret = **eset**

foris, -is *f.* door
foris, *adv. w. verb of rest*, outdoors
fġrma, -ae *f.* form, shape, beauty,
 idea, nature, appearance
formidābilis, -e terrifying, in-
 spiring fear
formidġo (1) feel dread, fear
formidġo, -dinis *f.* terror, dread
formidulġsus, -a, -um fearful,
 dreadful
fġrmġo (1) shape, form, fashion
fġrmġsus, -a, -um pretty, beauti-
 ful, handsome
fġrmula, -ae *f.* form, rule,
 principle
fornix, -icis *m.* arch, vault
fors, **fortis** *f.* chance; *abl.* **forte** by
 chance
forsan, **forsitan** perhaps
fortasse *adv.* perhaps
forte *see fors*
fortis, -e brave, strong, manly,
 energetic
fortiter *adv.* bravely
fortitūdġo, -dinis *f.* courage,
 strength, manliness, fortitude
fortūna, -ae *f.* chance, fortune
fortūnātus, -a, -um prosperous,
 lucky, fortunate
forum, -i *n.* forum, market
fossa, -ae *f.* ditch, trench
foveġo, -ġere, **fġvi**, **fġtum** hold
 dear, cherish, foster
fragilis, -e fragile, frail
fragilitās, -ātis *f.* frailty,
 weakness
fragor, -ġris *m.* crash, noise
frangġo, -ere, **frġgi**, **frāctum**
 break, smash, weaken
frāter, -tris *m.* brother
frāternus, -a, -um brotherly
fraudġo (1) cheat, defraud
fraudentus, -a, -um deceitful,
 fraudulent
fraus, **fraudis** *f.* fraud, deceit,
 treachery
fremġtus, -ūs *m.* roar, din
frġna, -ġrum *n. pl.* reins, bit, curb
frġquġns, *gen. -entis* repeated,
 crowded, frequent, thronged
frequentġr *adv.* frequently
frequentia, -ae *f.* throng, crowd
frequentġo (1) crowd, visit repeat-
 edly, celebrate
fretum, -i *n.* strait, narrow
 stretch of water
frġtus, -a, -um *w. abl.* relying on,
 confident in

frigeō, -ēre *be cold, be coldly received*
 frigescō, -ere *inceptive, grow cold*
 frigidus, -a, -um *cold, chilling*
 frigus, -goris *n. cold, chilliness*
 frōns, frondis *f. leaf, foliage*
 frōns, frontis *f. forehead, brow, front, insolence*
 fructuōsus, -a, -um *fruitful, productive*
 fructus, -ūs *m. fruit, enjoyment, produce, profit, income*
 frūgālis, -e *thrifty, frugal*
 frūgēs, -um *f. meal, grain*
 frūgī *adj. indecl. frugal, thrifty, honest, useful*
 frumentārius, -a, -um *of grain*
 frumentum, -ī *n. grain; in pl. standing crops, grain*
 fruor, fruī, fructus *sum w. abl. enjoy*
 frūstrā *adv. in vain*
 fūcus, -ī *m. rouge, deceit, pretense*
 fuga, -ae *f. flight, escape, exile*
 fugiō, -ere, fūgī, fugitum *flee, shun, avoid*
 fugitivus, -a, -um *runaway, fugitive, deserting*
 fugō (1) *rout, put to flight*
 fulgeō, -ēre, fulsi *flash, lighten, gleam, shine*
 fulgor, -ōris *m. flash, brightness, radiance*
 fulmen, -minis *n. thunderbolt*
 fulvus, -a, -um *yellow, tawny*
 fūmō (1) *smoke, steam*
 fūmus, -ī *m. smoke*
 fundāmentum, -ī *n. foundation*
 funditus *adv. utterly*
 fundō (1) *found, establish*
 fundō, -ere, fūdī, fūsum *pour, spread, rout, overthrow*
 fundus, -ī, *m. bottom, farm, estate*
 fūnestus, -a, -um *deadly, fatal*
 fungor, fungi, fūctus *sum w. abl. perform, discharge*
 fūnis, -is *m. rope, rigging*
 fūnus, fūneris *n. death, corpse, ruin, funeral*
 fūr, fūris *m. thief, rogue*
 furca, -ae *f. fork*
 furibundus, -a, -um *mad, enraged*
 furiō (1) *madden, enrage*
 furiōsus, -a, -um *mad, frenzied, furious*
 furō, -ere *rave, rage*
 fūrōr, -āri, -ātus *sum steal, rob*
 furor, -ōris *m. madness, frenzy*

fūrtim *adv. by stealth, furtively*
 fūrtum, -ī *n. theft, robbery*
 fūtilis, -e *idle, foolish*

G

Gādēs, -ium *f. pl. Gades, Cadiz*
 Gāius, -ī *m. abbrev. C., Gaius, Roman praenomen*
 galea, -ae *f. helmet*
 Gallia, -ae *f. Gaul, France*
 Gallicus, -a, -um *Gallie, French*
 gallina, -ae *f. hen, fowl*
 gallus, -ī *m. rooster*
 Gallus, -ī *m. a Gaul*
 garriō, -ire, -iī, -itum *prattle, chatter, yarn*
 garritus, -ūs *m. chatter*
 gaudeō, -ēre, gāvīsus *sum semi-dep. rejoice, be glad*
 gaudium, -ī *n. joy, delight*
 gaza, -ae *f. treasure*
 gelidus, -a, -um *cold, chilling*
 geminus, -a, -um *paired, double, both; as noun geminī, -ōrum m. pl. twins*
 gemitus, -ūs *m. groan, moaning*
 gemma, -ae *f. gem, jewel*
 gemmeus, -a, -um *jewelled*
 gemō, -ere, gemuī, gemitum *groan, moan*
 gener, -erī *m. son-in-law*
 generō (1) *beget, create, generate*
 generōsus, -a, -um *honorable, noble, generous*
 genetrix, -trīcis *f. mother*
 genitor, -ōris *m. father*
 gēns, gentis *f. tribe, race, clan, people*
 genū, -ūs *n. knee*
 genus, generis *n. birth, descent, race, kind, class*
 germānus, -ī *m. brother*
 germinō (1) *put forth, germinate*
 gerō, -ere, gessi, gestum *bear, carry, bring, manage, conduct, do; res gestae achievements, history; sē gerere behave, conduct oneself; mōrem gerere humor, comply*
 gesticulōsus, -a, -um *prone to gesticulate*
 gestiō, -ire, -ivī, -itum *be eager, be delighted*
 gestō (1) *carry, wear*
 gestus, -ūs *m. behavior, bearing*
 gignō, -ere, genuī, genitum *beget, produce, bring forth*
 gladiātōr, -tōris *m. gladiator*

gladiatōrius, -a, -um of gladiators,
gladiatorial
gladius, -i *m.* sword
glomerō (1) gather together
glōria, -ae *f.* fame, renown
glōrior, -ārī, -ātus *sum* boast,
pride oneself, glory
glōriōsus, -a, -um glorious,
boastful
gnāvus, -a, -um busy, active
Gorgō, -onis *f.* a Gorgon, one of the
three Dread Sisters
gradior, -ī, gressus *sum* step, walk
gradus, -ūs *m.* step, pace, rank
Graecē *adv.* in Greek
Graecus, -a, -um and Grāius, -a,
-um Greek
grāmen, -minis *n.* grass, herb
grammaticus, -ī *m.* grammarian,
teacher
grandis, -e great, large, aged
grātēs, -ium *f.* thanks, requital
grātia, -ae *f.* grace, favor,
popularity, kindness, service;
grātiā referre return a com-
pliment or favor; in grātiā
redire *cum* be reconciled with;
grātiās agere thank; grātiā *w. gen.*
for the sake of
grātiōsus, -a, -um popular, influential
grātis *adv.* as a favor, free
grātulatiō, -ōnis *f.* rejoicing,
congratulation, thanksgiving
grātulor, -ārī, -ātus *sum w. dat.*
congratulate, give thanks
grātus, -a, -um pleasing, welcome,
grateful
gravātē *adv.* reluctantly
gravidus, -a, -um full, pregnant
gravis, -e heavy, weighty, grave,
serious, severe, dignified
gravitās, -ātis *f.* weightiness,
gravity, dignity, force, heaviness
graviter *adv.* heavily, seriously,
gravely, severely
gravō (1) burden
gravor, -ārī, -ātus *sum* object, be
reluctant, be annoyed
gremium, -ī *n.* bosom, lap
gressus, -ūs *m.* step, movement
grex, gregis *m.* flock, herd,
company, band, troop
grossus, -a, -um thick, large
gubernāculum, -ī *n.* rudder, helm,
control
gubernatiō, -ōnis *f.* steering,
control, government

gubernātor, -ōris *m.* steersman,
pilot, governor
gubernō (1) steer, control, govern
gula, -ae *f.* gullet, throat
gurges, -gitis *m.* whirlpool, gulf, flood
gustō (1) taste, have a snack, enjoy
guttur, -uris *n.* throat
gymnasium, -ī *n.* school, gymnasium
(from Greek)
gypsum, -ī *n.* plaster, gypsum
gŷrus, -ī *m.* circle, course,
ring

H

habēnae, -ārum *f. pl.* reins
habeo, -ēre, -uī, -itum have, hold,
consider, regard; grātiā habēre
feel thankful; orātiōnem habēre
deliver a speech; rēs ita sē habet
this is the situation; in animō
habēre to intend
habitāculum, -ī *n.* dwelling place
habitō (1) live, dwell, inhabit
habitus, -ūs *m.* disposition,
appearance, clothing
hāctenus *adv.* thus far, up to
this point
haedus, -ī *m.* kid, young goat
haereō, -ēre, haesī, haesum
cling to, catch, adhere to
haesitō (1) *freq.* get stuck,
hesitate, be uncertain
harēna (or arēna), -ae *f.* sand,
desert, arena
haruspex, -spicis *m.* soothsayer
hasta, -ae *f.* spear
haud *adv.* not at all, not, by no
means
haudquāquam *adv.* by no means
hauriō, -īre, hausi, haustum
draw off, drain, drink in
hebes, *gen. -etis* blunt, dull,
stupid
hebecō, -ere grow dull
hebetō (1) blunt, dull, dim
Hebraeus or Hebraicus, -a, -um
Hebrew
Hēracliēnsis, -e of Heraclea, a
Greek town in southern Italy
herba, -ae *f.* plant, grass
hērēditās, -ātis *f.* inheritance,
legacy
hērēs, -ēdis *m. or f.* heir
herī *adv.* yesterday
hērōs, -ōis, *acc. hērōa m.* hero
hesperius, -a, -um western
hesternus, -a, -um of yesterday
heu *interj.* alas!

hiātus, -ūs *m.* opening, gap,
fissure, chasm
Hibēres, -um *m. pl.* Spaniards
hibernus, -a, -um of winter; *n.*
pl. hiberna (castra implied)
winter quarters
hic, haec, hoc *demonstr. pron. and*
adj. he, she, it, this, the latter;
hōc magis the more. *The encl.*
-ce is often added for emphasis.
hic *adv.* here
hiemō (1) spend the winter
hiems, -emis *f.* winter, storm
hilaris, -e cheerful, gay
hilaritās, -ātis *f.* cheerfulness,
gayety
hinc *adv.* hence, from this place
Hispania, -ae *f.* Spain
Hispanicus, -a -um Spanish
Hispaniēnsis, -e Spanish
Hispanus, -i *m.* a Spaniard
historia, -ae *f.* history, story
histriō, -ōnis *m.* an actor
hodiē *adv.* today
hodiernus, -a, -um of today;
hodiernus diēs, this day, today
homō, hominis *m.* (rarely *f.*) a
mortal, human being, man
homunciō, -ōnis; homunculus, -i *m.*
little man, feeble man, poor
mortal
honestās, -ātis *f.* honor, virtue,
integrity, honesty
honestē *adv.* honorably
honestō (1) honor, dignify
honestus, -a, -um honorable, noble
honōrābilis, -e honorable
honōrātus, -a, -um honored,
respected
honōrificē *adv.* respectfully, politely
honōs (or honor), honōris *m.*
honor, esteem, reputation,
public office; honōris causā
with due respect
hōra, -ae *f.* hour
horrendus, -a, -um dreadful, terrible
horreō, -ēre, -uī shudder at, dread,
be afraid; horrēns, -entis
shaggy, rough, bristling
horrēscō, -ere begin to quake, shudder
horreum, -i *n.* barn, granary
horribilis, -e, dreadful, fearful,
violent
horror, -ōris *m.* horror, dread, din
hortātus, -ūs *m.* encouragement
hortor, -ārī, -ātus *sum* urge,
encourage
hortulus, -i *m.* small garden, park

hortus, -i *m.* garden
hospes, -pitis *m. or f.* stranger,
guest, host, friend
hospita, -ae *f.* a stranger
hospitālis, -e hospitable
hospitium, -i *n.* hospitality, lodging
hostia, -ae *f.* victim
hostilis, -e hostile
hostiliter *adv.* in a hostile manner
hostis, -is *m.* (rarely *f.*) enemy, foe
hūc *adv.* hither, in this direction,
so far, up to this point
hūcine (hūc, and encl. -ne), to
this point? so far?
hūmānitās, -ātis *f.* kindness,
courtesy, culture, human
feeling, humanity
hūmāniter *adv.* courteously,
kindly, humanly
hūmānus, -a, -um human, humane,
kind, gentle, cultured
humilis, -e low, lowly, humble
humilitās, -ātis *f.* lowliness, humility
humus, -i *f.* ground, soil; *loc. humi*
on the ground
hydria, -ae *f.* jug, ewer
hymnus, -i *m.* a hymn
hypocaustum, -i *n.* stove room,
public room

I

iaceō, -ēre, -uī lie, be prostrate,
be neglected
iaciō, -ere, iēcī, iactum throw,
hurl
iactō (1) *freq. of iaciō* throw, toss
about, hurl, utter, boast;
sē iactāre make a display
iactūra, -ae *f.* a throwing, loss,
sacrifice
iactus, -ūs *m.* throw, cast
iaculor, -ārī, -ātus *sum* hurl, cast
iaculum, -i *n.* javelin
iam *adv.* already, now, again;
iam diū, dūdum or pridem
long ago
iānitor, -ōris *m.* doorkeeper
iānuā, -ae *f.* door
iānuārius, -a, -um of January
iānus, -i *m.* Janus, god of doorways,
gates and beginnings; his temple
ibi *adv.* there, thereupon
ibidem *adv.* in the same place
ictus, -ūs *m.* blow, stroke
idcirco *adv.* on that account
idem, eadem, idem, *gen. eiusdem*
same

identidem *adv.* repeatedly
ideō *adv.* for that reason
idiōta, -ae *m.* layman, novice
idōlon, -i *n.* ghost, spectre, apparition, idol
idōneus, -a, -um *w. dat.* suitable
Idūs, -uum *f. pl.* the Ides (*the fifteenth of March, May, July and October; the thirteenth of the other months*)
iēiūnium, -i *n.* hunger, fasting
iēiūnus, -a, -um *fasting*, hungry
igitur *adv.* therefore
ignārus, -a, -um *ignorant*, unaware
ignāvia, -ae *f.* laziness, sloth, cowardice
ignāvus, -a, -um *inactive*, idle, slothful, cowardly
ignis, -is *m.* fire
ignōbilis, -e *unknown*, obscure
ignōminia, -ae *f.* disgrace, shame, dishonor
ignōrantia, -ae *f.* lack of knowledge, ignorance
ignōrō (1) *not to know*, be ignorant of
ignōscō, -ere, ignōvī, ignōtum *w. dat. of pers.* forgive, pardon
ignōtus, -a, -um *strange*, unknown
Īlias, -adis (-ados) *f.* Iliad; a Trojan woman
ilicō *adv.* straightway, at once
Īlium, -i *n.* Ilium, Troy
illaesus, -a, -um (*in laedō*) *unharmed*
ille, illa, illud *demon. pron. and adj.* he, she, it, that, the famous; hic . . . ille, the latter . . . the former
illecebra, -ae *f.* attraction, lure, enticement
illic *adv.* there, in that place
illiciō, -ere, -lexī, -lectum *allure*, entice, seduce
illidō, -ere, -līsī, -līsum *strike at*, dash
illinc *adv.* from that place
illitterātus, -a, um *unlettered*, uneducated, uncultured
illūc *adv.* thither
illūcēscit, -ere, -lūxit *it grows light*, dawn comes
illūdō, -ere, -lūsī, -lūsum *w. dat.* mock, jeer at, ridicule
illūminō (1) *give light to*
illūstris, -e *shining*, clear, brilliant, famous, illustrious
illūstrō (1) *illuminate*, make clear, render famous, glorify

Īllyricum, -i *n.* Illyria
imāginor, -ārī, -ātus *sum picture to oneself*, imagine
imāgō, imāginis *f.* likeness, image, statue, portrait, ghost
imbēcillitās, -ātis *f.* weakness, helplessness
imbēcillus, -a, -um *weak*, helpless, frail
imbellis, -e *unwarlike*
imber, imbris *m.* rain, shower
imbibō, -ere, -bibī *drink in*, imbibe
imbuō, -ere, -bui, -būtum *wet*, stain, tinge, imbue
imitor, -ārī, -ātus *sum imitate*
immānis, -e *huge*, monstrous, brutal, savage
immānitās, -ātis *f.* monstrosity, enormity, savageness, barbarism
immātūrus, -a, -um *unripe*, immature, untimely.
immemor, -oris *gen.* unmindful
immēsus, -a, -um *unmeasured*, immense
immerēns, -entis *undeserving*
immeritō *adv.* undeservedly, unjustly
immineō, -ēre, -uī *overhang*, threaten, impend
imminuō, -ere, -uī, -ūtum *lessen*, weaken, reduce, impair
immisceō, -ēre, -miscui, -mixtum *mix in*, intermingle with
immittō, -ere, -mīsī, -missum *send against*, admit, let loose
immō *adv.* *correcting what has been said*; on the contrary, yes indeed, no indeed
immoderātus, -a, -um *uncontrolled*, excessive
immodicus, -a, -um *excessive*, unrestrained, extravagant
immolō (1) *sacrifice*
immoror, -ārī, -ātus *sum linger on*
immortālis, -e *immortal*
immortālitas, -ātis *f.* immortality
immunitās, -ātis *f.* exemption, immunity
immurmurō (1) *murmur in*
immūtābilis, -e *unchangeable*
immūtō (1) *change*, alter
impār, *gen.* -paris *unequal*
imparātus, -a, -um *unprepared*
impatiens, *gen.* -entis *w. gen.* *unable to endure*, impatient
impavidus, -a, -um *fearless*
impedimentum, -i *n.* hindrance, obstacle

impediō, -ire, -ivī (or -iī), -itum
be in the way of, hinder, hamper,
prevent.

impellō, -ere, -pulī, -pulsum urge
on, drive, incite, push

impendeō, -ēre w. dat. overhang,
threaten

impendium, -i n. expense

impendō, -ere, -pendī, -pēsum
weigh out, pay, spend

impēnsa, -ae f. expense

impēnsē adv. earnestly, eagerly

imperātor, -ōris m. commander in
chief, (later) Emperor

imperātrix, -trīcis f. empress

imperitus, -a, -um inexperienced,
unskilled

imperium, -i n. command, control,
authority, sovereignty, empire

imperō (1) command, order, impose,
levy, require

impertiō, -ire, -ivī (or -iī), -itum
share, bestow, impart

impetrō (1) achieve, gain one's
request

impetus, -ūs m. attack, assault,
violence, rush

impiger, -gra, -grum energetic

impingō, -ere, -pēgī, -pāctum hit
against, dash against

impius, -a, -um impious, wicked,
undutiful

impleō, -ēre, -plēvī, -plētum fill,
fulfill, satisfy, complete

implicō, -āre, -āvī (or -uī), -ātum
(or -itum) enfold, entangle,
involve, join

implōrātiō, -ōnis f. entreaty

implōrō (1) entreat, implore

impōnō, -ere, -posuī, -positum w. dat.
put on, impose, cheat, deceive

importō (1) bring in

importūnus, -a, -um unsuitable,
cruel, harsh

impossibilis, -e impossible

impostor, -ōris m. swindler, deceiver,
confidence man

imprimō, -ere, -pressī, -pressum
press upon, imprint

improbē adv. badly, wickedly

improbitās, -ātis f. wickedness,
lack of principle

improbō (1) disapprove, condemn

improbus, -a, -um wicked, un-
scrupulous

imprōvidus, -a, -um unforeseeing

imprōvisus, -a, -um unforeseen;
dē imprōvisō unexpectedly

imprūdēns, gen. -entis unwise,
not knowing

imprūdenter adv. unwisely

imprudentia, -ae f. thoughtlessness,
folly, ignorance

impudēns, gen. -entis shameless,
impudent

impudenter, adv. shamelessly

impudentia, -ae f. impudence

impudicitia, -ae f. immodesty

impūne, adv. with impunity

impūnitās, -ātis f. impunity

impūnītus, -a, -um unpunished

imus, -a, -um lowest; as noun *n. pl.*
īma bottom, lowest part

in preposition
a) *w. acc.* into, to, towards, against;
b) *w. abl.* in, on, among, in the case of

inambulō (1) walk up and down

inānis, -e empty, groundless

inauditus, -a, -um unheard of

inaurātus gilded

incalēscō, -ere, -caluī grow heated

incarcerō (1) imprison

incautus, -a, -um unsuspecting,
unwary, incautious

incēdō, -ere, -cessī, -cessum
move on, approach, come upon

incendium, -i n. fire

incendō, -ere, -cendī, -cēsum
set on fire, burn

incēnsiō, -ōnis f. the burning

inceptum, -i n. attempt, under-
taking, beginning

incertus, -a, -um uncertain

incidō, -ere, -cidī fall upon,
happen, occur

incidō, -ere, -cidī, -cīsum cut into,
engrave, inscribe

incipiō, -ere, -cēpī, -ceptum
begin, undertake

incitāmentum, -i n. incentive,
spur, inducement

incitō (1) urge on, spur, rouse,
encourage

inclāmō (1) call out, shout, invoke,
protest

inclēmēntia, -ae f. unkindness,
severity

inclīnātus, -a, -um inelined,
falling

inclīnō (1) lean, turn, incline

inclūdō, -ere, -clūsī, -clūsum
shut in, inclose, include

inclutus, -a, -um famous

incognitus, -a, -um unknown

incohō (1) begin, undertake

incola, -ae m. or f. inhabitant

incolō, -ere, -uī inhabit
incolumis, -e safe, unharmed
incolumitās, -ātis f. safety, security
incomitātus, -a, -um unattended
incommodus, -a, -um inconvenient;
as noun **incommodum, -i n.**
 disadvantage, loss, misfortune, defeat
incomprehēnsibilis, -e inconceivable
incōnsultē adv. rashly
incontinenter adv. in an undisciplined way, incontinently
incorrūptus, -a, -um pure, undefiled
incrēdibilis, -e unbelievable, incredible
incrēdibiliter adv. unbelievably
incrēdulus, -a, -um disbelieving
increpō, -āre, -crepui, -crepitu
 sound, make a noise, criticize, rebuke
incultus, -a, -um uncultivated, neglected
incumbō, -ere, -cubui, -cubitum
 lean on, press on, make an effort, exert oneself
incūriōsītās, -ātis f. lack of interest, indifference
incūriōsus, -a, -um indifferent, careless
incurrō, -ere, -curri (or -cucurri), -cursum
 run into, against, attack, happen
incūsō (1) accuse
incutiō, -ere, -cussi, -cussum
 strike into, inspire
inde adv. then, thence
indecōrus, -a, -um unbecoming
index, -dici *m.* pointer, informer, witness, label
indicium, -i n. information, evidence, proof
indicō (1) point to, indicate, give information, value, set a price on
indicō, -ere, -dixi, -dictum declare, appoint
Indicus, -a, -um Indian
indidem adv. from the same place
indigentia, -ae f. need, want
indigeō, -ēre, -uī w. abl. need, want, lack
indignātiō, -ōnis f. indignation, resentment, protest
indignē adv. unworthily, shamefully
indignitās, -ātis f. unworthiness, indignation

indignor, -āri, -ātus sum think unworthy, resent, be angry at
indignus, -a, -um unworthy, shameful
indoctus, -a, -um untrained, ignorant, illiterate
indolēs, -is f. nature, character
indomitus, -a, -um untamed, uncontrolled
indūcō, -ere, -dūxi, -ductum
 lead in, induce, persuade;
animum indūcere decide, resolve
indulgentia, -ae f. kindness, affection, indulgence
indulgēō, -ēre, -dulsi, -dultum
w. dat. be kind to, allow, indulge
induō, -ere, -dūi, -dūtum put on, dress, entangle
indūsium, -i n. underwear
industria, -ae f. diligence, zeal, industry
inedia, -ae f. fasting, hunger
ineluctābilis, -e unavoidable
ineō, -īre, -iī, -itum go into, enter, begin; **ineunte adulēcentiā** in early youth; **ineunte vēre** at the beginning of spring
ineptē adv. tactlessly
inermis, -e unarmed
inerrō (1) wander over
iners, gen. -ertis unskilled, weak, inactive, motionless
inertia, -ae f. inactivity, idleness
infāmia, -ae f. loss of reputation, infamy
infāmis, -e infamous, notorious
infandus, -a, -um unspeakable, dreadful
infantia, -ae f. infancy
infantulus, -i m. (dimin. of infāns, -antis) small infant
infēlix, gen. -icis unhappy, unlucky
infēnsus, -a, -um hostile
inferiae, -ārum f. pl. funeral gifts, sacrifices offered to the **Di Mānēs**
inferior, -ius lower, inferior
inferō, -ferre, -tuli, illātum
 bring upon, introduce, direct, cause; **bellum inferre** make war on; **signa inferre** attack
inferus, -a, -um below, underneath; *as noun* **inferi, -ōrum m. pl.** the dead; **apud inferōs** in the Lower World
infestus, -a, -um unsafe, hostile,
infidus, -a, -um unfaithful, treacherous, unreliable
infigō, -ere, -fixi, -fixum fix in, impress

infimus, -a, -um lowest, last,
 most degraded
infinitus, -a, -um limitless,
 infinite, countless
infirmitas, -ātis *f.* weakness,
 infirmity
infirmō (1) weaken, refute, disprove
infirmus, -a, -um weak, feeble
infitor, -ārī, -ātus *sum* deny
inflammō (1) inflame, incite
inflectō, -ere, -flexī, -flexum
 bend, change
inflexibilis, -e unbending, un-
 yielding
infligō, -ere, -flixi, -flictum strike
 against, inflict
inflō (1) blow into, inflate, puff
 up, inspire
influo, -ere, -fluxī, -fluxum flow into
informō (1) shape, mold, inform
infra *adv. and prep. w. acc.* below
infringō, -ere, -frēgī, -fractum
 break down, weaken
infula, -ae *f.* fillet, headband
infundō, -ere, -fūdī, -fūsum pour
 in, spread
ingeminō (1) repeat, redouble
ingemiscō, -ere, -gemui groan,
 sigh
ingeniōsus, -a, -um talented
ingenium, -ī *n.* nature, talent,
 ability, character, genius
ingēns, *gen. -entis* huge, mighty
ingenuus, -a, -um native, frank,
 open, ingenuous, freeborn
ingrātus, -a, -um ungrateful,
 unwelcome, thankless
ingravescō, -ere grow heavy,
 increase
ingredior, -gredi, -gressus *sum*
 enter upon, engage in, begin
ingruō, -ere, -ui rush on
inhabitō (1) inhabit
inhibeō, -ēre, -ui, -itum hold in,
 check, restrain
inhio (1) gape at
inhonestus, -a, -um dishonorable,
 shameful
iniciō, -ere, -iēcī, -iectum throw at,
 cast into, impress, inspire, cause
inimicitia, -ae *f.* hostility, enmity.
inimicus, -a, -um unfriendly; *as*
noun, enemy, foe
iniquitās, -ātis *f.* unfairness,
 injustice, iniquity
iniquus, -a, -um unfair, unjust,
 unfavorable, resentful
initiō (1) dedicate, consecrate

initium, -ī *n.* beginning
iniungō, -ere, -iūnxī, -iunctum
 enjoin, impose, attach
iniūria, -ae *f.* wrong, injustice
 insult; *abl.* wrongfully
iniūstē *adv.* unjustly
iniūstitia, -ae *f.* injustice
iniūstus, -a, -um unjust
inlābor, -lābi, -lāpsus *sum* glide
 into
inlūdō *cf.* illūdō
innitor, -niti, -nisus (*or* -nixus)
sum lean on, depend on
innocēns, *gen. innocentis* blame-
 less, guiltless, innocent
innocentia, -ae *f.* innocence,
 uprightness, integrity
innōtescō, -ere, -nōtui become known
innovō (1) renew
innoxius, -a, -um harmless, blame-
 less
innumerābilis, -e countless
innuo, -ere, -nuī, -nūtum nod at,
 beckon
innūptus, -a, -um unwed
innūtritus, -a, -um nurtured on
inoffēnsus, -a, -um unharmed,
 unhindered
inopia, -ae *f.* want, lack, need,
 poverty
inops, *gen. -opis* poor, needy,
 weak, helpless
inquam I say, *def. verb. postpositive*,
used for direct quotation; **inquit** he
 says; **inquiunt** they say
inquiētus, -a, -um uneasy, restless
inquilīnus, -a, -um of foreign
 birth
inquināmentum, -ī *n.* defilement
inquinō (1) defile, pollute
inquirō, -ere, -quisivī, -quisitum
 inquire into, seek for
inquisitiō, -ōnis *f.* search, inquiry
inr- *see irr-*
insānia, -ae *f.* madness
insāniō, -īre, -iī, -itum be
 mad, rage, rave
insānus, -a, -um mad, frantic
inscius, -a, -um unaware, ignorant
inscribō, -ere, -scripsi, -scriptum
 write upon, inscribe, mark
insequor, -sequi, -secūtus *sum*
 follow, pursue
inserō, -ere, -serui, -sertum
 thrust in, insert, introduce
inserō, -ere, -sēvi, -situm graft,
 implant
insertō (1) thrust in

insideō, -ēre, -sēdī sit upon, settle, occupy
insidiae, -ārum f. pl. plot, trap, treachery, ambush
insidior, -ārī, -ātus sum w. dat. plot against, lie in wait for
insigne, -is n. badge, decoration, sign, signal, proof
insignis, -e distinguished, unusually good
insiliō, -ire, -silui leap upon
insimulō (1) charge, allege
insinuō (1) wind in, steal in
insipiēns, gen. -entis foolish
insipienter adv. foolishly
insistō, -ere, -stiti stand on, press on, insist
insitus, -a, -um, see inserō
insolēns, gen. -entis arrogant, presumptuous, unusual
insolentia, -ae f. strangeness, arrogance, insolence
insolitus, -a, -um unusual, unaccustomed, strange
insomnia, -ae f. sleeplessness
insonō, -āre, -sonui make a noise, resound
insōns, -sontis innocent
inspērātus, -a, -um unhoped for, unexpected
inspiciō, -ere, -spexi, -spectum look at, examine, inspect
inspirō (1) breathe into, inspire
instabilis, -e unsteady, insecure
instar indecl. n. likeness, size
instaurō (1) restore, renew
internō, -ere, -strāvi, -strātum spread over
instituō, -ere, -stitui, -stitūtum set up, build, arrange, train, resolve on
institutīō, -ōnis f. practice, training
institutum, -ī n. custom, precedent, tradition, principle, law, purpose
instō, -āre, -stiti, -stātum be near, press on, insist
instruō, -ere, -struxi, -strūctum draw up, arrange, provide, inform, train, equip
insula, -ae f. island
insulsus, -a, -um tasteless, dull
insultō (1) leap upon, insult, taunt, exult
insum, -esse, -fui, -futūrus be in, exist, belong to
insuper adv. above, in addition
intāctus, -a, -um untouched
integer, -gra, -grum whole, complete, fresh, vigorous, pure, upright

integrē adv. honestly, honorably
integritās, -ātis f. uprightness, integrity, completeness
intellēctus, -ūs m. understanding, intellect
intellegō, -ere, -lēxi, -lēctum perceive, discern, understand
intemerātus, -a, -um undefiled, pure
intempestivus, -a, -um unseasonable, untimely
intempestus, -a, -um untimely;
intempesta nox the dead of night
intendō, -ere, -tendi, -tentum strain, aim, intend, concentrate
intentus, -a, -um intent, alert
inter prep. w. acc. between, among, in the midst of, during
intercēdō, -ere, -cessi, -cessum come between, intervene, occur
intercipiō, -ere, -cēpi, -ceptum cut off, intercept
interclūdō, -ere, -clūsi, -clūsum shut off, block, prevent
interdicō, -ere, -dixi, -dictum w. dat. forbid, interdict
interdiū adv. in the daytime
interdum adv. at times
intereā adv. meanwhile
intereō, -īre, -iī, -itum die, perish, be lost
interficiō, -ere, -fēcī, -fectum kill, slay, put to death
intericiō, -ere, -iēcī, -iectum put between, interpose
interim adv. meanwhile
interimō, -ere, -ēmī, -ēptum destroy, kill
interior, -ius inner, nearer, interior, inland; **interius adv.** inwardly, internally
interitus, -ūs m. death, destruction, ruin
intermittō, -ere, -misi, -misum break off, interrupt, neglect
interneciō, -ōnis f. massacre, slaughter
interpellātor, -ōris m. interrupter
interpellō (1) interrupt, obstruct
interpōnō, -ere, -posui, -positum put between, admit, insert
interpres, -pretis m. agent, interpreter
interpretor, -ārī, -ātus sum explain, interpret
interritus, -a, -um undaunted
interrogō (1) question, examine, ask
interrumpō, -ere, -rūpi, -ruptum break off, interrupt

intersum, -esse, -fui, -futurus
 be between, be present, be different; **interest** it is important, it matters, it concerns; **meā interest** it is important to me
intervallum, -i n. space between, pause, interval
intervenīō, -īre, -venī, -ventum
 come between, intervene, happen
interventus, -ūs m. intervention
intestinus, -a, -um internal
intexō, -ere, -texui, -textum inweave
intimus, -a, -um innermost
intolerābilis, -e unbearable
intonō, -āre, -ui thunder
intorqueō, -ēre, -torsī, -tortum
 twist, hurl at
intrā adv. and prep. w. acc. within, inside
intrepidus, -a, -um intrepid, fearless, undaunted
intrepidē adv. fearlessly
intrō adv. inside, within
intrō (1) enter
intrōdūcō, -ere, -dūxi, -ductum
 lead in, introduce
intro-eō, -īre, -li, -itum go in, enter
intrōgredior, -gredi, -gressus sum
 enter, penetrate
introitus, -ūs m. entry, entrance
intueor, -ērī, -tuitus sum gaze upon, regard, consider
intus adv. inside, within
inultus, -a, -um unavenged, unpunished
inūrō, -ere, -ūssi, -ūstum burn in, brand upon
inūsītātus, -a, -um unusual
inūtilis, -e useless
inūtiliter adv. uselessly
invādō, -ere, -vāsī, -vāsum go against, attack, seize
invēhō, -ere, -vexī, -vectum
 bring in, invade, attack; *in passive*, ride, sail
inveniō, -īre, -venī, -ventum come upon, find, discover, learn
inventiō, -ōnis f. discovery, finding, invention
inventor, -ōris m. inventor, contriver
invertō, -ere, -verti, -versum
 turn in, overturn, upset
invēstīgō (1) track, search out
inveterāscō, -ere, -veterāvī grow old, become established
inveterātus, -a, -um of long standing, inveterate
invicem adv. in turns, mutually

invictus, -a, -um unconquered, invincible
invidēō, -ēre, -vidī, -vīsum look askance at; *w. dat.* envy, be jealous of
invidia, -ae f. envy, jealousy, ill-will, unpopularity, hatred
invidiōsus, -a, -um full of envy, causing hatred, unpopular
invidus, -a, -um envious, jealous
invigilō (1) w. dat. watch over
inviolābilis, -e invulnerable, inviolable
inviolātus, -a, -um unhurt
invisibilis, -e invisible
invisō, -ere, -visī, -vīsum go to see, visit
invisus, -a, -um hateful, detested
invitō (1) invite, summon
invitus, -a, -um unwilling, against one's will
invius, -a, -um trackless
invocō (1) call upon, appeal to, invoke
involūcrum, -i n. covering, wrapping
involvō, -ere, -volvi, -volūtum
 wrap up, envelop, enfold
iō interj. oh, ah, (*cry of joy or pain*)
iocor, -ārī, -ātus sum joke, jest
iocus, -i m. (pl. ioca) joke, jest, mirth, fun
Ionius, -a, -um Ionian
ipse, ipsa, ipsum, gen. ipsius intensive pron. -self, myself, yourself, etc.; often rendered by even, very
ira, -ae f. anger, rage, fury
irācundia, -ae f. quick temper, resentment, wrath
irācundus, -a, -um angry, wrathful
irāscor, irāsci, irātus sum grow angry
irātus, -a, -um angry, angered
irreparābilis, -e irreparable
irrēpō (inr-), -ere, -rēpsi, -rēptum
 creep in, steal in
irrētiō, -īre, -ivi, -itum catch in a net, ensnare, entangle
irrevocābilis, -e irrevocable
irrideō, -ēre, -risī, -risum
 laugh at, jeer at, ridicule
irritō (1) provoke, incite
irrupō, -ere, -rūpi, -ruptum
 break in, rush in, invade
irruō, -ere, -rui rush in
irruptiō, -ōnis f. attack
is, ea, id, gen. eius demon. pron. and adj., he, she, it; this, that; the, *w. comparatives*, **eō magis** the more; **id temporis** at that time

Īsocratēs, -is m. Athenian orator and teacher of rhetoric
istāc adv. by that way
iste, ista, istud, gen. istius demon.
pron. and adj. that, that of yours,
 he, she, it; *often contemptuous,*
 that fellow
istic adv. there
istinc adv. from there
istūc adv. thither
ita adv. so, thus, to such an extent
Ītali, -ōrum m. pl. the Italians
Italicus, -a, -um Italian
itaque conj. and so, therefore,
 accordingly
item adv. likewise
iter, itineris n. way, journey,
 march, route
iterum adv. again, a second time;
iterum atque iterum repeatedly
itidem adv. in the same way,
 likewise
itinerō (1) journey, travel
iuba, -ae f. mane, crest
iubeō, -ēre, iussi, iussum order
iūcundē adv. pleasantly
iūcunditās, -ātis f. pleasantness,
 delight
iūcundus, -a, -um delightful
iūdex, -dicis m. judge, juryman
iūdiціальis, -e of a court, judicial
iūdicium, -i n. judgment, verdict,
 decision, trial, court
iūdicō (1) judge, decide, declare
iugulō (1) cut the throat, kill,
 murder
iugulum, -i n. throat
iugum, -i n. yoke, ridge, peak
iumentum, -i n. beast of burden,
 pack animal
iūnctūra, -ae f. joint, relationship
iungō, -ere, iūnxī, iūnctum join,
 unite
Iūnius, -a, -um of June; *abbrev. Iūn.*
Iuppiter, Iovis m. Jupiter
iūrāmentum, -i n. an oath
iūrātus, -a, -um having sworn,
 under oath
iūrgium, -i n. dispute, quarrel
iūrisdictiō, -ōnis f. administration
 of justice
iūrō (1) swear, take oath
iūs, iūris n. law, justice, right,
 authority; **iūs gentium** inter-
 national law; **iūs dicere** admin-
 ister justice; **iūre** justly, rightly
iūs iūrandum, iūris iūrandī, n. an
 oath

iussū, abl. by order
iussum, -i n. an order
iūstē, adv. justly, rightly
iūstificō (1) justify
iūstitia, -ae f. justice
iūstus, -a, -um just, fair, right,
 proper; **iūsta, -ōrum n. pl.**
 rites, formalities, obsequies
iūvenālis and iūvenīlis, -e youthful
iūvenis, -e young, youthful; *as noun,*
iūvenis, -is m. or f. young man,
 young woman
iuventūs, -ūtis (iuventa, -ae) f. age
 of youth, youth
iuvō, -āre, iūvī, iūtum help, aid,
 delight; *impers. mē iuvat* it pleases
 me, I am glad
iūxtā adv. and prep. w. acc. equally,
 alike, near, close (to), according to

K

K. or Kal. abbrev. for Kalendae,
-ārum f. pl. the Calends, the
 first day of the month
Karthāgō, -ginis f. Carthage

L

L. abbrev. for Lūcius, -i m.
labefactō (1) cause to totter,
 weaken, destroy
lābēs, -is f. a sinking, blot,
 stain, disgrace
labō (1) be unsteady, give way
lābor, lābī, lāpsus sum sink, slip,
 glide, fall, fall into error
labor, -ōris m. work, toil, hardship,
 exertion, effort
labōriōsus, -a, -um hard working,
 toilsome, troublesome
labōrō (1) toil, suffer, be concerned
 about
lac, lactis n. milk
Lacaena, -ae f. a Spartan woman
Lacedaemōn, -onis f. Lacedaemon,
 Sparta
Lacedaemonius, -a, -um Lacedae-
 monian, Spartan
lacer, -era, -erum torn, tattered,
 lacerated
lacertus, -i m. arm, muscle
laccessō, -ere, -iṽi, -itum provoke,
 harass, attack
lacrima, -ae f. a tear
lacrimō (1) shed tears, weep
lactō (1) suckle, nurse
lacus, -ūs m. lake

laedō, -ere, laesi, laesum wound,
injure, offend
laetitia, -ae *f.* joy, gladness
laetor, -āri, -ātus sum rejoice at
laetus, -a, -um glad, happy, joyful,
smiling, exuberant; *adv.*
laetē gladly
laevus, -a, -um left, awkward,
ill-omened, unfortunate; *ad*
laevam (manum) on the left
lambō, -ere, lambi liek, touch
lāmentābilis lamentable
lāmentātiō, -ōnis *f.* weeping, wailing,
lamentation
lāmentor, -āri, -ātus sum wail,
moan, lament
lāmentum, -i *n.* weeping, lament
lāmina, -ae *f.* thin plate of
metal, layer, leaf, plate
lampas, -padis *f.* light, torch
lancea, -ae *f.* lance
Langobardia, -ae *f.* Lombardy
languēō, -ēre be weary, listless,
idle
languēscō, -ere, languī grow
faint, weak, weary
languidus, -a, -um weak, feeble,
listless
laniō (1) mangle, mutilate
Laocoön, -ontis *m.* Laocoon
lapideus, -a, -um of stone
lapillus, -i *m. dimin. of lapis* small
stone
lapis, -idis *m.* stone, milestone,
boundary
lāpsō (1) slip, stagger
lāpsus, -ūs *m.* slip, fall, error
laqueus, -i *m.* noose, halter
Larēs, (Lār, Laris), -um (or -ium) *m.*
Lares
largē = largiter *adv.* copiously
largior, -iri, -itus sum lavish,
bestow, distribute
largitiō, -ōnis *f.* giving freely,
largess, bounty, bribery
largus, -a, -um ample, generous
lascīvia, -ae *f.* playfulness,
frivolity, lasciviousness
lascīviō (4) frolic
lascīvus, -a, -um playful, frolicsome
lassus, -a, -um tired, exhausted
lātē *adv.* widely, far and wide
latebra, -ae *f.* hiding place,
retreat; *usually plur.*
lateō, -ēre, -ui lie hidden,
be concealed, escape notice
Latīnē *adv.* in Latin

Latinitās, -ātis *f.* Latinity,
good Latin
latitō (1) *freq. of lateō* lurk,
hide away
lātitudō, -dinis *f.* width
Latium, -i *n.* Latium
lātor, -ōris *m.* proposer
latrō, -ōnis *m.* robber, bandit
latrōcinium, -i *n.* brigandage,
highway robbery, banditry
lātus, -a, -um wide
latus, lateris *n.* side, flank;
in pl. often means lungs
laudābilis, -e praiseworthy
laudātiō, -ōnis *f.* commendation,
eulogy, praise
laudātor, -ōris *m.* eulogizer
laudō (1) praise, extol, mention
laurus, -i or -ūs *f.* laurel tree, laurel
laus, laudis *f.* praise, glory,
fame, distinction, merit
lautumiae, -ārum *f. pl.* stone quarry
lautus, -a, -um sumptuous, splendid,
special
lavō, -āre, or -ere, lavāvi, or lāvī,
lavātum or lautum or lōtum
wash, bathe, wet
laxō (1) undo, relieve, free
lectica, -ae *f.* litter, sedan chair
lēctiō, -ōnis *f.* choosing, reading
lectulus, -i *m. dimin. of lectus*
lēctus, -a, -um chosen, select
lectus, -i *m.* couch, bed
lēgātiō, -ōnis *f.* delegation,
embassy
lēgātus, -i *m.* envoy, deputy,
lieutenant general
legiō, -ōnis *f.* legion
lēgitimus, -a, -um lawful, legal
lēgō (1) charge, commission, appoint
lēgō, -ere, lēgī, lēctum pick out,
collect, read
lēniō, -īre, -ivī (or -lī), -itum
soothe, soften, alleviate
lēnis, -e mild, gentle, kind
lēnitās, -ātis *f.* softness, mildness,
gentleness, lenity
lēniter *adv.* softly, mildly, gently
lentē *adv.* slowly
lentus, -a, -um pliant, slow
leō, leōnis *m.* a lion
leopardus, -i *m.* a leopard
lepidus, -a, -um charming, graceful,
witty, neat
lepōs (lepor), lepōris *m.* charm,
wit, grace
lepus, -poris *m.* a hare

lētum, -ī *n.* death, destruction
 levis, -e light, trivial, fickle
 lēvis, -e smooth, delicate
 levitās, -ātis *f.* lightness, fickleness,
 frivolity
 leviter *adv.* lightly, easily
 levō (1) raise, lift, lighten, relieve
 lēx, lēgis *f.* law
 Leydis, -is *f.* Leiden
 libelius, -ī *m. dimin. of liber*,
 pamphlet, notice, complaint
 libenter *adv.* willingly, readily
 liber, -era, -erum free
 liber, libri *m.* a book
 liberālis, -e noble, generous
 liberālitās, -ātis *f.* generosity
 liberāliter *adv.* generously, freely
 liberē *adv.* freely, openly
 liberī, -ōrum *m. pl.* children
 liberō (1) set free
 libertās, -ātis *f.* freedom
 libertinus, -a, -um of a freedman
 libertus, -ī *m.* freedman
 libet, -ēre, libuit (or libitum
 est) it pleases; mihi libet it
 pleases me, I like
 libidinōsus, -a, -um wilful,
 lustful, sensual
 libidō, -dinis *f.* whim, desire,
 passion, lust
 libō (1) sip, taste
 librārius, -ī *m.* secretary
 librō (1) balance, poise
 licentia, -ae *f.* freedom, lawlessness,
 license
 licet, -ēre, licuit (or licitum est)
 it is permitted; mihi licet I am
 allowed, I may; as *conj.* although
 lictor, -ōris *m.* lictor, guard,
 attendant
 Liger, -eris *m.* the river Loire
 ligneus, -a, -um wooden
 lignum, -ī *n.* wood; *pl.* firewood,
 faggots
 ligō (1) tie up, bind, fasten
 lilium, -ī *n.* lily
 limen, -minis *n.* threshold, doorway,
 house
 limes, limitis *m.* boundary, path,
 course, limit
 limōsus, -a, -um muddy
 linea, -ae *f.* line
 lingua, -ae *f.* tongue, language
 linquō, -ere, liqui leave
 linteum, -ī *n.* linen cloth, sail,
 napkin
 linum, -ī *n.* flax, thread

liquefaciō, -ere, -fēcī, -factum
 make liquid, melt
 liquēns, -entis limpid, clear, fluid
 liquet, -ēre, licuit *impers.* it is clear
 liquidus, -a, -um fluid, liquid,
 clear, calm
 liquor, -ōris *m.* liquid, oil
 litō (1) atone, appease
 littera, -ae *f.* letter (of the
 alphabet); in *pl.* letter,
 document, literature
 litterātus, -a, -um literate, educated
 litus, litoris *n.* shore, coast
 liveō, -ēre be black and blue;
 be envious
 locō (1) place, arrange, contract
 for, hire
 locuplēs, *gen.* -plētis rich, wealthy
 locuplētō (1) enrich
 locus, -ī *m. (pl. loci or loca)* place,
 seat, space, rank, occasion, oppor-
 tunity, matter, topic, passage
 longaevus, -a, -um aged
 longē *adv.* distant, far away
 longinquitās, -ātis *f.* distance
 longinquus, -a, -um distant,
 remote
 longitūdō, -dinis *f.* length
 longiusculus, -a, -um rather long
 longus, -a, -um long
 loquācitās, -ātis *f.* talkativeness,
 garrulity
 loquāx, -ācis talkative
 loquor, loqui, locūtus sum speak,
 talk, say
 lōrica, -ae *f.* breastplate, cuirass
 lōrum, -ī *n.* thong, strap; in *pl.*
 reins
 lōtiō, -ōnis *f.* washing
 lōtus, -a, -um (*part. of lavō*),
 having bathed
 lūbricus, -a, -um slippery
 lūceō, -ēre, lūxi shine, gleam
 lucerna, -ae *f.* lamp
 lūcidus, -a, -um clear, shining
 lucrōr, -ārī, -ātus sum gain, profit
 lucrum, -ī *n.* gain, profit
 luctor, -ārī, -ātus sum struggle, wrestle
 lūctuōsus, -a, -um grievous,
 sorrowful
 lūctus, -ūs *m.* sorrow, grief
 lūculentus, -a, -um brilliant
 lūcus, -ī *m.* grove, wood
 lūdibrium, -ī *n.* mockery, derision,
 sport
 lūdō, -ere, lūsi, lūsum play,
 mock, cheat, disappoint

lūdus, -i *m.* game, sport, school, gambling; *in pl.* games, plays, public performances
 Lugdūnum, -i *n.* Lyons
 lūgeō, -ēre, lūxi, lūctum mourn for, grieve at, lament
 lūmen, -minis *n.* light, lamp, glory, eye, sight
 lūna, -ae *f.* moon
 luō, -ere, luī pay for, atone
 lupa, -ae *f.* she-wolf
 lupinus, -a, -um of a wolf
 lupus, -i *m.* wolf
 lūsitō (1) play, sport
 lūstrō (1) scan, traverse, purify
 lūsus, -ūs *m.* play, sport
 Lutetia, -ae *f.* Paris
 luteus, -a, -um of clay, cheap, worthless
 lutum, -i *n.* mud
 lūx, lūcis *f.* light, daylight; also a term of endearment
 lūxuria, -ae (*and* lūxuriēs, -ēi) *f.* luxury, extravagance
 lūxuriōsē *adv.* extravagantly
 lūxus, -ūs *m.* luxury
 Lŷdia, -ae *f.* Lydia, country in Asia Minor

M

M. *abbrev. for* Mārcus, -i *m.*
M? *abbrev. for* Mānius, -i *m.*
M *as numeral for* 1000
 Macedonia, -ae *f.* Macedonia
 macer, -cra, -crum thin, poor
 māchina, -ae *f.* military engine
 māchinātor, -ōris *m.* schemer
 māchinor, -ārī, -ātus *sum* plot, contrive, scheme
 maciēs, -ēi *f.* thinness, leanness
 mactō (1) sacrifice, punish, kill
 maculō (1) stain, blot, dishonor
 maculōsus, -a, -um mottled, stained, spotted
 madefaciō, -ere, -fēcī, -factum wet, soak
 madidus, -a, -um wet, soaked
 maereō, -ēre mourn, sorrow
 maeror, -ōris *m.* mourning, sorrow
 maestus, -a, -um sad, dejected
 magicus, -a, -um magic
 magis *adv.* more, rather; eō magis the more
 magister, -trī *m.* teacher
 magistra, -ae *f.* teacher
 magistrātus, -ūs *m.* public office, magistracy, magistrate
 magnificē *adv.* magnificently
 magnificentia, -ae *f.* grandeur, magnificence
 magnificō (1) exalt, magnify
 magnificus, -a, -um magnificent; *comp.* magnificentior, -ius; *superl.* magnificentissimus, -a, -um
 magnitūdō, -dinis *f.* greatness, size, importance, extent
 magnopere (*or* magnō opere) *adv.* greatly
 magnus, -a, -um large, great
 māiestās, -ātis *f.* majesty, dignity
 male *adv.* badly; *comp.* peius; *superl.* pessimē
 maledicō, -ere, -dixī, -dictum abuse, revile, slander
 maledictum, -i *n.* curse, slander, abuse
 maledicus, -a, -um slanderous, abusive
 maleficium, -i *n.* evil deed, offense, wrong, crime
 malevolentia, -ae *f.* ill-will, malevolence
 malignus, -a, -um malicious, envious, grudging
 maliloquāx, *gen.* -ācis evil-speaking, slanderous
 malitia, -ae *f.* badness, malice
 malitiōsus, -a, -um malicious, wicked
 malleolus, -i *m.* fire-brand
 mālō, mālle, mālui prefer
 malus, -a, -um bad; *comp.* peior, peius; *superl.* pessimus, -a, -um
 mālus, -i *m.* a mast
 Māmertinus, -a, -um of Messina
 mancipium, -i *n.* property, a slave
 mandātū *abl. sing. only*, by command, at the command
 mandātum, -i *n.* instruction, command
 mandō (1) commit, instruct, commission, command
 manducō (1) chew, eat
 māne *adv.* in the morning, early
 maneō, -ēre, mānsī, mānsū stay, wait, remain, wait for
 mănēs, -ium *m. pl.* ghosts, shades (*of the lower world*)
 manicae, -ārum *f. pl.* manacles
 manifestō *adv.* clearly, plainly
 manifestus, -a, -um evident, clear, plain, obvious, convicted
 mănō (1) flow, drip, spread
 mānsuēfaciō, -ere, -fēcī, -factum tame, civilize

mānsuēscō, -ere, -suēvi, -suētum
 make tame, grow tame
mānsuētūdō, -dinis *f.* tameness,
 gentleness, mercy
mānsuētus, -a, -um tame, mild,
 gentle
manubiae, -ārum *f. pl.* booty,
 spoils, money from sale of booty
manūmittō, -ere, -misi, -misum
 set free, liberate
manus, -ūs *f.* hand, band, company,
 handwriting
marchiō, -ōnis *m.* a marquis
mare, maris *n.* sea
margarita, -ae *f.* pearl
maritimus, -a, -um of the sea,
 maritime
maritus, -i *m.* husband
marmor, -moris *n.* marble
marmoreus, -a, -um of marble
Mārs, Mārtis *m.* Mars, god of war
Mārtius, -a, -um of Mars; of the
 month of March
māsculus, -a, -um male, masculine
Massilia, -ae *f.* Marseilles
māter, -tris *f.* mother
māteria, -ae *f.* matter, material, wood
māternus, -a, -um of a mother,
 maternal
mātrimōnium, -i *n.* marriage
mātrōna, -ae *f.* matron
mātūrē *adv.* early, promptly
mātūritās, -ātis *f.* ripeness,
 maturity
mātūrō (1) ripen, mature, hasten
mātūrus, -a, -um ripe, early
mātūtīnus, -a, -um of the morning
maximē *adv.* very, especially
meātus, -ūs *m.* movement, passage
medeor, -ēri *w. dat.* heal, remedy, cure
medicina, -ae *f.* medicine, remedy,
 relief
medicus, -i *m.* physician
mediocris, -cre ordinary, moderate
mediocriter *adv.* moderately,
 not very
Mediōlānum, -i *n.* Milan; *adj.*
Mediōlānēnsis, -e of Milan
meditātiō, -ōnis *f.* reflection,
 preparation, practice, study
meditor, -āri, -ātus *sum* reflect,
 consider, plan, practice
medius, -a, -um middle; **mediā**
aestāte at mid-summer; in **mediō**
positus available to all; **dē**
mediō tollere put out of the
 way; in **medium** **prōferre** make
 known, publish

meherculēs, **mehercle** *interj.* by
 Hercules, indeed!
mel, mellis *n.* honey
melior, -ius better; *comp. degree*
 of bonus
Melita, -ae *f.* Malta; *adj.* **Me-**
litēnsis, -e of Malta
mellitus, -a, -um filled with honey,
 honeyed, sweet, dear, beloved
membrum, -i *n.* member, limb
memini, -isse *def.* remember;
impera. **mementō**
memor, *gen.* **memoris** remembering,
 mindful, recalling
memorābilis, -e noteworthy,
 remarkable, memorable
memorātiō, -ōnis *f.* mention
memorātus, -ūs *m.* mentioning,
 relating
memoria, -ae *f.* memory; **memoriae**
prōdere hand down to posterity,
 relate, record
memorō (1) mention, relate, tell
mendācium, -i *n.* lie, falsehood
mendāx, -ācis lying, deceitful
mendicō (1) beg, go begging
mēns, mentis *f.* mind, intellect,
 intention, purpose, heart
mēnsa, -ae *f.* table, meal, course
 of a meal
mēnsis, -is *m.* month
mentiō, -ōnis *f.* mention.
mentior, -irī, -itus *sum* deceive, lie
mercātor, -ōris *m.* merchant.
mercēs, -cēdis *f.* pay, wages,
 price, reward
mercor, -āri, -ātus *sum* trade, buy
mereō, -ēre, merui, **meritum** *also*
as dep., **mereor**, -ēri, **meritus**
sum, earn, deserve, win,
 merit; **bene merēri** **dē** serve well
mergō, -ere, mersi, **mersum** dip,
 immerse; *in passive*, dive
meridiānus, -a, -um of midday
meridiēs, -ēi *m.* noon, South
meritō *adv.* deservedly
meritum, -i *n.* service, merit,
 kindness, favor
meritus, -a, -um deserving, just,
 proper, due
merus, -a, -um pure, unmixed, *espe-*
cially of wine, unmixed with water
merx, mercis *f.* merchandise, goods
Messāna, -ae *f.* Messina, in Sicily;
 modern Messina.
messis, -is *f.* harvest
messor, -ōris *m.* reaper, harvester

-met *enclitic, added to personal prons., e.g. egomet I myself*
mēta, -ae *f. turning-point, goal, limit*
mētiōr, -īrī, **mēnsus sum** *measure, distribute*
metō, -ere, **messuī**, **messum** *reap*
metuō, -ere, **metuī** *fear, dread*
metus, -ūs *m. fear, dread*
meus, -a, -um *my, mine*
micō, -āre, **micuī** *flicker, flash*
migrō (1) *remove, change, migrate*
mīles, **militis m.** *soldier*
mīliēns (*ar mīliēns*) *a thousand times*
militāris, -e *military*
militia, -ae *f. military service, warfare*
militō (1) *serve as soldier, fight*
mille indecl., in sing. thousand; in pl. millia, -ium n.
mināciter *adv. threateningly*
minae, -ārum *f. pl. threats*
mināx, *gen. -ācis* *threatening*
minimē *adv., superl. of parum; least, very little, not at all*
minimus, -a, -um *superl. of parvus; least, smallest, very small*
minister, -trī *m. attendant, accomplice, servant*
ministerium, -ī *n. service, duty, occupation*
ministra, -ae *f. woman servant, deaconess*
ministrō (1) *serve, supply, manage, administer*
minitor, -āri, -ātus *sum* *keep threatening*
minor, -āri, -ātus *sum w. dat. of person* *threaten*
minor, **minus** *comp. degree of parvus; smaller, less, younger; minor nātū* *younger*
Minōs, -ōis *m. Minos, King of Crete* *who after death became one of the three judges in the lower world*
minuō, -ere, **minuī**, **minūtum** *lessen, reduce, weaken*
minus, *adv. comp. of parum, less, too little, not; quō minus w. subjunc. after verb of preventing, prevent from*
minusculus, -a, -um *rather small, smallish*
mirābilis, -e *wonderful, marvelous*
mirāculōsus, -a, -um *miraculous; adv. mirāculōsē miraculously*
mirāculum, -ī *n. miracle, wonder, marvel*

mirificus, -a, -um *wonderful, amazing; adv. mirificē wonderfully, amazingly, terribly*
miror, -āri, -ātus *sum* *wonder at, admire, be surprised at*
mirus, -a, -um *wonderful, marvelous, adv. mirē, amazingly*
miscēō, -ēre, **miscuī**, **mixtum** *mix, mingle, blend, confuse, confound, stir up*
Misēnum, -ī *n. Misenum, town and harbor in Bay of Naples*
miser, -era, -erum *wretched, unhappy, poor, unfortunate* *adv. miserē, wretchedly*
miserābilis, -e *pitiable, sad* *adv. miserābiliter, miserably*
miseror, -ēri, **miseritus sum** *w. gen. pity*
miserēscō, -ere *begin to pity*
miseria, -ae *f. distress, misery*
misericordia, -ae *f. mercy, pity, compassion*
misericors, *gen. -cordis* *merciful, sympathetic*
miseror, -āri, -ātus *sum* *pity, lament*
mītēscō, -ere *inceptive, ripen, grow mild*
mītigō (1) *soften, calm, soothe*
mītis, -e *mild, mellow, gentle*
mittō, -ere, **misi**, **missum** *send, let go, release*
mōbilis, -e *changeable, fickle*
mōbilitās, -ātis *f. agility, fickleness*
moderātiō, -ōnis *f. control, moderation*
moderātus, -a, -um *restrained, self-controlled*
modoror, -āri, -ātus *sum* *guide, govern, control, check*
modestia, -ae *f. moderation*
modestus, -a, -um *moderate, temperate; adv. modestē moderately, discreetly*
modicus, -a, -um *moderate, modest; modicē* *adv. moderately, slightly*
modo, *adv. only, merely, just now, recently; as conj. provided that; nōn . . . modo sed nē . . . quidem* *not only . . . but not even*
modus, -ī *m. measure, limit, way, manner; quem ad modum or quō modō* *how, in what way; nesciō quō modō* *somehow or other*
moenia, -ium *n. pl. defensive walls, city walls, city*

môlēs, -is *f.* mass, bulk, weight, load
moiestia, -ae *f.* trouble, annoyance, distress, vexation
molestus, -a, -um bothersome, annoying; *adv.* molestē with difficulty;
 molestē ferre be annoyed at
mōlior, -iri, -itus *sum* struggle, toil, undertake, attempt, plot
molliō, -ire, -ivi (or -ii) -itum
 soften, soothe, assuage
mollis, -e soft, gentle, weak
molliter *adv.* softly, calmly, voluptuously
monēō, -ēre, -uī, -itum warn, advise, instruct, suggest
monile, -is *n.* necklace
monitor, -ōris *m.* adviser
monitum, -i *n.* advice, counsel
monitus, -ūs *m.* warning
mōns, montis *m.* mountain
mōnstrō (1) show, point out
mōnstrum, -i *n.* omen, ghost, monster
montānus, -a, -um of a mountain
monumentum, -i *n.* memorial, reminder, record, monument
mora, -ae *f.* delay, hesitation
mōrātus, -a, -um mannered, having character, possessed of morals
morbus, -i *m.* sickness, disease
mordeō, -ēre, **momordī**, **morsum** bite
mōriō, -ōnis *m.* clown, jester
mорий, **mori**, **mortuus sum** die
moror, -āri, -ātus *sum* delay
mors, mortis *f.* death
morsus, -ūs *m.* bite, biting
mortalis, -is *m. or f.* a mortal, human being; *adj.* mortālis, -e mortal, subject to death
mortalitās, -ātis *f.* mortality
mortiferē *adv.* mortally, fatally
mortuus, -a, -um dead
mōs, **mōris** *m.* manner, custom, way, habit; *in pl.* character
mōtus, -ūs *m.* motion, movement, change, rising, impulse; **mōtus terrae** earthquake
moveō, -ēre, **mōvī**, **mōtum** move, set in motion, disturb, concern, trouble
mox *adv.* soon, presently, next
mūcrō, -ōnis *m.* point, edge, sword
mūgītus, -ūs *m.* bellowing
mulier, -eris *f.* woman
mūliō, -ōnis *m.* mule-driver
multiplex, -plicis manifold, repeated
multiplicō (1) multiply

multitūdō, -dinis *f.* large number, crowd, multitude
multō *adv.* by much, far
multō (1) punish, fine
multum *adv.* much, very, often
multus, -a, -um much, many;
comp. plūs; *superl.* plūrimus;
multā nocte late at night; **nē multa dicam** to be brief
mūlus, -i *m.* a mule
munditiēs, -ēi *f.* cleanliness
mundus, -a, -um clean, neat
mundus, -i *m.* world, universe
mūnia, -ium *n.* tasks, chores
mūnceps, -cipis *m.* citizen of a free town
mūnicipium, -i *n.* free town, municipal town
mūnificentia, -ae *f.* generosity
mūnimentum, -i *n.* protection, defense, fortification
mūniō, -ire, -ivi (or -ii), -itum
 protect, defend, build
mūnitiō, -ōnis *f.* fortification, building
mūnitus, -a, -um fortified, strong
mūnus, **mūneris** *n.* service, duty, gift, public performance
mūnuscūlum, -i *n.* small gift
murmur, -muris *n.* rumbling, murmur
mūrus, -i *m.* wall
Mūsa, -ae *f.* Muse
muscus, -i *m.* moss
mūtābilis, -e changeable
mūtātiō, -ōnis *f.* change
mūtō (1) change, alter
mūtuor, -āri, -ātus *sum* borrow
mūtus, -a, -um dumb, silent
mūtuus, -a, -um borrowed, lent, mutual; **aes mūtuum** a loan
mysterium, -i *n.* mystery

N

nam *conj.* for
-nam *encl.*, to suggest surprise or emotion; **ubinam**, **quinam**
namque *conj.* for indeed
nanciscor, **nanciscī**, **nactus** (or **nactus**) *sum* get, obtain, happen upon, find
nārrātiō, -ōnis *f.* account
nārrō (1) relate
nāscor, **nāscī**, **nātus sum** be born
nāsus, -i *m.* (nāsum, -i *n.*) nose
nātālis, -e of birth, natal; *as noun*
nātālis, -is *m.* birthday
natātiō, -ōnis *f.* swimming
natātor, -ōris *m.* swimmer

nātiō, -ōnis *f.* tribe, people,
 race, nation
natō (1) swim, float
nātū *abl. sing.* by birth; **grandis**
nātū aged; **maior nātū** older;
maximus nātū oldest
nātūra, -ae *f.* nature
nātūrālis, -e natural
nātus, -a, -um born; *as noun* **nātus, -i**
m. son; **nāta, -ae** *f.* daughter
naufragium, -i *n.* shipwreck
naufragus, -a, -um shipwrecked,
 ruined
naumachia, -ae *f.* mock sea battle
nausea, -ae *f.* seasickness
nauta, -ae *m.* sailor
nauticus, -a, -um nautical
nāvālis, -e naval
nāvicula, -ae *f.* boat
nāvīgābilis, -e navigable
nāvīgātiō, -ōnis *f.* sailing
nāvīgium, -i *n.* vessel
nāvīgō (1) sail, put to sea
nāvis, -is *f.* ship
nē *adv.* not; **nē . . . quidem** not . . .
 even
nē *conj.* that . . . not, lest, for
 fear that
nē *or* **nae** *affirmative particle,*
 indeed, truly
-ne *encl., to introduce a question*
nebulā, -ae *f.* mist, vapor, cloud
nec *or* **neque** and not, nor; **nec . . .**
nec neither . . . nor; **nec nōn** and
 indeed
necessāriō *adv.* of necessity
necessārius, -a, -um necessary, in-
 evitable; *as noun* **necessārius, -i**
m. relative, kinsman, friend
necesse *indecl. adj.* necessary
necessitās, -ātis *f.* necessity
necessitūdō, -dinis *f.* necessity,
 need, close relationship
necne *conj.* or not
necō (1) kill
nectar, -aris *n.* nectar
nēdum *adv.* much less, to say
 nothing of
nefandus, -a, -um wicked, impious
nefārius, -a, -um wicked, sinful
adv. **nefāriē** wickedly
nefās *indecl. noun* sin, evil
neglegentia, -ae *f.* carelessness,
 neglect
neglegō, -ere, -lēxi, -lēctum dis-
 regard, overlook, neglect
negō (1) deny, say that . . . not,
 refuse

negōtiātor, -ōris *m.* businessman, trader
negōtiōr, -āri, -ātus *sum* carry
 on business, trade
negōtium, -i *n.* business, affair,
 matter, trouble, difficulty
Nemesis, -is *f.* Nemesis, goddess of
 retribution
nēmō, dat. nēmīni, acc. nēmīnem
 no one, nobody; **nōn nēmō**, some
nempe *adv.* indeed, certainly
nemus, nemoris *n.* grove
nepōs, -ōtis *m.* grandson, descendant
Neptūnus, -i *m.* Neptune, god of the sea,
 brother of Jupiter
nēquam *indecl.* worthless, bad
nēquāquam *adv.* by no means, not
 at all
neque (or nec) and not, nor; **neque**
 . . . **neque** neither . . . nor
nequeō, -quire, -quīvi (or -quīi)
 be unable
nēquiquam *adv.* in vain, to no purpose
nēquitia, -ae *f.* worthlessness,
 inefficiency, badness
nervus, -i *m.* sinew, strength
nesciō, -īre, -īi not know, be
 ignorant; **nesciō quis** someone
 or other; **nesciō quō modō** some-
 how; **nesciō an** probably
neu *cf.* **nēve**
neuter, -tra, -trum, gen. -trius
 neither
nēve *conj.* and not, nor, and
 lest, and that . . . not
nex, necis *f.* death, murder
nī (or nisi) if not, unless
nīdus, -i *m.* nest
niger, -gra, -grum black, dark
nihil nothing; *as adv.* not at all,
 in no way
nihilōminus none the less
nihilum, -i *n.* nothing
nīl = nihil
nimbus, -i *m.* rain cloud, tempest
nīmīrum *adv.* without doubt, of
 course, certainly
nimis *adv.* too much, too
nimius, -a, -um too great, excessive;
nimum *adv.* too much
nisi *conj.* if not, unless, except
niteō, -ēre, -uī shine, gleam
nitidus, -a, -um shining, sleek
nītor, nīti, nīsus (or nīxus) *sum*
 press on, strive, depend on;
nīxus, -a, -um *part.* resting
nivōsus, -a, -um snowy
nix, nivis *f.* snow

nōbilis, -e noted, famous, noble, well-known
 nōbilitās, -ātis *f.* fame, renown, noble birth, nobility, nobles
 nōbilitō (1) make famous
 nocēns, *gen. -entis* guilty
 noceō, -ēre, -uī, -itum *w. dat.* harm, injure
 noctū *adv.* by night, in the night
 nocturnus, -a, -um of night
 nōdus, -ī *m.* knot
 nōlō, nōlle, nōlui wish not, be unwilling
 nōmen, nōminis *n.* name, heading, reputation, account
 nōminātum *adv.* by name, expressly, specifically
 nōminō (1) name, call, mention
 nōn *adv.* not, no
 Nōn. *abbrev. for* Nōnae, -ārum *f. pl.*, the Nones, the seventh of March, May, July, October; the fifth of other months
 nōnāgiē(n)s *adv.* ninety times
 nōnāgintā ninety
 nōndum *adv.* not yet
 nōngentī, -ae, -a nine hundred
 nōnne *interrog. expecting an affirmative answer; in ind. question,* whether . . . not
 nōnnihil *indecl.* something, somewhat
 nōnnūllus, -a, -um some
 nōnnumquam *adv.* sometimes
 nōnus, -a, -um ninth
 nōs *pl. of ego*
 nōscō, -ere, nōvī, nōtum get to know, learn; *in perfect,* know
 noster, -tra, -trum our, ours
 nota, -ae *f.* marl., note, sign, brand, black mark
 notābilis, -e noteworthy
 nōtiō, -ōnis *f.* notion, idea, investigation
 nōtitia, -ae *f.* knowledge, notice
 notō (1) mark, note, brand
 nōtōrius, -a, -um imparting knowledge
 Notus, -ī *m.* South wind
 nōtus, -a, -um well-known, famous
 novem nine
 November, -bris, -bre of November
 novissimē *adv.* recently, lately, last of all
 novitās, -ātis *f.* novelty, strangeness
 novus, -a, -um new, strange; novus homō political upstart; novae rēs revolution; nova, -ōrum *n. pl.* news

nox, noctis *f.* night
 nūbēs, -is *f.* cloud
 nūbō, -ere, nūpsī, nūptum *w. dat., (of women)* be married
 nūdō (1) bare, strip, expose, rob
 nūdus, -a, -um bare, naked
 nūgae, -ārum *f. pl.* trifles, nonsense
 nūgātor, -ōris *m.* trifier
 nūgātōrius, -a, -um trifling, worthless, nonsensical
 nūllus, -a, -um none, no
 num *inter., expecting a negative answer; in ind. question,* whether
 nūmen, -minis *n.* nod, divine power, deity, divinity
 numerō (1) count, list, consider, pay
 numerus, -ī *m.* number, rank
 nummārius, -a, -um of money
 nummus, -ī *m.* coin, money
 numquam *adv.* never
 nunc *adv.* now
 nūntiō (1) announce, report
 nūntius, -ī *m.* messenger, news
 nūper *adv.* recently, lately
 nūptiae, -ārum *f. pl.* marriage
 nurus, -ūs *f.* daughter-in-law
 nūsqum *adv.* nowhere
 nūtō (1) nod, sway, waver
 nūtriō, -īre, -īvi (or -īi), -itum nurture, nourish, rear
 nūtus, -ūs *m.* nod, will, command

O

ob *prep. w. acc.* on account of;
 quam ob rem why, therefore
 obambulō (1) walk about
 obducō, -ere, -dūxī, -ductum draw over, cover, hide
 obeō, -īre, -īi, -itum go to meet, engage in, perform; diem suum obire die
 oberrō (1) wander
 obex, obicis *m.* bar, barrier
 obiciō, -ere, -iēcī, -iectum throw against, expose, charge, put before, give
 obiectō (1) *freq.* expose
 obiectum, -ī *n.* charge, accusation
 obitus, -ūs *m.* death
 oblectō (1) delight, entertain
 obligō (1) bind, pledge
 obliviō, -ōnis *f.* forgetfulness
 obliviscor, -livisci, -litus *sum w. acc.* or *gen.* forget, be unmindful of
 obmurmurō (1) murmur against, find fault
 obnoxius, -a, -um compliant, subservient, guilty

oboediō, -ire, -ivī (or -iī), -itum
w. dat. obey, listen to,
 oborior, -oriri, -ortus sum rise up
 obrēpō, -ere, -rēpsi, -rēptum creep
 over
 obruō, -ere, -ruī, -rutum cover
 over, bury, overwhelm
 obscēnus, -a, -um filthy, indecent
 obscurō (1) darken, conceal
 obscurus, -a, -um dark, secret,
 unknown
 obsecrō (1) beg, implore
 obsequium, -ī *n.* compliance,
 obedience, service
 obsequor, -sequi, -secutus sum
w. dat. yield to, comply with
 observātor, -ōris *m.* watcher
 observō (1) watch, heed, guard
 obses, -sidis *m. or f.* hostage
 obseō, -ēre, -sēdi, -sessum sit
 before, besiege, watch for
 obsidiō, -ōnis *f.* blockade, siege
 obstāculum, -ī *n.* hindrance
 obstinātiō, -ōnis *f.* stubbornness
 obstinātus, -a, -um resolute,
 stubborn
 obstipescō (obstupescō), -ere, -sti-
 puī (-stupuī) *inceptive*, become
 senseless, be astounded
 obstō, -āre, -stiti *w. dat.* stand in
 the way, oppose, hinder
 obstrepō, -ere, -ui, -itum make a
 noise against, drown out
 obstringō, -ere, -strinxī, -strictum
 bind, put under an obligation
 obstruō, -ere, -struxī, -strūctum
 block up, obstruct
 obstupescō *cf.* obstipescō
 obsum, -esse, -fui, -futurus *w. dat.*
 be against, harm, injure
 obtegō, -ere, -tēxi, -tēctum cover
 over, hide
 obtemperō (1) *w. dat.* obey
 obtestor, -ārī, -ātus sum call to
 witness, entreat
 obtineō, -ēre, -tinui, -tentum hold,
 possess, obtain
 obtingō, -ere, -tigi befall, fall to
 obtrectātor, -ōris *m.* slanderer
 obtrectō (1) detract, disparage
 obtruncō (1) cut down, slaughter
 obtūrō (1) stop up
 obversor, -ārī, -ātus sum move
 about near, hover at
 obviam *adv.* in the way, meeting;
 obviam venire (fieri, ire) *w. dat.*
 come (go) to meet

obvius, -a, -um in the way, being met
 occāsiō, -ōnis *f.* chance, occasion,
 opportunity
 occāsus, -ūs *m.* fall, setting
 occidō, -ere, -cidi, -cāsum fall,
 perish, set (*of the sun*); occidēns,
 -entis *m.* west
 occidō, -ere, -cidi, -cīsum kill
 oculō, -ere, -cului, -cultum hide
 occultō (1) *freq.* hide, conceal
 occultus, -a, -um hidden, secret;
adv. occultē secretly
 occumbō, -ere, -cubui, -cubitum
 fall down; *w. dat.* yield to
 occupātiō, -ōnis *f.* business,
 occupation, bustling
 occupō (1) seize, surprise, occupy
 occurrō, -ere, -curri, -cursum *w. dat.*;
 run to meet, meet, oppose, occur
 oceanus, -ī *m.* ocean
 ocellus, -ī *m. dimin.* of oculus dear
 eye, jewel
 ocrea -ae *f.* greave, legging, puttee
 Oct. *abbrev. for* Octōber, -bris, -bre
 of October
 octāvus, -a, -um eighth
 octingenti, -ae, -a eight hundred
 octō *indecl.* eight
 octōgintā *indecl.* eighty
 oculus, -ī *m.* eye
 ōdi, ōdisse, ōsum *def.* hate
 odiōsus, -a, -um hateful, unpleasant
 odium, -ī *n.* hatred
 odor, -ōris *m.* smell, odor
 odōror, -ārī, -ātus sum smell
 offendō, -ere, -fendi, -fēsum
 strike, hit upon, offend
 offēnsiō, -ōnis *f.* misfortune,
 offense, displeasure
 offerō, -ferre, obtuli, oblātum
 present, expose, offer
 officiārius, -ī *m.* officer, official
 officiō, -ere, -fēci, -fectum *w. dat.*
 block, hinder
 officiōsus, -a, -um obliging,
 courteous, loyal
 officium, -ī *n.* duty, service,
 kindness, favor, loyalty
 offirmō (1) make steady, persevere
 oleum, -ī *n.* oil
 olfaciō, -facere, -fēci, -factum
 smell, scent
 ōlim *adv.* once, formerly, some day
 olla, -ae *f.* pot, jar
 ōmen, ōminis *n.* omen, portent
 omittō, -ere, omisi, omissum let
 go, pass over, omit
 omninō *adv.* at all, altogether

omnipotēns, *gen. -entis* all-powerful, almighty
 omnis, -e all, every
 onerārius, -a, -um for freight
 onerō (1) load, burden
 onus, oneris *n.* burden, cargo
 onustus, -a, -um laden
 opācus, -a, -um shady, dark
 opera, -ae *f.* work, service, attention, hireling; operam dare pay attention, give heed
 operātiō, -ōnis *f.* working
 operiō, -ire, operui, opertum cover, hide
 opifex, -fīcis *m.* workman
 opimus, -a, -um rich, fertile, fat, good
 opiniō, -ōnis *f.* thought, reputation, belief, opinion
 opinor, -āri, -ātus sum think, suppose, imagine
 opitutor (1) *v. dat.* help, aid
 oportet, -ēre, -uit *impers.* it is necessary; mē oportet I ought
 opperior, -iri, -pertus sum wait for, expect
 oppetō, -ere, -petii, -petitum meet; mortem oppetere die
 oppidāni, -ōrum *m. pl.* townspeople
 oppidum, -i *n.* town
 oppleō, -ēre, -plēvi, -plētum fill up, choke
 oppōnō, -ere, -posui, -positum set against, oppose, stake
 opportunitās, -ātis *f.* timeliness, advantage, opportunity
 opportūnus, -a -um convenient; *adv.* opportūnē opportunely
 opprimō, -ere, -pressi, -pressum crush, overwhelm
 oppugnātiō, -ōnis *f.* assault
 oppugnātor, -ōris *m.* attacker
 oppugnō (1) attack, assault
 (ops), opis *f. nom. and dat. sing.* not in use; power, help; *pl.* wealth, resources
 optābilis, -e desirable
 optimās, -ātis *m.* aristocrat; *pl.* the nobility
 optimus, -a, -um *superl. of bonus* best, very good; *adv.* optimē
 optō (1) wish for, choose
 opulentus, -a, -um wealthy
 opus, operis *n.* work, labor; as *indecl. noun v.* est, opus est there is need, it is necessary; magnō opere (magnopere) greatly

opusculum, -i *n.* a small work
 ōra, -ae *f.* shore, coast
 ōrāculum, -i *n.* oracle
 ōrātiō, -ōnis *f.* speech, oration
 ōrātor, -ōris *m.* speaker
 orbis, -is *m.* circle, coil; with terrae (terrārum) the world
 orbō (1) deprive, bereave
 orbis, -a, -um deprived, bereaved
 Orcus, -i *m.* the underworld, death, the god of the underworld
 ōrdinō (1) arrange, ordain
 ōrdior, -iri, ōrsus sum, begin
 ōrdo, ōrdinis *m.* line, rank, class, order
 oriēns, -entis *m.* rising, east
 origō, -inis *f.* source, origin
 orior, -iri, ortus sum arise, issue
 ōrnāmentum, -i *n.* equipment, distinction, source of dignity
 ōrnātus, -ūs *m.* adornment, finery
 ōrnātus, -a, -um equipped, honored, adorned *adv.* ōrnātē elaborately
 ōrnō (1) equip, adorn, honor
 ornus, -i *f.* mountain ash
 ōrō (1) plead, pray, entreat
 ortus, -ūs *m.* rising, east
 os, ossis *n.* bone
 ōs, ōris *n.* mouth, face
 ōsculum, -i *n.* kiss
 ostendō, ere, -tendī, -tentum show, reveal, declare
 ostentō (1) *freq.* show, exhibit, display
 ōstium, -i *n.* entrance, mouth
 ōtior, -āri, -ātus sum have a holiday, spend leisure
 ōtiōsus, -a, -um at leisure, leisurely, idle, peaceful
 ōtium, -i *n.* leisure, inactivity, quiet, peace
 ovō (1) rejoice, exult, celebrate a minor triumph

P

P. *abbrev. for Pūblius*, -i *m.*
 pābulum, -i *n.* fodder, sustenance
 pācifer, -a, -um peaceable
 pācificus, -a, -um peace making
 pacīscor, pacīscī, pactus sum agree, bargain, arrange
 pācō (1) pacify, subdue
 pactiō, -ōnis *f.* agreement
 pactum, -i *n.* agreement, way, manner
 paelix, -licis *f.* rival
 paene *adv.* nearly, almost
 paenitentia, -ae *f.* repentance

paenitet, -êre, -uit *impers.*
 repent, regret, be sorry; *w. acc.*
of pers. and gen. of the thing; mē facti
 paenituit. I repented of the deed
 pāgus, -ī *m.* canton, village, district
 pāla, -ae *f.* bezel (*of a ring*)
 palam *adv.* openly, publicly
 Palamēdēs, -īs *m.* Palamedes
 Palātium, -ī *n.* the Palatine Hill, a
 palace
 palātum, -ī *n.* palace
 palla, -ae *f.* a robe
 Pallas, -adis *f.* Pallas, *i. e.* Minerva
 pallium, -ī *n.* cloak
 palior, -ōris *m.* paleness
 palma, -ae *f.* palm, hand, date,
 fruit, victory
 palmes, -mittis *m.* shoot, branch
 palūs, -ūdis *f.* swamp, marsh
 pandō, -ere, pandi, passum extend,
 spread out
 pandochēum, -ī *n.* inn
 pandochēus, -ī *m.* innkeeper
 pangō, -ere, pepigi, pactum fix,
 settle, agree, compose
 pānis, -is *m.* bread
 panthēra, -ae *f.* panther
 pār, *gen.* paris equal, alike, fair
 parātus, -a, -um prepared, ready
 parcō, -ere, pepercī, parsum
w. dat. spare, forgive
 parcus, -a, -um thrifty, sparing;
adv. parcē frugally
 parēns, -entis *m. or f.* parent
 pārēō, -êre, -uī, paritum *w. dat.*
 obey
 pariēs, -etis *m.* house wall
 pariō, -ere, peperī, partum give
 birth to, produce, gain
 pariter *adv.* equally, likewise
 Parma, -ae *f.* Parma, town in
 northern Italy
 parma, -ae *f.* shield
 Parmēnsis, -e *of* Parma
 parō (1) prepare
 parochus, -ī *m.* priest
 parricida, -ae *m.* parricide,
 murderer of a parent
 parricidium, -ī *n.* the act of
 parricide
 pars, partis *f.* part, share,
 direction, party, role
 Parthicus, -a, -um Parthian
 particeps, -cipis *m.* partner
 partim *adv.* partly
 partior, -iri, -itus sum share,
 divide, distribute
 partitiō, -ōnis *f.* division

parturiō, -ire, -ii be eager
 to bring forth
 parum *adv.* little, too little
 parvulus, -a, -um quite small
 parvus -a, -um small; *comp.*
minor; superl. minimus
 pāscō, -ere, pāvi, pāstum graze, feed
 passer, -eris *m.* sparrow
 passim *adv.* at random, here and
 there, throughout
 passus, -ūs *m.* step, pace;
 mille passūs, a mile
 pāstor, -ōris *m.* shepherd
 patefaciō, -ere, -feci, -factum
 lay open, reveal, expose
 pateō, -êre, -uī lie open, be
 evident, extend
 pater, -tris *m.* father
 paternus, -a, -um paternal
 patēscō, -ere become clear, be
 revealed, begin to open
 patienter *adv.* patiently
 patientia, -ae *f.* endurance, patience
 patina, -ae *f.* dish, plate
 patior, pati, passum sum suffer,
 endure, allow
 patria, -ae *f.* native land
 patricius, -a, -um patrician
 patrimonium, -ī *n.* patrimony
 patrius, -a, -um of a father or fathers,
 paternal, ancestral, native
 patrō (1) perform, accomplish
 patrōcinium, -ī *n.* patronage, protec-
 tion, defense
 patrōna -ae *f.* protectress, advocate,
 (*divine*) mistress
 patrōnus, -ī *m.* patron
 patulus, -a, -um spreading, wide
 paucitās, -ātis *f.* small number
 pauculus, -a, -um very little,
pl. very few
 paucus, -a, -um little; *pl.* few
 paulātim *adv.* gradually
 paulisper *adv.* for a short time
 paulō *adv.* a little
 paululum, *adv.* a very little
 paulum *adv.* little
 pauper, *gen.* -eris poor
 paupertās, -ātis *f.* poverty
 paveō, -êre, pāvi dread, be scared (of)
 pavidus, -a, -um quaking with
 fear, trembling, frightened
 pavor, -ōris *m.* terror, dread
 pāx, pācis *f.* peace
 peccātum, -ī *n.* error, sin
 peccō (1) err, do wrong, sin
 pectō, -ere, pexī, pectum comb
 pectus, -toris *n.* breast, heart

peculiāriter *adv.* particularly, specially
 pecūnia, -ae *f.* money
 pecus, -oris *n.* herd, cattle
 pecus, -udis *f.* sheep, head of cattle
 pedes, peditis *m.* foot soldier;
as adj. on foot, walking
 pedester, -tris, -tre infantry
 peditātus, -ūs *m.* infantry
 peior, peius worse, inferior;
comp. of malus
 pelagus, -ī *n.* sea
 pellāx, -ācis deceitful, wily
 pellis, -is *f.* skin, hide
 pellō, -ere, pepulī, pulsum push,
 drive, force, rout, banish
 Pelopēus, -a, -um of Pelops
 Pelopidae, -ārum *m. pl.* patronymic;
 descendants of Pelops
 Peloponnēsus, -ī *f.* the Peloponnese,
 southern peninsula of Greece
 Penātēs, -ium *m. pl.* Penates,
 household gods, home
 pendeō, -ēre, pependī hang,
 overhang, be uncertain, depend
 pendō, -ere, pependī, pēsum
 weigh, value, pay
 penes *prep. w. acc.* in the
 power (keeping) of
 penetrālia, -ium *n. pl.* inner recesses,
 shrine, sanctuary
 penetrō (1) penetrate, enter
 penitus *adv.* deeply, utterly,
 thoroughly, within
 pēsum, -ī *n.* task, duty, im-
 portance, weight
 per *prep. w. acc.* through,
 during, by, for, because of
 per- *as prefix*, through, thor-
 oughly, very, exceedingly
 peractiō, -ōnis *f.* last act
 peragō, -ere, -ēgī, -āctum, com-
 plete, act to the end, finish
 perangustus, -a, -um very narrow
 perantiquus, -a, -um very ancient
 perbonus, -a, -um very good
 percellō, -ere, -culī, -culsum
 strike down, upset, discourage
 percipiō, -ere, -cēpī, -ceptum
 grasp thoroughly, gather, feel,
 learn, perceive
 percontor (-cunctor), -ārī, -ātus
 sum question, ask, investigate
 percrēbrēscō, -ere, -crēbrui in-
 ceptive, begin to spread abroad
 percrēscō, -ere, -crēvī inceptive,
 begin to grow, extend
 percunctor, *cf.* percontor
 percupidē *adv.* very eagerly

percurrō, -ere, -curri (*or* -cucurri)
 -cursum run through, hurry on
 percutiō, -ere, -cussi, -cussum
 strike through, pierce, kill
 perdiscō, -ere, -didici learn
 thoroughly, master
 perditō, -ōnis *f.* ruin, destruction
 perditus, -a, -um lost, corrupt
 perdō, -ere, -didī, -ditum lose, waste,
 ruin, destroy
 perdūcō, -ere, -dūxī, -ductum
 lead through, prolong, guide
 peregrē *adv.* abroad
 peregrinātiō, -ōnis *f.* travel,
 pilgrimage
 peregrinor, -ārī, -ātus sum
 travel, make a pilgrimage
 peregrinus, -a, -um foreign
 perennis, -e lasting all year long,
 lasting, enduring
 pereō, -ire, -ivī (*or* -iī), -itum
 perish, die, be lost
 pererrō (1) wander over
 perferō, -ferre, -tulī, -lātum
 bear through, endure, report
 perficiō, -ere, -fēcī, -fectum
 accomplish, bring about
 perfidia, -ae *f.* treachery
 perfidus, -a, -um treacherous,
 dishonest, perfidious
 perfluō, -ere, -flūxī flow through
 perfodiō, -ere, -fōdī, -fossus
 stab through, pierce
 perfringō, -ere, -frēgī, -fractum break
 through, overthrow, smash
 perfruor, -frui, -fructus sum
w. abl. enjoy fully
 perfuga, -ae *m.* deserter
 perfugium, -ī *n.* refuge, shelter
 perfundō, -ere, -fūdī, fūsum pour
 out, drench, flood, fill
 perfungor, -fungī, -fūctus sum
w. abl. perform fully
 pergō, -ere, perrēxī, perrēctum
 go on, continue
 periclitor, -ārī, -ātus sum test,
 try out, risk, endanger, face danger
 periculōsus, -a, -um dangerous;
adv. periculōsē perilously
 periculum, -ī *n.* trial, peril, law suit
 perimō, -ere, perēmī, perēptum
 take away, destroy, kill
 perinde *adv.* in the same way
 perindulgēs, *gen.* -entis very
 indulgent, very tender
 peritus, -a, -um skilled, versed,
 experienced; *adv.* peritē skill-
 fully, expertly

periūrium, -i *n.* perjury
 periūrus, -a, -um, perjured
 perlegō, -ere, -lēgī, -lēctum,
 read through
 permagnus, -a, -um very large
 permaneo, -ēre, -mānsi, -māsum
 stay on, last, remain
 permittō, -ere, -misi, -missum
 intrust, allow, permit
 permovere, -ēre, -mōvi, -mōtum
 move deeply, influence, stir up
 permultus, -a, -um very much;
pl. very many
 permūtātiō, -ōnis *f.* exchange
 permūtō (1) change, exchange
 perniciēs, -ēi *f.* destruction
 perniciosus, -a, -um ruinous
 pernoctō (1) pass the night
 pernumerō (1) count out, pay fully
 pērō, -ōnis *m.* rawhide boot
 perōrō (1) conclude (*a speech*)
 perpellō, -ere, -puli, -pulsum force
 perpetior, -peti, -pessus sum
 suffer to the end, endure
 perpetuitās, -ātis *f.* perpetuity
 perpetuō, *adv.* constantly
 perpetuus, -a, -um continual, un-
 interrupted; in *perpetuum* forever
 perquam, *adv.* very, exceedingly
 perquirō, -ere, -quisivi, -quisitum
 search carefully for
 perrumpō, -ere, -rūpi, -ruptum
 break through
 persaepe *adv.* very often
 perscribō, -ere, -scripsi, -scriptum
 write in detail
 persequor, -sequi, -secūtus sum
 follow after, close in on, pur-
 sue, punish
 persevērō (1) persist
 persolvō, -ere, -solvi, -solūtum
 pay in full
 persōna, -ae *f.* rôle, part,
 character, person
 persiciō, -ere, -spexi, -spectrum
 see through, see clearly, examine
 perspicuus, -a, -um clear, evident
 perstō, -āre, -stiti, -stātum
 stand fast, continue, persist
 persuādeo, -ēre, -suāsi, -suāsum
w. dat. of pers. persuade
 persuāsiō, -ōnis *f.* persuasion,
 conviction
 perterreo, -ēre, -ui, -itum
 frighten thoroughly, alarm
 pertimēscō, -ere, -timui *inceptive*
 become frightened, dread
 pertinācia, -ae *f.* stubbornness

pertināciter, *adv.* obstinately
 pertineō, -ēre, -tinui extend,
 reach, affect, pertain to, concern
 pertrāctō (1) handle, feel all over
 pertrānseō, -īre, -ivi, -itum pass
 through, go by
 pertundō, -ere, -tūdi, -tūsum
 perforate, put a hole through
 perturbō (1) confuse, alarm, rout
 perūtilis, -e very useful
 pervādō, -ere, -vāsi, -vāsum go
 through, penetrate, pervade
 pervagor, -āri, -ātus sum roam
 over, wander through, spread
 perveniō, -īre, -vēni, -ventum
 reach, arrive, attain
 pervertō, -ere, -verti, -versum
 overturn, upset, pervert
 pervestigō (1) track thoroughly
 pervetus, *gen.* -veteris very old
 pervigilō (1) stay awake
 pervius, -a, -um having a way
 through, connecting
 pēs, pedis *m.* foot
 pessimus, -a, -um very bad, worst;
superl. of malus; adv. pessimē
 pestilēns, *gen.* -entis plague ridden,
 pestilent, unhealthy
 pestilentia, -ae *f.* plague
 pestis, -is *f.* plague, pest, ruin,
 destruction, curse, death
 petitiō, -ōnis *f.* thrust, attack
 request, candidacy, claim
 petitor, -ōris *m.* candidate, applicant
 petō, -ere, petivi (*or* -ii), -itum
 seek, ask, attack, stand for
 Petrus, -i *m.* Peter
 phalanx, -angis *f.* phalanx, column
 phantasma, -atis *n.* apparition,
 spirit, ghost (*from Greek*)
 philosophia, -ae *f.* philosophy,
 love of wisdom (*from Greek*)
 philosophus, -i *m.* philosopher
 Phoebus, -i *m.* Phoebus, Apollo,
 god of light, wisdom, prophecy
 Phrygēs, -um *m. pl.* Phrygians, Trojans
 Phrygius -a, -um Phrygian
 Picēnus, -a, -um Picene, of Pice-
 num, area northeast of Rome, on
 east coast of Italy
 pictor, -ōris *m.* painter
 pictūra, -ae *f.* painting, picture
 piē *adv.* piously, dutifully
 pietās, -ātis *f.* piety, loyalty,
 devotion, righteousness
 piger, -gra, -grum slow, lazy
 piget, -ēre, -uit *impers.* it annoys,
 troubles, makes sorry

pignus, pignoris *n.* pledge, security, hostage, token
pila, -ae *f.* ball, ball playing
pilum, -i *n.* javelin
pinacium, -i *n.* plate
pineus, -a, -um of pine
pingō, -ere, pinxi, pictum paint
pinguis, -e fat, heavy, dull
pīnus, -ūs *f.* pine tree, fir
piō (1) atone for, expiate
pīpiō (1) chirp
Piraeus, -i *m.* Piraeus, port of Athens
pirāta, -ae *m.* pirate
piscātor, -ōris *m.* fisherman
piscātōrius, -a, -um of fishing
piscis, -is *m.* fish
piscor, -āri, -ātus sum fish
pius, -a, -um pious, devout, loyal
placeō, -ēre, -uī, -itum *w. dat.*
 please; *placet* *impers.* it is agreed, is decided
placidē *adv.* calmly
placidus, -a, -um calm, peaceful
plācō (1) appease, placate
plāga, -ae *f.* blow, stripe, flogging, misfortune
plangō, -ere, plānxi, plānctum
 lament, bewail
plangor, -ōris *m.* beating the breast, lamentation
plānus, -a, -um level, plain, clear;
adv. plānē plainly
plausus, -ūs *m.* applause
Plautus, T. Maccius (c. 254-184 B.C.)
 Roman comic poet
plēbēius, -a, -um plebeian
plēbs, plēbis *f.* common people
plēnus, -a, -um full, abundant;
adv. plēnē fully
plērique, -aeque, -aque most, very many, the majority
plērūque *adv.* generally
plōrō (1) weep, lament
plūma, -ae *f.* feather
plumbum, -i *n.* lead
plūrimus, -a, -um most, very much, very many; *superl. of multus*;
adv. plūrimum
plūs, gen. plūris more; *adv. plūs*
pluvia, -ae *f.* rain
pōculum, -i *n.* cup, goblet
poēma, -atis *n.* poem
poena, -ae *f.* penalty, punishment
Poenicus, -a, -um Carthaginian
Poenus, -i, m. a Carthaginian
poēta, -ae *m.* poet
poēticus, -a, -um poetic

pol *interj.* by Pollux!
poliō, -ire, -ivi (or -ii), -itum
 polish, adorn, refine
polleō, -ēre be powerful
polliceor, -ēri, -itus sum promise
pollicitatiō, -ōnis *f.* promise
pollicitor, -āri, -ātus sum *freq.*
 keep promising
polluō, -ere, pollui, pollūtum
 defile, pollute
Pollux, -lūcis *m.* Pollux, twin brother of Castor
polus, -i, m. pole; *by metonymy*, sky
pompa, -ae *f.* procession, ceremony, pomp
pōmum, -i *n.* apple, fruit
pondō *adv.* by weight, pounds
pondus, -deris *n.* weight
pōne *adv. and prep. w. acc.* behind
pōnō, -ere, posui, positum put,
 place, pitch, reckon, regard
pōns, pontis *m.* bridge
pontifex, -fīcis *m.* chief priest,
 pontiff, pope
pontus, -i *m.* sea
populāris, -e of the people,
 popular, democratic
populor, -āri, -ātus sum lay waste,
 devastate, plunder
populus, -i *m.* a people
porcus, -i *m.* hog, pig
porrigō, -ere, -rēxi, -rēctum
 stretch out, extend, offer
porrō *adv.* next, furthermore
porta, -ae *f.* gate, entrance
portendō, -ere, -tendi, -tentum
 point out, predict, portend
portentum, -i *n.* omen, portent, monster
porticus, -ūs *f.* portico, colonnade
portiō, -ōnis *f.* share, portion
portiuncula, -ae *f. (dimin. of*
portiō) small portion
portō (1) bear, carry
portōrium, -i *n.* customs, duty, tax
portus, -ūs *m.* harbor, port
poscō, -ere, poposci ask, demand
possessō, -ōnis *f.* possession
possibilis, -e possible
possideō, -ēre, -sēdi, -sessum
 possess, own
possum, posse, potui be able,
 can; **plūs posse** be more powerful
post *adv. and prep. w. acc.*
 behind, after
postea *adv.* afterwards
postea quam *conj.* after
posteritās, -ātis *f.* posterity

posterius *adv.* later
posterus, -a, -um next, following;
posterī, -ōrum *m. pl.* posterity,
 descendants; in **posterum** for
 the future
posthāc *adv.* after this, hereafter
postillā *adv.* afterwards
postis, -is *m.* doorpost
postmodum *adv.* later, afterwards
postquam *conj.* after
postrēmus, -a, -um latest, last,
 lowest; *superl.* of **posterus**; *adv.*
postrēmō at last, finally
postridiē *adv.* next day
postulātiō, -ōnis *f.* demand
postulō (1) demand, require
pōtātiō, -ōnis *f.* drinking, drink
potēns, gen. -entis powerful
potentia, -ae *f.* power
potestās, -ātis *f.* power, control,
 authority, opportunity
potior, -irī, -itus *sum* *w. abl.* get
 possession of; *w. gen.* **rērum potiri**,
 gain supreme control
potior, -ius *adj.* preferable; *superl.*
potissimus, -a, -um most important
potis, -e able, capable, possible
 (usually with **esse** expressed
 or understood)
potissimum *adv.* especially
potius *adv.* more, rather
pōtus, -ūs *m.* drink
prae *prep. w. abl.* ahead of,
 compared with, in view of; **prae**
sē ferre display, assert
praebeō, -ēre, -uī, -itum provide,
 render, show, offer
praecēdō, -ere, -cessī, -cessum
 go ahead, precede
praeceps, gen. -cipitis headlong,
 hasty, precipitous; in **praeceps**
 headlong, recklessly
praeceptor, -ōris *m.* teacher
praeceptum, -i *n.* maxim, precept,
 warning
praecipio, -ere, -cēpī, -ceptum
 take beforehand, advise, instruct
praecipitō (1) throw down, rush
 headlong
praecepuus, -a, -um principal, chief;
adv. **praecipuē**, particularly
praeclārus, -a, -um very clear,
 distinguished, famous; *adv.*
praeclārē, very clearly, excellently
praeclūdō, -ere, -clūsi, -clūsum
 shut against, close to
praecō, -ōnis *m.* herald, auctioneer

praecōnium, -i *n.* heralding,
 proclaiming, eulogy
praecordia, -ōrum *n. pl.* breast,
 heart, mind
praeda, -ae *f.* booty, loot
praedicātiō, -ōnis *f.* proclamation,
 assertion, praise
praedicātor, -ōris *m.* preacher
praedicō (1) assert, speak frankly,
 proclaim, boast, praise
praedicō, -ere, -dixī, -dictum,
 foretell, predict, prophesy
praeditus, -a, -um endowed, pro-
 vided, gifted
praedō, -ōnis *m.* robber, pirate
praedor, -ārī, -ātus *sum* plunder
praeēō, -ire, -iī, -itum precede
praefectūra, -ae *f.* office of
 prefect, prefecture
praefectus, -i *m.* prefect, gov-
 ernor, commander
praeferō, -ferre, -tulī, -lātum
 carry ahead, prefer, display
praeficiō, -ere, -fēcī, -fectum
 put in charge
praefocō (1) suffocate
praefor (1) say beforehand
praelātus, -i *m.* prelate, church
 dignitary
prae loquor, -loquī, -locūtus *sum*
 speak first, preface
praemetuō, -ere fear beforehand
praemittō, -ere, -misi, -missum
 send ahead
praemium, -i *n.* reward
praenūntiō (1) announce first,
 foretell
praenūntius, -a, -um foretelling
praeparō (1) prepare (for)
praepediō, -ire, -ivi (or -iī), -itum
 forestall, hamper
praepōnō, -ere, -posuī, -positum
 place ahead, put in charge, prefer
praeripiō, -ere, -ripuī, -reptum
 snatch ahead of, forestall,
 anticipate, frustrate
praeruptus, -a, -um sheer, precipitous,
 abrupt
praescribō, -ere, -scripsi, -scriptum
 dictate, direct, prescribe
praesēns, gen. -entis present, in
 person, prompt, ready
praesentia, -ae *f.* presence
praesentiō, -ire, -sēnsī, -sēsum
 feel in advance, anticipate
praesertim *adv.* especially
praesideō, -ēre, -sēdī guard, protect,
 preside over

praesidium, -ī *n.* protection, help, garrison, armed forces
praestāns, *gen. -antis* outstanding
praestō *adv.* at hand, ready, present; *alicui praestō esse* wait for someone, meet someone
praestō, -āre, -stiti, -stitum or -stātum stand ahead, surpass, vouch for, perform, maintain, show; **praestat** *impers.* it is better
praestōlor, -ārī, -ātus sum *w. dat.* wait for
praesum, -esse, fui, -futūrus *w. dat.* be at the head, be in charge, protect
praetendō, -ere, -tendi, -tentum draw over, extend in front, pretend, allege
praeter *adv. and prep. w. acc.* beyond, besides, except
praetereā *adv.* moreover, besides
praetereō, -īre, -iī, -itum go along, pass over, omit, transgress
praeteritus, -a, -um past, gone by
praetermittō, -ere, -misi, -missum let pass, omit, overlook
praeterquam *adv.* beyond, except, besides
praetor, -ōris *m.* praetor, governor
praetōrius, -a, -um praetorian; *with* cohorts praetorian cohort, a general's bodyguard; *as noun* praetōrium, -ī *n.* residence of a governor
praetūra, -ae *f.* praetorship
praevalidus, -a, -um very strong
prandeō, -ēre, prandi, prāsum eat lunch
prandium, -ī *n.* lunch, dinner
prāvus, -a, -um, eroked, perverse, wicked, depraved; *adv.* prāvē, wrongly, perversely
precor (1) pray, entreat, beseech
prehendō (or prēndō), -ere, -hendī (or prēndī), -hensum (or prēnsūm), seize, grasp, take
premō, -ere, pressi, pressum press, weigh down, oppress
prēnsō (1) grasp firmly
pretiōsus, -a, -um valuable, costly, precious
pretium, -ī *n.* price, reward, value; *operae pretium* worth while, worth the effort
prex, *precis f. usually pl.* prayer, entreaty
Priamus -ī *m.* Priam, king of Troy
pridem *adv.* for a long time, long ago

pridiē *adv.* on the day before
primārius, -a -um leading, excellent, principal
primō *adv.* first, at first
primōrēs, -um *m. pl.* chief men, leaders
primum *adv.* in the first place, first; *quam primum* as soon as possible; *cum (ubi or ut) primum* as soon as
primus, -a, -um first, foremost; *in primis* in the first place, especially
princeps, -cipis *m.* chief, noble, leader
principātus, -ūs *m.* leading position, primacy
principium, -ī *n.* beginning, origin, principle
prior, prius earlier, former, previous; *adv.* prius earlier
priscus, -a, -um former, ancient, old-fashioned
pristinus, -a, -um former, original, uncorrupted
priusquam (or prius . . . quam) *conj.* before
privātim *adv.* privately
privātus, -a, -um individual, private
privignus -ī *m.* step-son
privō (1) deprive
prō (or prōh), *interj.* O! ah!
prō *prep. w. abl.* in front of, in behalf of, for, in place of, in return for, according to, compared to, in proportion to, by virtue of; *prō eō ac* according as
proavus, -ī *m.*, great-grandfather
probātus, -a, -um excellent
probē *adv.* well, thoroughly
probitās, -ātis *f.* uprightness, goodness, probity
probō (1) approve, prove, test
probrum, -ī *n.* disgrace, shame
probus, -a, -um upright, honest
prōcēdō, -ere, -cessi, -cessum move forward, progress
procella, -ae *f.* storm, tempest
procer, -eris *m.* noble, prince
prōcessiō, -ōnis *f.* advance, procession
prōclīnō (1) bend forward, incline
prōcōsul, -sulis *m.* former consul, governor
prōcrāstinō (1) put off, delay
prōcreō (1) beget, generate, produce
procul *adv.* far off, at a distance; *as prep. w. abl.* far from

- prōcumbō**, -ere, -cubui, -cubitum
fall forward
- prōcūratiō**, -ōnis *f.* management
- prōcurrō**, -ere, -curri (*or* -cucurri),
-cursum run forward, charge
- prōdeō**, -ire, -ivi (*or* -ii), -itum
go forward, advance
- prōdigiosus**, -a, -um monstrous
- prōdigium**, -i *n.* omen, portent,
prodigy
- prōditiō**, -ōnis *f.* betrayal,
treason, treachery
- prōditor**, -ōris *m.* traitor
- prōdō**, -ere, -didi, -ditum hand on,
betray, relate; *memoriae prōditur*,
it is recorded, there is a tradition
- prōducō**, -ere, -dūxi, -ductum lead
forward, extend, bring forth,
produce
- proelior** (1) fight, give battle
- proelium**, -i *n.* battle, combat
- profānus**, -a, -um common, non-
religious, secular, profane
- profectiō**, -ōnis *f.* departure
- profectō** *adv.* assuredly, certainly,
indeed
- profectus**, -ūs *m.* progress,
development
- prōferō**, -ferre, -tulī, -lātum
bring forward, extend, defer, reveal
- prōficiō**, -ere, -fēcī, -fectum
accomplish, make progress
- proficiscor**, -ficiscī, -fectus
sum set out, depart
- profiteor**, -ēri, -fessus sum declare,
claim, profess, confess
- prōfligō** (1) destroy, degrade
- prōfluō**, -ere, -flūxi flow forth
- profugiō**, -ere, -fūgi flee, run
away, escape
- profundō**, -ere, -fūdī, -fūsum pour
out, lavish, waste
- profundus**, -a, -um deep, profound
- profusus**, -a, -um lavish, extrava-
gant
- prōgeniēs**, -ēi *f.* offspring, progeny
- prōgredior**, -gredi, -gressus sum
advance, proceed
- prohibeō**, -ēre, -hibui, -hibitum
keep away, prevent, forbid
- prohibitiō**, -ōnis *f.* prohibition,
forbidding
- prōiciō**, -ere, -iēcī, -lectum
throw forward, expel, give up
- proinde** *adv.* accordingly, then;
proinde ac (atque) *sī* just as if
- prōlābor**, -lābi, -lāpsus sum
slip forward, fall to ruin
- prōlēs**, -is *f.* offspring, child,
descendant
- prōlixus**, -a, -um extended, full,
prolix
- prōmereō**, -ēre, -ui, -itum; *also as*
dep. earn, deserve
- prōmiscuus**, -a, -um mixed, common,
ordinary, usual
- prōmissum**, -i *n.* promise
- prōmittō**, -ere, -misi, -missum
promise
- prōmō**, -ere, **prōmpsi**, **prōmptum**
bring out, produce
- prōmoveō**, -ēre, -mōvi, -mōtum
move forward, advance
- prōmptus**, -a, -um ready, prompt
- prōnūtiō** (1) announce, deliver
- prōnus**, -a, -um sloping, inclined
- prooemium**, -i *n.* introduction
- prōpāgō** (1) extend, spread
- prope** *adv.* and *prep. w. acc.*
near, nearly
- propediem** *adv.* soon, shortly
- propemodum** *adv.* almost, nearly
- properē** *adv.* hastily, speedily
- properō** (1) hasten, hurry
- prophēta**, -ae *m.* prophet
- prophētia**, -ae *f.* prophecy
- propinquitās**, -ātis *f.* nearness,
relationship
- propinquō** (1) approach
- propinquus**, -a, -um near, related;
as noun relative
- propior**, -ius, nearer
- propitius**, -a, -um propitious, gracious
- prōpōnō**, -ere, -posui, -positum
put forward, display, point out,
propose.
- prōpositum**, -i *n.* plan, purpose
- proprius**, -a, -um *w. gen.* one's own,
personal, individual, proper, be-
longing to, characteristic
- propter** *adv.* and *prep. w. acc.*
near, because of
- propterea** *adv.* for this reason;
propterea quod for the reason
that, because
- prōpugnāculum**, -i *n.* bulwark,
defense
- prōra**, -ae *f.* prow
- prōripiō**, -ere, -ripiui, -reptum
throw forward, hurl
- prōrsus** *adv.* absolutely, entire-
ly, in short
- prōrumpō**, -ere, -rūpi, -ruptum
break out, burst forth
- prōscribō**, -ere, -scripsi, -scriptum
proclaim, advertise, proscribe

prōscriptiō, -ōnis *f.* public notice, confiscation, proscription
prōsequor, -sequi, -secutus sum accompany, escort, continue
prōsiliō, -ire, -silui leap forward, jump up
prōspectō (1) keep looking out at
prōsperus, -a, -um favorable, fortunate, successful; *adv.* **prōsperē** successfully
prōspiciō, -ere, -spexi, -spectum look forward, look out for
prōsternō, -ere, -strāvi, -strātum lay low, overthrow, destroy
prōsum, **prōdesse**, **prōfui** *w. dat.* be useful to, help, benefit, profit
prōtegō, -ere, -tēxi, -tēctum cover, protect
prōtendō, -ere, -tendi, -tentum stretch out, extend
protervus, -a, -um insolent, bold
prōtinus *adv.* forthwith, at once
prōtrahō, -ere, -trāxi, -trāctum drag forward
prōtrūdō, -ere, -trūsi, -trūsum thrust forward
prout *conj.* according as, just as
prōvectus, -a, -um having sailed out forward; *in passive* go forward
prōvehō, -ere, -vexi, -vectum carry forward; *in passive* go forward
prōvidentia, -ae *f.* foresight, provision, providence
prōvideō, -ēre, -vidi, -vīsum foresee, take care, provide for
prōvincia, -ae *f.* sphere of action, office, duty, province
prōvocō (1) call out, challenge, appeal
prōvolō (1) fly forward
proximus, -a, -um nearest, next, latest; *adv.* **proximē**, next, lately
prūdēns, *gen.* -entis wise, shrewd, prudent; *adv.* **prūdenter** wisely, shrewdly
prūdētia, -ae *f.* prudence, wisdom, discretion, knowledge
pūbēs, -is *f.* youth
pūblicānus, -i *m.* collector of revenue, publican
pūblicē *adv.* officially, publicly
pūblicō (1) confiscate, make public
pūblicus, -a, -um of the people, public, common; **pūblica causa** criminal trial; **rēs pūblica** commonwealth, republic, state
puget, -ēre, **puget** (*or* **pugetum est**) *impers.* it shames; **mē puget facti** I am ashamed of the deed

pudicitia, -ae *f.* modesty, honor
pudicus, -a, -um modest, virtuous; *adv.* **pudicē** modestly
pudor, -ōris *m.* shame, modesty, honor, self-respect
puella, -ae *f.* girl; **puellula** *dimin.*
puer, **pueri** *m.* boy, slave, child
puerilis, -e boyish, youthful
pueritia, -ae *f.* childhood
pugillāris, -e fitting the fist; *in pl.* **pugillārēs**, -ium *m.* writing tablets
puglō, -ōnis *m.* dagger
pugna, -ae *f.* fight, battle
pugnō (1) fight
pulchellus, -a, -um *dimin.* of pulcher; pretty little
pulcher, -chra, -chrum beautiful, handsome, fine; *adv.* **pulchrē** excellently, successfully
pulchritūdō, -dinis *f.* beauty
puls, **pultis** *f.* gruel, pottage
pulsō (1) beat, strike
pulsus, -ūs *m.* a beating, pulse
pulvinar, -āris *n.* couch of the gods, seat of honor, shrine
pulvis, -veris *m.* dust
pūmex, **pūmicis** *m.* pumice
pūnctum, -i *n.* point, dot, moment
Pūnicus, -a, -um, Punic, Carthaginian
pūniō, -ire, -ivī (*or* -iī), -itum punish
puppis, -is *f.* stern of a ship
pūrgō (1) cleanse, clear, purify
purpureus, -a, -um, purple, royal
pūrus, -a, -um, clear, pure
putō (1) think, suppose, believe
putrefaciō, -ere, -fēcī, -factum rot, decay
Pyrēnaeus, -a, -um of the Pyrenees

Q

Q. *abbrev. for Quintus*, -i *m.*
quā *adv.* by what way, where
quadrāgintā *indecl.* forty
quadrāgēnsimus, -a, -um fortieth
quadrātus, -a, -um squared
quadriduūm, -i *n.* period of four days
quadrigae, -ārum *f. pl.* chariot with four horses
quadrirēmīs, -e (**quattuor**, **rēmūs**) having four banks of oars
quaerō, -ere, **quaesivī**, **quaesitum** ask, inquire, seek, examine; **quid quaeris?** in short
quaesō *only in first pers. pres. tense*, I beg, please

quaestiō, -ōnis *f.* investigation, inquiry, question
quaestor, -ōris *m.* quaestor, State treasurer
quaestūra, -ae *f.* quaestorship
quaestus, -ūs *m.* gain, profit
quālis, -e of what sort, what kind of; tālis quālis such as
quālisumque, quāle- of whatever kind, any kind whatsoever
quālītās, -ātis *f.* quality
quam *adv.* how, as, as much as; after a *comp.* than; *melior quam*, better than; before a *superl.* as . . . as possible; *quam optimus* as good as possible; *tam . . . quam* so . . . as
quamlibet *adv.* however much, as much as you like
quamquam *conj.* although, and yet
quamvis *adv.* however much, as much as you like; *conj.* although
quandō *adv.* when? after *nē*, *sī*, *num*, *nisi* at some time, ever; *conj.* when, inasmuch as
quandōcumque and **quandōque** whenever, at whatever time; at some time or other
quandoquidem *conj.* seeing that, since indeed
quantopere or **quantō opere** how much, how greatly
quantuluscumque, -quantula, -quantulum- however small
quantum *adv.* how much
quantus, -a, -um how much, how great; *tantus . . . quantus*, as great . . . as, as much . . . as
quantuslibet, **quantalibet**, **quantumlibet**, however large
quārē (or **quā rē**) why, therefore
quārtus, -a, -um fourth
quasi *adv.* and *conj.* as if, as though, as it were
quassō (1) shake, shatter
quātenus *adv.* how far
quater *adv.* four times
quatiō, -ere, **quassum** shake, disturb, agitate
quattuor *indecl.* four
quattuordecim *indecl.* fourteen
-que *encl.* and
quem ad modum *interr.* how? *rel.* just as
queō, **quīre**, **quīvī** (or **quīī**), **quitum** be able, can
quercus, -ūs *f.* oak, garland of oak leaves

querēla, -ae *f.* complaint, lament
querimōnia, -ae *f.* complaint
queror, **querī**, **questus** *sum* complain, lament
quī, **quae**, **quod**, *gen. cuius* *interr.* which, what? *rel.* who, which, that; after *nisi*, *sī*, *nē*, *num* any
quī *adv.* how? in what way?
quia *conj.* because, since, that
quicum with whom
quicumque, **quae**-, **quod**- *indef. rel.* whoever, whatever
quid as *interr. adv.* why? how?
quid *interr. pron.*, cf. **quis**
quīdam, **quaedam**, **quiddam** (*adj. n.* quoddam) a certain, someone, something
quidem *adv.* indeed, to be sure, at any rate; *nē . . . quidem* not . . . even
quiēs, **quiētis** *f.* rest, sleep, quiet, peace, inactivity
quiēscō, -ere, **quiēvī**, **quiētum** be quiet, rest, sleep
quiētē *adv.* peacefully, calmly
quiētus, -a, -um quiet, peaceful, undisturbed
quīlibet, **quaelibet**, **quodlibet** any you please, any at all
quīn *adv.* and *conj.* why not?, indeed, in fact; so that . . . not, but that, without; *quīn etiam* moreover
Quīnctilis, -e of July, the fifth month; later changed to **Iūlius**, -a, -um in honor of Julius Caesar
quīndecim *indecl.* fifteen
quīndecimvirī, -ōrum *m. pl.* council of fifteen members
quīngentī, -ae, -a five hundred
quīnī, -ae, -a five (*at a time*)
quīnquāgintā *indecl.* fifty
quīnque *indecl.* five
quīnquennium, -ī *n.* period of five years
quīntus, -a, -um fifth
quippe *adv.* indeed, of course; *quippe quī* since I (or he, etc.)
Quīritēs, -ium *m. pl.* Quirites, fellow citizens
quis, **quid**, *gen. cuius* *interrog. pron.* who? which? what? as *indef. pron.* after *nisi*, *sī*, *nē*, *num*, anyone, anything, any
quisnam, **quaenam**, **quidnam** *interr. pron.* more emphatic than *quis*; just who, who indeed, who in the world?

quispiam, quaequam, quidpiam (quod-
piam) anyone, anything, any;
someone, something, some
quisquam, quaequam, quidquam
anyone, anything, any
quisque, quaeque, quidque (as
adj. n. quodque) each, every,
everyone, everything; optimus
quisque all the best men
quisquis, quidquid *indef. rel.*
whoever, whatever
quivis, quaevis, quidvis (as adj.
n. quodvis) any you like, any
at all, anyone, anything
quō *adv. and conj.* whither,
why; quō usque how far; *w.*
comp. in purpose clauses, in order
that; after nisi, si, nē, num
some, any
quoad as long as, until
quocumque *adv.* to whatever
place, in whatever direction
quod *conj.* because, that, as to
the fact that, whereas; quod si
but if
quō modō how, in what way
quondam *adv.* formerly, once, at
some time, some day
quoniam *conj.* since, because
quoque also, too, even
quot *indecl.* how many, *w. tot*
as many as
quotannis *adv.* yearly, every year
quotiens *indecl.* how often;
w. totiēns as often as
quotienscumque *adv.* however
often, as often as

R

rabiēs, -ēi *f.* madness, frenzy
rādx, -icis *f.* root, foothill
rādō, -ere, rāsi, rāsum scrape, graze
rāmus, -i *m.* branch
rapāx *gen. -ācis* greedy, grasping
rapidus, -a, -um swift, rushing, rapid
rapina, -ae *f.* robbery, plunder
rapiō, -ere, rapuī, raptum seize,
snatch, carry off, plunder
raptim *adv.* hurriedly, hastily
raptō (1) *freq.* drag along
raptor, -ōris *m.* robber, plundering
rārus, -a -um rare, thin, scanty,
infrequent; *adv. rārō* rarely
ratiō, -ōnis *f.* account, nature,
manner, means, system, reason,
principle; ratiōnem habēre
(ducere, inīre) take account

ratiōnālis, -e reasoning, rational
ratis, -is *f.* raft, boat
ratus *cf. reor*
raucus, -a, -um hoarse, hollow
recēdō, -ere, -cessi, -cessum
move back, withdraw, recede
recēns, *gen. -entis* fresh, recent;
adv. recenter recently
recenseō, -ēre, -cēnsui, -cēnsu
recount, review, examine
recessus, -ūs *m.* retreat, nook,
corner, recess
reclidō, -ere, -cidi, -cāsum
fall back
recidō, -ere, -cidi, -cīsum cut
back, cut off
reciperō (1) recover, restore
recipiō, -ere, -cēpi, -ceptum
take back, admit, receive; sē
recipere, withdraw
recitō (1) read aloud, recite
reclāmō (1) cry out against, protest
recognōscō, -ere, -cognōvī, -cog-
nitum recall, review, recognize
recolō, -ere, -colui, -cultum
cultivate again, renew, review
reconciliātiō, -ōnis *f.* reconciliation,
restoration
reconciliō (1) win back again,
restore, reconcile
reconditus, -a, -um abstruse, recondite
recondō, -ere, -didī, -ditum put
back, store away, hide
recordor, -ārī, -ātus sum call to
mind, remember, recall
recreō (1) recreate, restore, refresh,
revive
rēctā *adv.* straightway, directly
rēctē *adv.* rightly
rēctor, -ōris *m.* guide, ruler,
pilot
rēctus, -a, -um straight, right,
direct
recubō, -āre, -cubui recline
recuperō *cf. recipiō*
recurrō, -ere, -curri, -cursum run back
recūsātiō, -ōnis *f.* refusal,
objection
recūsō (1) refuse, object to
recussus, -a, -um reverberating
redarguō, -ere, -ui refute,
contradict
reddō, -ere, reddidī, redditum
give back, render, restore;
sē reddere give oneself back to,
return to
redeō, -ire, -ivi (or -iī), -itum
go back, return

redigō, -ere, -ēgi, -āctum bring
 back, reduce, reform
 redimō, -ere, -ēmī, -ēptum buy
 back, redeem, ransom
 reintegrō (1) renew, restore
 reditus, -ūs *m.* return
 redolēns *gen. -entis* fragrant
 redūcō, -ere, -dūxi, -ductum lead
 back, restore, withdraw
 redundō (1) flow back, overflow,
 abound, redound
 refellō, -ere, -felli refute,
 disprove, rebut
 referō, -ferre, rettulī (*or* retulī),
 relātum bring back, restore,
 relate, repeat, refer, report;
 grātiā referre return a favor;
 show gratitude; pedem referre
 retreat
 rēfert *impers.* it is important,
 it matters, meā rēfert it is
 important to me
 refertus, -a, -um filled, replete,
 crowded
 reficiō, -ere, -fēcī, -fectum
 restore, renew, refresh
 reflectō, -ere, -flexī, -flexum
 bend back, turn back
 refrāgor (1) *v. dat.* object, oppose,
 protest
 refrigerō (1) cool off
 refugiō, -ere, -fūgi flee
 back, take refuge, avoid
 refulgeō, -ēre, -fulsi flash back,
 gleam
 rēgālis, -e royal, regal
 rēgia (*domus implied*) -ae *f.*
 palace
 rēgiē *adv.* tyrannically
 rēgina, -ae *f.* queen
 regiō, -ōnis *f.* boundary,
 district, region
 rēgius, -a, -um royal, kingly
 rēgnātor, -ōris *m.* ruler
 rēgnō (1) reign, rule
 rēgnum, -i *n.* kingdom, sovereignty,
 royal power
 regō, -ere, rēxi, rēctum guide,
 govern, control, rule
 regredior, -gredi, -gressus sum
 go back, return
 rēgula, -ae *f.* rule, standard
 reiciō, -ere, -iēcī, -iectum throw
 back, reject, refuse, scorn
 relābor, -lābi, -lāpsus sum fall
 back, relapse
 relaxō (1) relax, relieve
 relēgō (1) banish

relegō, -ere, -lēgi, -lēctum go
 over again, reread
 relevō (1) relieve, ease, lighten
 religiō, -ōnis *f.* religious
 scruple, awe, reverence, piety,
 sanity, religion
 religiōsus, -a, -um scrupulous,
 holy, sacred
 relinquo, -ere, -liqui, -lictum
 leave behind, omit, abandon
 reliquus, -a, -um the remaining,
 the rest of; in reliquum for
 the future
 relūceō, -ēre, -lūxi shine back, glow
 remaneō, -ēre, -mānsi, -māsum
 remain, continue
 remedium, -i *n.* cure, remedy
 remeō (1) go back
 remētiōr, -iri, -mēnsus sum measure
 back, retrace
 rēmex, rēmigis *m.* rower, oarsman
 rēmigium, -i *n.* rowing
 reminiscor, -isci recall to
 mind, recollect
 remissiō, -ōnis *f.* relaxation
 remittō, -ere, -misi, -missum let go
 back, send back, restore, forgive
 remoror, -āri, -ātus sum delay,
 hinder, keep waiting
 remōtus, -a, -um remote, distant
 removeō, -ēre, -mōvi, -mōtum move
 back, remove
 rēmus, -i *m.* oar
 renovō (1) renew, restore
 renūntiō (1) report, bring back
 word, declare elected, renounce
 renuō, -ere, -nuī deny, refuse
 reor, rēri, ratus sum think, suppose
 repandus, -a, -um curved
 reparō (1) recover, repair, renew
 repellō, -ere, reppuli, repulsum
 drive back, repel, ward off
 rependō, -ere, -pendi, -pēsum
 pay back
 repente *adv.* suddenly, hastily
 repentinus, -a, -um sudden, un-
 expected
 reperio, -ire, repperi, repertum
 find out, find, discover
 repetō, -ere, -petivi (-ii), -itum
 seek again, claim, repeat
 repleō, -ēre, -plēvi, -plētum
 fill again, fill up
 rēpō, -ere, rēpsi, rēptum creep, crawl
 repōnō, -ere, -posui, -positum
 place back, restore
 reportō (1) carry back, gain

reposcō, -ere demand back, claim
reprehendō, -ere, -prehendī, -prehensum blame, criticize
reprimō, -ere, -pressī, -pressum
 press back, check, repress
repudiō (1) reject, spurn, divorce
repugnō (1) w. dat. resist, oppose
repurgō (1) clear again, clean off
requiēs, -ētis f. (acc. requiem or requiētum) rest, relaxation
requiēscō, -ere, -quiēvi, -quiētum
 rest, repose
requirō, -ere, -quisivī, -quisitum
 look for, inquire, demand, look
 in vain for, miss, need
rēs, rei f. thing, matter, affair,
 event, fact, circumstance, case,
 situation; **rēs adversae** adversity;
rēs familiāris property; **rēs**
gestae achievements, history;
rēs novae political change, revolution;
rēs secundae prosperity
rescribō, -ere, -scripsi, -scriptum
 write back, answer
resēcō, -āre, -secui, -sectum cut
 back, cut off
reservō (1) save, keep back, reserve
resideō, -ēre, -sēdī sit back, remain
residō, -ere, -sēdī sit down,
 settle, subside
resistentia, -ae f. resistance
resistō, -ere, -stiti w. dat.
 resist, oppose
resolvō, -ere, -solvī, -solutum
 unbind, undo
respicō, -ere, -spexī, -spectum
 look back at, look back, have
 regard for, respect, consider
respondeō, -ēre, -spondī, -spōnsum
 answer, reply, agree
respōnsum -ī n. answer, reply
restaurō (1) restore, make good
restinguō, -ere, -stinxi, -stinctum
 put out, destroy
restituō, -ere, -ui, -ūtum restore,
 deliver
restō, -āre, -stiti oppose, be
 left, remain, stop
retardō (1) hinder, delay
rēte, rētis n. net
reticeō, -ēre, -ticui be silent,
 conceal
retineō, -ēre, -tinui, -tentum
 hold back, restrain, keep
retorqueō, -ēre, -torsī, -tortum
 twist back, turn back
retractō (1) withdraw, retract,
 reconsider

retrahō, -ere, -trāxi, -trāctum
 draw back, withdraw
retrō, adv. backwards, back,
 behind
retrōcēdō, -ere, -cessī, -cessum
 go back, recede
retrūdō, -ere, -trūsi, -trūsum
 thrust back
retundō, -ere, rettudi, retūsum (or
retūsum) beat back, blunt, dull
reus, -ī m. defendant, accused
revellō, -ere, -velli, -vulsum
 wrench away, tear off, pull out
revertor, -verti, -verti, -versum
 turn back, return
revinciō, -ire, -vīxi, vinctum
 bind back
revisō, -ere go back to see, revisit
reviviscō (-ēscō), -ere, -vixi
 come to life again, revive
revocō (1) call back, recall, divert,
 turn aside
revolō (1) fly back
revolvō, -ere, -volvī, -volūtum
 unroll, roll back, retrace
rēx, rēgis m. king
Rhodiī, -ōrum m. pl. the Rhodians,
 people of Rhodes, island off coast
 of Asia Minor
rideō, -ēre, risi, risum laugh,
 laugh at
ridiculus, -a, -um amusing, silly,
 absurd
rigeō, -ēre be stiff, be frozen
rigidus -a, -um hard, unyielding
rima, -ae f. crack, fissure
ripa, -ae f. river bank, shore
risus, -ūs m. laughter
rite adv. duly, properly
rixa, -ae f. brawl, quarrel
rōbur, rōboris n. oak, strength
rōbustus, -a, -um strong, sturdy
rogātiō, -ōnis f. question, pro-
 posed law, resolution, bill
rogitō (1) freq. keep
 asking, ask repeatedly
rogō (1) ask, question; (*of a law*)
 propose (*or enact*)
Rōmānus, -a, -um Roman
rosa, -ae f. rose
roseus, -a, -um rosy, roseate
rōstrātus, -a, -um beaked, curved
rōstrum, -ī n. beak, prow;
especially in pl. rōstra, -ōrum
 platform for speakers
rota, -ae f. wheel
rubeō, -ēre be red, blush

ruber, -bra, -brum red; **rubrum mare** the Red Sea
rudimentum, -i n. beginning, early training, rudiment
rudis, -e rough, untrained, uneducated, ignorant
rûga, -ae f. wrinkle
rûgôsus, -a, -um wrinkled
ruîna, -ae f. fall, destruction, overthrow, ruin
ruinôsus, -a, -um collapsing, falling to ruin, ruinous
rûmor, -ôris m. report, rumor, gossip, outcry
rumpô, -ere, rûpî, ruptum break, burst
ruô, -ere, ruî, rutum fall down, go to ruin, rush, sink, be ruined
rûpês, -is f. rock, cliff
rûrsus adv. again, in turn
rûs, rûris n. country, countryside; **rûri** in the country
rûsticânus, -a, -um of the country, rustic
rûstîcor, -âri, -âtus sum go into the country, take a holiday
rûsticus, -a, -um rural, rustic; *as noun*
rûsticus, -i m. peasant, farmer

S

sacculus, -i m. purse, wallet
sacer, sacra, sacrum dedicated, holy, sacred; *n. pl. sacra, -ôrum* sacred rites, ceremonies
sacerdôs, -dôtis m. or f. priest, priestess
sacerdôtium, -i n. priesthood
sacrâmentum, -i n. oath, vow
sacrârium, -i n. shrine, chapel
sacrificium, -i n. sacrifice
sacrificus, -i m. priest
sacrô (1) hallow, consecrate
sacrôsâctus, -a, -um holy, inviolable
saeculum, -i n. generation, age, century
saepe adv. often
saepiô, -ire, saepsi, saeptum hem in, surround, protect
saeviô, -ire, -iî, -itum be savage, rage
saevus, -a, -um fierce, cruel
sagâx, gen. -âcis keen, shrewd
sagitta, -ae f. arrow
sagum, -i n. military cloak
sâl, salis n. salt, wit
saliô, -ire, -itum salt
saliô, -ire, -saluî, -saltum leap
salsus, -a, -um salted
saltâtîô, -ônis f. dance

saltem adv. at least
saltô (1) dance, prance
saltus, -ûs m. leap, jump, bound
salûbris, -bre healthy, healthful
salum, -i n. sea (*cf. sâl*)
salûs, -ûtis f. health, safety, greeting; **salûtem dicere** send greeting
salûtâris -e beneficial, salutary
salûtô (1) greet, salute
Salvâtor, -ôris m. Saviour
salvô (1) save, preserve
salvus, -a, -um safe, well, sound
sanciô, -ire, sânxî, sâncitum make sacred, ordain, enact, ratify
sâncitâs, -âtis f. sanctity, saintliness
sâncus, -a -um holy, venerable, saintly, saint
sânê adv. indeed, of course, very
sanguineus, -a, -um bloody, blood-red
sangulis, -guinis m. blood
saniês, -êi f. gore
sânô (1) heal, cure
sânus, -a, -um well, healthy, sound, sane
sapiêns, -entis m. wise man, philosopher, wise (*as adj.*)
sapienter adv. wisely
sapientia, -ae f. wisdom, philosophy
sapiô, -ere, -iî have taste, understand, discern, be wise
sarcina, -ae f. load, burden, baggage, pack
sarcinula, -ae f., dimin. of sarcina bit of luggage
sat = satis
sata, -ôrum n. pl. things sown, crops
satelles, -itis m. attendant, follower, accomplice
satiêtâs, -âtis f. fullness, weariness
satiô (1) satisfy, sate
satis, enough
satisfaciô, -ere, -fêci, -factum do enough for, do one's duty, satisfy
satur, -ura, -urum filled, sated
saturitâs, -âtis f. sufficiency
Sâturnâlia, -ium n. pl. the Saturnalia
saturô (1) fill, satisfy
sauciô (1) wound
saucius, -a, -um wounded
sâvior = suâvior (1) kiss
saxôsus, -a, -um rocky
saxum, -i n. rock
scaber, -bra, -brum rough, mangy
scabô, -ere, scâbî scratch
scaena, -ae f. stage, scene
scaenicus, -a, -um of the stage

scālae, -ārum *f.* flight of stairs, ladder
 scalmus, -ī *m.* tholepin
 scandō, -ere climb
 scapha, -ae *f.* boat, skiff
 scelerātus, -a, -um criminal,
 wicked; *adv.* sceleratē wickedly
 scelus, sceleris *n.* crime
 schola, -ae *f.* school
 sciēns, *gen.* -entis experienced,
 versed in, acquainted with
 scientia, -ae *f.* knowledge, skill,
 science
 scilicet *adv.* evidently, of
 course, obviously
 scindō, -ere, scidi, scissum cut,
 split, divide
 sciō, scīre, scīvi (*or* scīi), scītum
 know, know how to; *haud sciō*
 an I am inclined to think;
quod sciam so far as I know;
impera. scitō, scitōte you may
 be sure, be informed
 scītor, -ārī, -ātus *sum*, inquire
 scītus, -a, -um clever, shrewd;
adv. scitē wittily, shrewdly
 scopus, -ī *m.* goal, mark
 Scōtia, -ae *f.* Scotland
 scribō, -ere, scripsi, scriptum
 write, enrol
 scrinium, -ī *n.* writing desk
 scriptor, -ōris *m.* writer
 scriptum, -ī *n.* something written,
 writing, written work
 scriptūra, -ae *f.* writing, scripture
 scrūpulosus, -a, -um stony, rough
 scūtum, -ī *n.* shield
 scyphus, -ī *m.* cup, goblet
 sēcēdō, -ere, -cessi, -cessum
 go apart, withdraw
 sēcernō, -ere, -crēvi, -crētum
 separate, distinguish, remove
 sēcensus, -ūs *m.* withdrawal,
 retirement, solitude, retreat
 secō, -āre, secuī, sectum cut
 sēcretārius, -ī *m.* secretary
 sēcretum, -ī *n.* secret, seclusion
 sēcretus, -a, -um remote, hidden,
 secluded, secret; *adv.* sēcretō
 privately, in secret
 secta, -ae *f.* method, way,
 school of philosophy
 sector, -ārī, -ātus *sum* follow
 regularly, attend on
 secundum *prep. w. acc.* along,
 following, according to; next to
 secundus, -a, -um second, favor-
 able, prosperous; *rēs secundae*
 prosperity

secūris, -is *f.* axe
 sēcūritās, -ātis *f.* freedom from
 care, security
 sēcūrus, -a, -um free from care,
 safe, secure; *adv.* sēcūrē in a
 carefree manner, securely
 secus *adv.* otherwise, differently
 sed *conj.* but
 sēdecim *indecl.* sixteen
 sedeō, -ēre, sēdi, sessum sit
 sēdēs, -is *f.* seat, abode
 sedile, -ilis *n.* seat, chair
 sēditio, -ōnis *f.* insurrection,
 dissension, sedition
 sēditiosus, -a, -um seditious
 sēdō (1) soothe, allay, calm
 sēdūcō, -ere, -dūxi, -ductum with-
 draw, lead astray
 sēdulitās, -ātis *f.* assiduity,
 persistence
 sēdulus, -a, -um busy, assiduous;
adv. sēdulō diligently
 seges, segetis *f.* field of grain
 sēgnis, -e slow, lazy, sluggish
 sēgnitiēs, -ēī *f.* sloth, sluggishness
 sēgregō (1) separate from the herd,
 set apart, exclude
 sēiungō, -ere, -iūxi, -iūctum
 disjoin, separate
 sēligō, -ere, -lēgi, -lēctum pick
 out, choose
 sella, -ae *f.* seat, chair
 semel *adv.* once, once for all
 sēmen, -minis *n.* seed, source, origin
 sēmita, -ae *f.* path, narrow way
 sēmivivus, -a, -um half dead
 semper *adv.* always
 sempiternus, -a, -um everlasting,
 eternal
 senātor, -ōris *m.* senator
 senātōrius, -a, -um senatorial
 senātus, -ūs *m.* senate
 senectūs, -ūtis *f.* old age
 senēscō, -ere, senui grow old,
 decline, die away
 senex, senis *m.* old man
 senilis, -e of an old man, of old
 people, senile
 senior, -ius older, elder
 sēnsim *adv.* gradually, by degrees
 sēnsus, -ūs *m.* feeling, sense,
 awareness, meaning
 sententia, -ae *f.* opinion, view,
 proposal, vote, sentence
 sentina, -ae *f.* bilge water, re-
 fuse, dregs
 sentiō, -īre, sēnsi, sēnsus feel,
 perceive, understand, think

sentis, -is *m.* thorn, briar
 sepeliō, -ire, -ivī, sepultum bury
 septem *indecl.* seven
 September, -bris, -bre of September
 septendecim *indecl.* seventeen
 septēni, -ae, -a, seven each
 septimus, -a, -um seventh
 septuāgēsimus, -a, -um seventieth
 sepulchrum, (sepulcrum) -ī *n.* tomb,
 grave
 sepultūra, -ae *f.* burial
 sequor, sequi, secūtus sum follow,
 pursue, agree with
 serēnus, -a, -um clear, bright
 sērius, -a, -um earnest, serious
adv. sēriō earnestly
 sērius *adv. comp.* of sērō;
 later, too late
 sermō, -mōnis *m.* conversation,
 talk, gossip, dialogue, sermon
 sērō *adv.* late, too late
 serō, -ere, sēvi, satum sow,
 plant, produce
 serpēns, -entis *m. or f.* snake,
 serpent
 serpō, -ere, serpsī, scriptum
 creep, crawl
 sērus, -a, -um late, too late
 servilis, -e slavish, servile;
 servilem in modum like slaves
 serviō, -ire, -ivī (*or -ii*), -itum *w. dat.*
 serve, be slave to, have regard for
 servitium, -ī *n.* servitude,
 slavery, body of slaves
 servitūs, -ūtis *f.* slavery
 servō (1) save, preserve, guard
 servulus, -ī *m. dimin. of*
 servus; young slave; insignif-
 icant, ordinary slave
 servus, -ī *m.* slave, servant
 sescenti, -ae, -a six hundred;
 (often of indefinitely large
 numbers) hundreds of
 sēstertius, -ī *m.* a sesterce,
 Roman silver coin; sēstertium,
 -ī *n.* a thousand sesterces
 seu = sive
 sevērītās, -ātis *f.* gravity,
 seriousness, severity
 sevērūs, -a, -um strict, stern,
 severe; *adv.* sevērē sternly
 Sex. abbrev. for Sextus
 sex *indecl.* six
 sexāgintā *indecl.* sixty
 sexiēns *adv.* six times
 Sextilis, -e of August
 sextus, -a, -um sixth
 sexus, -ūs *m.* sex

sī *conj.* if; sī minus if not
 sibilus, -a, -um hissing
 sic *adv.* so, thus, in this way;
 ut . . . sic just as . . . so
 sica, -ae *f.* dagger
 sicārius, -ī *m.* assassin, mur-
 derer, cutthroat
 siccō (1) dry up, drain
 siccus, -a, -um dry, thirsty
 sicubi *adv.* if anywhere, wherever.
 Siculus, -ī *m.* a Sicilian
 sicut, sicuti *adv.* just as
 sidus, -eris *n.* constellation, star
 Sigēus -a, -um of Sigeum, promontory
 near Troy
 sigillātus, -a, -um embossed
 signifer, -ferī *m.* standard-
 bearer
 significātiō, -ōnis *f.* meaning
 significō (1) indicate, portend,
 signify
 signō (1) mark, seal, designate
 signum, -ī *n.* mark, sign, signal,
 standard, seal, statue; signa
 cōferre join battle
 silentium, -ī *n.* silence
 sileō, -ēre, -ui be silent (about), leave
 unmentioned, pass over in silence
 silva, -ae *f.* wood, forest
 silvestris, -e forested
 similis, -e *w. gen. or dat.* like, similar
 similiter *adv.* similarly
 similitūdō, -dinis *f.* likeness,
 resemblance, simile
 simplex, -plicis simple, single,
 straightforward
 simpliciter *adv.* simply, frankly
 simul *adv.* at once, at the same
 time, together; simul atque (*or*
 ac) as soon as
 simulācrum, -ī *n.* likeness, statue,
 image, ghost
 simulātiō, -ōnis *f.* pretense
 simulātor, -ōris *m.* pretender
 simulō (1) pretend, feign
 similtās, -ātis *f.* hostility,
 feud, rivalry, quarrel
 sīn *conj.* but if
 sincērus, -a, -um clean, genuine,
 honest, sincere
 sine *prep. w. abl.* without
 singulāris, -e single, singular,
 unique, remarkable
 singulī, -ae -a one at a time, one
 each; in diēs singulōs day by day
 sinister, -tra, -trum left, unlucky;
 sinistra, -ae (*manus*, -ūs
 being implied), left side, left hand

sinō, -ere, sīvī, situm allow,
 leave, let alone
Sinōn, -ōnis Sinon, a pretended
 deserter
sinuō (1) bend, twist
sinus, -ūs *m.* hollow, fold, lap,
 bosom, bay, inlet
sistō, -ere, stitī, statum set up,
 place, halt, check, stop
sitiō, -īre, -ivī (or -iī) be thirsty
sitis, -is *f.* thirst
situs, -a, -um situated, placed,
 dependent
situs, -ūs *m.* site, position
sīve (seu) *conj.* or if; *sīve* . . .
 sive if . . . or if; whether . . . or
Smyrnaei, -ōrum *m. pl.* the people
 of Smyrna
sōbrius, -a, -um sober
socer, socerī *m.* father-in-law
societās, -ātis *f.* partnership,
 alliance, fellowship
socius, -ī *m.* comrade, associate,
 partner, ally
socius, -a, -um sharing in, associated
 with
Sōcratēs, -is *m.* Socrates, famous
 Athenian philosopher (469-399 B.C.)
sodālis, -is *m.* companion, crony
sodālītiū, -ī *n.* fellowship, company
sōl, sōlis *m.* sun
sōlāciū, -ī *n.* comfort, solace
solea, -ae *f.* slipper, sandal
soleō, -ēre, solitus sum *semi-*
dep. be accustomed, be used
solidus, -a, -um firm, complete
sōlitūdō, -dinis *f.* loneliness,
 solitude, desert
solitus, -a, -um usual, customary
soliū, -ī *n.* throne
sollemnis, -e yearly, customary,
 consecrated, solemn; *as noun,*
 sollemne, -is *n.* rite, festival
solfertia, -ae *f.* skill, ingenuity
sollicitātiō, -ōnis *f.* inciting,
 fomenting rebellion
sollicitō (1) stir up, incite, tamper
 with, prompt
sollicitūdō, -dinis *f.* worry,
 uneasiness, anxiety
sollicitus, -a, -um troubled,
 uneasy, anxious
sōlor, -ārī, -ātus sum console,
 comfort, solace
sōlum *adv.* only, alone, merely
solum, -ī *n.* ground, soil
sōlus, -a, -um; gen. sōlius only,
 alone, sole

solūtus, -a, -um free, loose, lax,
 careless, exempt
solvō, -ere, solvī, solūtum set
 free, loosen, acquit, pay
somnium, -ī *n.* dream
somnus, -ī *m.* sleep
sonāns, -antis sounding, loud
sonitus, -ūs *m.* sound, noise
sonō, -āre, sonuī, sonitum make a
 noise, sound, resound, sound like
sonus, -ī *m.* sound, noise
sopor, -ōris *m.* sleep
sorbeō, -ēre, -uī drink, swallow
sordidātus, -a, -um shabbily dressed
sordidus, -a, -um dirty, shabby, low,
 neglected, mean, in mourning
soror, sorōris *f.* sister
sors, sortis *f.* lot, oracle, fate
sortior, -irī, -ītus sum draw lots
 for, choose by lot
Sp. *abbrev. for* **Spurius, -ī** *m.*
spargō, -ere, sparsi, sparsum strew,
 spread, scatter
spatior, -ārī, -ātus sum take a
 walk, stroll
spatiōsus, -a, -um spacious, ex-
 tensive, large
spatium, -ī *n.* extent, space
speciēs, -iēī *f.* appearance,
 sight, view, kind
specimen, -minis *n.* example, specimen
spectāculum, -ī *n.* spectacle,
 sight, show, play
spectātiō, -ōnis *f.* watching,
 gazing, viewing
spectātor, -ōris *m.* spectator
spectō (1) look at, watch, view
speculātor, -ōris *m.* scout, spy
speculor, -ārī, -ātus sum spy out,
 reconnoiter, observe
spernō, -ere, sprēvī, sprētum
 despise, spurn, reject, scorn
spērō (1) hope, hope for
spēs, speī *f.* hope
spīra, -ae *f.* coil
spīritus, -ūs *m.* breath, spirit,
 air, inspiration, pride
spīrō (1) breathe
spissus, -a, -um thick, crowded
splendeō, -ēre shine, glitter
splendidus, -a, -um bright, shining,
 dignified, distinguished, splendid
splendor, -ōris *m.* brightness,
 honor, dignity, splendor
spoliō (1) despoil, rob, plunder
spolium, -ī *n.* skin, hide; *in pl.* **spolia,**
 -ōrum *n.* loot, booty, spoils
spōnsa, -ae *f.* betrothed, bride

sponte of one's own accord,
 freely, willingly; sponte meā of
 my own accord, on my own
 spūmeus, -a, -um foaming
 spūmō (1) foam, spume
 squāleō, -ēre, -uī be stiff, rough, dirty
 squālor, -ōris *m.* filth, squalor,
 mourning
 squāmeus, -a, -um scaly
 stabilis, -e firm, steady, stable
 stabulum, -ī *n.* stable, stall
 stadium, -ī *n.* race course,
 track, stadium
 stāgnum, -ī *n.* pool, lake
 statim *adv.* at once, on the spot
 statio, -ōnis *f.* position, post, station
 Stator, -ōris *m.* Stayer, Protector
 (*epithet of Jupiter*)
 statua, -ae *f.* statue
 statuō, -ere, -uī, -ūtum set up,
 establish, decide, appoint
 statūra, -ae *f.* stature
 status, -a, -um fixed, appointed
 status, -ūs *m.* standing, position,
 state, situation
 stella, -ae *f.* star
 sternō, -ere, strāvī, strātum lay
 low, spread, cover
 stilus, -ī *m.* stylus, pen
 stimulus, -ī *m.* goad, spur
 stipendiārius, -a, -um paying
 tribute, tributary
 stipendium, -ī *n.* tax, tribute,
 military service, campaign;
 stipendia merēre (merēri) serve
 in the army
 stipō (1) press, pack together
 stirps, stirpis *f.* stock, stem,
 source, origin, splinter
 stō, stāre, steti, statum stand
 Stōicus, -a, -um Stoic, Stoical
 stola, -ae *f.* robe
 stomachor, -āri, -ātus sum be
 angry, be vexed
 stomachus, -ī *m.* stomach, taste,
 liking
 strāgēs, -is *f.* destruction,
 ruin, slaughter
 strātum, -ī *n.* covering, bed, saddle,
 couch
 strēnuus, -a, -um energetic, vigorous;
adv. strēnuē quickly
 strepitus, -ūs *m.* noise, din
 stridō, -ere, -stridī creak, groan
 stridor, -ōris *m.* creaking, grating,
 rattling, whistling
 stringō, -ere, strīnxī, strictum
 draw tight, touch, graze

struō, -ere, strūxī, strūctum
 contrive, arrange
 studeō, -ēre, -uī *w. dat.* be
 eager for, be devoted to,
 support, study
 studiōsus, -a -um keen, eager,
 zealous, studious; *adv.* studiōsē
 eagerly, diligently
 studium, -ī *n.* eagerness, zeal,
 interest, pursuit, study
 stultitia, -ae *f.* folly
 stultus, -a, -um foolish, silly,
 stupid; *adv.* stultē foolishly
 stupendus, -a, -um astonishing,
 amazing
 stupeō, -ēre, -uī be bewildered,
 be amazed at
 stupor, -ōris *m.* bewilderment,
 astonishment
 stuppeus, -a, -um made of tow,
 hempen
 stuprum, -ī *n.* defilement, dishonor,
 debauchery
 suādeō, -ēre, suāsī, suāsum *w. dat.*
of person; advise, urge, counsel
 suāvis, -e sweet, pleasant
 suāvitās, -ātis *f.* grace,
 sweetness, charm
 suāviter *adv.* pleasantly
 sub *prep. w. acc. and abl.*
 under, beneath, below, near; *as*
prefix, often assimilated before
c, f, g, p, m, r, has the force
of somewhat, a little, beneath,
up under, secretly
 subdō, -dere, -didī, -ditum put
 under, subdue, substitute
 subdolos, -a, -um sly, crafty
 subdūcō, -ere, dūxī, -ductum
 lead up, withdraw, steal, draw up
 subeō, -īre, -ivī (*or* -iī), -itum
 come up, undergo, occur
 subiaceō, -ēre, -uī lie near
 subiciō, -ere, -iēcī, -iectum put
 under, submit, subject, expose
 subigō, -ere, -ēgī, -āctum put
 down, force, subdue, tame
 subinde *adv.* thereupon, repeatedly,
 from time to time
 subitō *adv.* suddenly
 subitus, -a, -um sudden
 subiābor, -lābī, -lāpsus sum
 fall down, sink back
 sublevō (1) lift up, support
 submitto, -ere, -misi, -missum
 send up, let grow, submit
 subsellium, -ī *n.* bench, seat

subsequor, -sequi, -secūtus sum
 follow closely, follow up
subsidium, -ī *n.* help, aid, relief
pl. reserves
subsīdō, -ere, -sēdī, -sessum
 sit down, settle, subside
subsistō, -ere, -stiti halt,
 stand still, remain
substantia, -ae *f.* wealth, substance
subterfugīō, -ere, -fūgī evade,
 escape from
subtilitās, -ātis *f.* acuteness,
 sharpness
suburbānus, -a, -um near the city,
 suburban
subvehō, -ere, -vexī, -vectum
 raise up, carry up
subveniō, -ire, -vēnī, -ventum
w. dat. come to the help of
subventiō, -ōnis *f.* aid, relief,
 support
subvertō, -ere, vertī, -versum
 upset, overturn, overthrow
succedō, -ere, -cessī, -cessum
 move up, advance, succeed, turn
 out, result
successus, -ūs *m.* outcome, success
succinō, -ere chime in with
succurrō, -ere, succurri, -cursum
w. dat. run to the aid of,
 help, occur, come into one's mind
sūdō (1) sweat, perspire
sūdor, -ōris *m.* sweat
suffectus, -a, -um appointed to fill
 a vacancy
sufferō, -ferre, sustuli, sublātum
 bear, suffer, endure
sufficiō, -ere, -fēcī, -fectum
 supply, substitute, be adequate
suffrāgium, -ī *n.* vote, ballot
sulcus, -ī *m.* furrow, track
Sullānus, -a, -um of Sulla
sulphur (-lphur), -uris *n.* brimstone,
 sulphur
sum, esse, fui, futūrus be
summa, -ae *f.* main part, sum,
 amount, leadership
summoveō, -ēre, -mōvī, -mōtum
 clear away, remove
summus, -a, -um highest, best,
 outstanding, extreme, greatest
sūmō, -ere, sūmpsi, sūmptum take,
 assume, claim; **supplicium** sūmere
 inflict punishment
sūmptuosus, -a, -um expensive,
 lavish, extravagant
sūmptus, -ūs *m.* expense, outlay

super *adv.* in addition, besides;
prep. w. acc. and abl. over,
 above, concerning
superbia, -ae *f.* arrogance,
 pride, tyranny
superbiō, -īre be arrogant
superbus, -a, -um haughty, proud,
 insolent; *adv.* **superbē** arro-
 gantly
superfundō, -ere, -fūdī, -fūsum
 pour over
superimpōnō, -ere, -posui, -positum
 place on top or in addition
superior, -ius higher, former,
 earlier, superior
superō (1) rise above, surpass,
 defeat, survive, be abundant
superstitiō, -ōnis *f.* superstition
supersum, -esse, -fui, -futūrus
w. dat. be left over, survive,
 remain
superus, -a, -um above, higher;
in pl. **superi**, -ōrum *m.* the
 gods above, the living
supervenīō, -īre, -vēnī, -ventum
w. dat. come upon
suppeditō (1) supply, furnish
suppetō, -ere, -ivi (or -ii), -itum
w. dat. be supplied, be available
suppleō, -ēre, -plēvī, -plētum
 fill up
supplex, -plicis suppliant
supplicātiō, -ōnis *f.* thanksgiving,
 supplication
supplicium, -ī *n.* punishment,
 torture, execution
supplicō (1) pray, entreat
supputō (1) reckon, count up
suprā *adv.* above, earlier;
prep. w. acc. above, beyond,
 more than
suprēmus, -a, -um highest, last,
 greatest, supreme
surdus, -a, -um deaf
surgō, -ere, surrēxi, surrēctum
 rise, get up
surrēpō (**subrēpō**), -rēpere, -rēpsi,
 -rēptum creep up to, steal upon
surripīō, -ere, -ripui, -reptum
 take away secretly, steal
suscenseō, -ēre, -ui be angry
suscipiō, -ere, -cēpi, -ceptum
 take up, undertake, undergo
suscitō (1) stir, rouse, encourage
suspectus, -a, -um suspicious,
 suspect
suspendō, -ere, -pendi, -pēnsus
 hang, hang up, keep in suspense

suspēsus, -a, -um suspended,
in suspense, uncertain, uneasy
suspiciō, -ere, suspexī, suspectum
look up at, admire, suspect
suspiciō, -ōnis *f.* suspicion
suspiciōsus, -a, -um suspicious
suspicio (1) suspect, mistrust
suspirium, -ī *n.* a sigh
spirō (1) sigh
sustentō (1) keep up, support
sustineō, -ēre, -tinui, -tentum
hold up, endure, sustain
sutor, -oris *m.* shoemaker, cobbler
suus, -a, -um his, her, its,
their, one's own
Syracūsae, -ārum *f. pl.* Syraeuse,
Greek city in Sicily
Syracūsānus, -a, -um Syracusan
Syria, -ae *f.* Syria, *province east of*
the Mediterranean

T

T. *abbrev. for Titus, -ī m.*
tabella, -ae *f.* a small board,
writing tablet; *pl.* letter, document
tabellārius, -ī *m.* letter carrier
taberna, -ae *f.* inn, tavern
tabernāculum, -ī *n.* tent
tabernārius, -ī *m.* innkeeper
tabula, -ae *f.* a board, panel,
painting; *pl.* records, lists
tabulātum, -ī *n.* boarding, floor,
story
taceō, -ēre, -ui, -itum be silent
(about), say nothing, pass over
in silence
taciturnitās, -ātis *f.* silence
tacitus, -a, -um silent, quiet;
adv. tacitē silently
tactus, -ūs *m.* touch, handling
taedet, -ēre, -uit *impers. w. acc. of*
person and gen. of cause it disgusts,
it wearies; *mē sermōnis taedet*
I am weary of the conversation
taedium, -ī *n.* weariness, irk-
someness, disgust
taeter, -tra, -trum loathsome,
foul, repulsive
tālis, -e such, of such a kind;
tālis . . . quālis such . . . as
tam *adv.* so, so much
tamen *adv.* yet, however
tametsi *conj.* although, and yet
tamquam *adv.* as if, just as, as
it were
tandem *adv.* at length

tangō, -ere, tetigī, tactum touch
tantopere *adv.* so greatly
tantum *adv.* so much, only
tantum modo *adv.* only, merely
tantus, -a, -um so great, so much;
tanti est it is worthwhile;
tantus . . . quantus so much . . . as,
so great . . . as
tantusdem, tantadem, tantundem as
much, so great
tarditās, -ātis *f.* slowness, sloth,
delay
tardō (1) slow down, delay, hinder
tardus, -a, -um slow, late, dull;
adv. tardē slowly, tardily
Tarentinus, -a, -um of Tarentum
Tarentum, -ī *n.* Tarentum (*modern*
Taranto), in southern Italy
Tartareus, -a, -um of Tartarus,
the underworld
Tartarus, -ī *m.* Tartarus, the lower
world; *also n. pl.*
taurus, -ī *m.* bull
tēctum, -ī *n.* roof, home
tegō, -ere, tēxi, tēctum cover,
hide, defend, protect
tellūs, -ūris *f.* earth, ground
tēlum, -ī *n.* missile, javelin
temerārius, -a, -um rash, foolhardy
temere *adv.* at random, rashly
temeritās, -ātis *f.* rashness,
recklessness, temerity
temperantia, -ae *f.* moderation,
self-control, temperance
temperō (1) blend, moderate, be
moderate, refrain
tempestās, -ātis *f.* storm, weather,
season, time
tempestivus, -a, -um timely,
appropriate, seasonable, early
templum, -ī *n.* temple
temptātiō, -ōnis *f.* trial, attack,
temptation
temptō, (tentō) (1) try, test, attempt
tempus, -poris *n.* time, season,
occasion, danger, temple (*of the*
head); *ex tempore* on the spur of
the moment; *id temporis* at that
time
tendō, -ere, tetendi, tentum spread,
stretch, direct, aim, strive, tend
tenebrae, -ārum *f. pl.* darkness
tenebrōsus, -a, -um dark, gloomy
Tenedos, -ī *f.* Tenedos
teneō, -ēre, tenui hold, keep,
possess, restrain, hinder
tener, -era, -erum young, tender,
dainty, delicate

tentātiō = temptātiō
 tenuis, -e thin, poor, humble
 tenus *prep. w. abl.* as far as,
 up to
 ter *adv.* three times
 terdecīens, *adv.* thirteen times
 terebrō, -āre bore through
 tergiversor (1) hesitate, delay,
 object
 tergum, -ī *n.* back; ā tergō in the
 rear, from behind
 tergus, -goris *n.* back, hide
 terminō (1) bound, limit, finish
 terminus, -ī *m.* limit, boundary
 terō, -ere, trīvī, trītum wear away,
 rub, thumb
 terra, -ae *f.* land; orbis terrārum
 the world
 terrēnus, -a, -um earthy, of the
 earth
 terreō, -ēre, -uī, -itum frighten
 terrestris, -e terrestrial, on
 earth, earthly
 terribilis, -e terrible
 terror, -ōris *m.* alarm, fright,
 terror
 tertius, -a, -um third; tertium
 or tertiō for the third time,
 thirdly
 testa, -ae *f.* shell
 testāmentum, -ī *n.* will, testament
 testificor, -āri, -ātus sum give
 evidence, call to witness
 testimōnium, -ī *n.* testimony,
 evidence, proof
 testis, -is *m. or f.* witness
 testor, -āri, -ātus sum give evidence,
 testify, call to witness
 testūdō, -dinis *f.* tortoise,
 covering of shields
 Teucrī, -ōrum or -um *m.* Trojans
 Teucra, -ae *f.* Troy
 texō, -ere, texuī, textum weave
 textilis, -e woven; *as noun* textile,
 -is *n.* fabric
 thalamus, -ī *m.* room, bridal
 chamber
 theātrum, -ī *n.* theater
 Themistoclēs, -is *m.* Themistocles,
 famous Athenian statesman
 theologus, -ī *m.* theologian
 thēsauros, -ī *m.* treasure
 Thybris, -idis *m.* (variant of
 Tiberis) the river Tiber
 Thŷnia, -ae *f.* country of the Thyni,
 a Thracian people who emigrated
 to Bithynia

Ti. *abbrev. for* Tiberius, -ī *m.*
 Tiberīnus, -a, -um of the Tiber
 Tiberis, -is *m.* the Tiber river
 tibia, -ae *f.* shin bone, tibia
 timeō, -ēre, -uī be afraid of,
 fear, dread
 timidus, -a, -um fearful, timid,
 cowardly *adv.* timidē timidly
 timor, -ōris *m.* fear
 tingō, -ere, tinxī, tinctum dip,
 dye, color, stain, imbue
 tintinō (1) ring
 tīrō, -ōnis *m.* recruit, beginner
 titulus, -ī *m.* inscription, label,
 title, notice
 toga, -ae *f.* toga
 togātus, -a, -um wearing the toga,
 in civilian dress
 tolerābilis, -e endurable
 tolerō (1) bear, endure
 tollō, -ere, sustulī, sublātum take
 up, raise, lift, remove
 tondeō, -ēre, totondī, tōnsum clip,
 shave
 tonitrus, -ūs *m.* thunder
 tonō, -āre, tonuī, tonitum thunder
 tormentum, -ī *n.* catapult, rack,
 torture, torment
 torpeō, -ēre be benumbed, be sluggish
 torpor, -ōris *m.* lethargy,
 numbness, sluggishness
 torqueō, -ēre, torsi, tortum
 twist, rack, torture
 torrēns, -entis *m.* torrent
 torus, -ī *m.* couch
 torvus, -a, -um grim, stern
 tot so many; tot . . . quot so
 many . . . as
 totidem *indecl.* just as many
 totiēns *adv.* so many times, so
 often; totiēns . . . quotiēns as
 often as
 tōtus, -a, -um; *gen.* tōtius the
 whole, entire, all
 trabs, trabis *f.* a beam
 trāctātiō, -ōnis *f.* treatment
 trāctātus, -ūs *m.* treatment,
 handling, procedure
 trāctō (1) treat, handle, manage,
 debate
 trādō, -ere, -didī, -ditum hand
 over, surrender, entrust, hand
 down, relate
 trādūcō, -ere, -dūxī, -ductum
 lead across, transfer
 tragoedia, -ae *f.* tragedy
 trahō, -ere, trāxī, trāctum draw,
 drag, influence, attract, delay

- trāciō, -ere, -iēcī, -iectum cross,
throw across, pierce, transport
trāmes, -mitis *m.* footpath
trāmittō, -ere, -misi, -missum
send across, let go, pass, spend
tranquillitās, -ātis *f.* calm,
peace, serenity, tranquillity
tranquillus, -a, -um calm, peaceful,
undisturbed
trāns *prep. w. acc.* across
Trānsalpīnus, -a, -um beyond the
Alps, Transalpine
trānsēō, -ire, -ivi (*or* -ii), -itum
go over, cross, pass over
trānsferō, -ferre, -tuli, -lātum
bring over, transfer, shift
trānsfuga, -ae *m.* deserter
trānsigō, -ere, -ēgī, -āctum
carry through, finish, spend
trānsitus, -ūs *m.* passage
trāsmittō = trāmittō
trānsponō, -ere, -posui, -positum
remove, shift
trānsportō (1) carry across
trānsverberō (1) pierce through
trecentī, -ae, -a three hundred
tremebundus, -a, -um trembling
tremefaciō, -ere, -fēcī, -factum
make tremble
tremefactus, -a, -um trembling,
quaking
tremendus, -a, -um to be trembled
at, dread, terrible
tremō, -ere, -uī quiver, shake
tremor, -ōris *m.* tremor, trembling,
earthquake
tremulus, -a, -um trembling
trepidātiō, -ōnis *f.* alarm, agitation,
panic, trepidation
trepidō (1) tremble, shake, be
alarmed
trepidus, -a, -um alarmed, fearful;
adv. *trepidē*, hastily
trēs, tria three
tribūnai, -ālīs *n.* platform,
tribunal, judgment-seat
tribūnātus, -ūs *m.* tribuneship
tribūnicius, -a, -um of a tribune
tribūnus, -ī *m.* a tribune
tribuō, -ere, -ui, -ūtum assign,
bestow, attribute, credit
tribus, -ūs *f.* tribe
trīcēsīmus, -a, -um thirtieth
triclinium, -ī *n.* dining room
tridēns, -entis *m.* trident
triduūm, -ī *n.* period of three days
triennium, -ī *n.* period of three years
trīgintā *indecl.* thirty
- trīnī, -ae, -a distributive three
each, three
tristis, -e sad, gloomy, severe;
adv. *triste* sadly, severely,
with difficulty
tristitia, -ae *f.* gloom, sorrow
trisulcus, -a, -um three-furrowed
triticum, -ī *n.* wheat
triumphō (1) celebrate a triumph
triumphus, -ī *m.* a triumph, tri-
umphal procession
triumvir, -virī *m.* commissioner,
triumvir
Trōia, -ae *f.* Troy
Trōiānus, -a, -um Trojan
tropaeum, -ī *n.* trophy, victory
memorial
Trōs, Trōis *m.* Trojan
trucidō (1) slaughter, butcher
trūdo, -ere, trūsī, trūsum push,
shove
truncus, -ī *m.* tree trunk, trunk
(human), body
tū *gen.* tui you
tuba, -ae *f.* trumpet
tueor, -ēri, tūtus sum watch over,
look at, protect, keep
tum *adv.* then; tum . . . tum at
one time . . . at another;
cum . . . tum both . . . and;
tum cum at the time when
tumeō, -ēre, -uī swell, be swollen
tumidus, -a, -um swollen, swelling
tumultus, -ūs *m.* uprising, dis-
turbance, commotion, tumult
tumulus, -ī *m.* mound, tomb
tunc *adv.* then
tunica, -ae *f.* tunic
turba, -ae *f.* confusion, crowd
turbidus, -a, -um troubled, wild,
confused
turbō, -binis *m.* hurricane, whirlwind
turbō (1) throw into confusion,
disturb, trouble
turbulentus, -a, -um confused,
unruly, turbulent
turgidus, -a, -um swollen, inflated
turma, -ae *f.* squadron, troop
turpis, -e ugly, shameful, base;
adv. *turpiter* shamefully
turpitūdō, -dinis *f.* disgrace, shame
turris, -is *f.* tower
tūs (*or* thūs), -ūris *n.* incense
Tusci, -ōrum *m. pl.* Tuscans,
Etruscans
Tusculānus, -a, -um of Tusculum;
as noun, Tusculānum, -ī *n.*
Tusculan villa

tussio, -ire have a cough
 tussis -is *f.* a cough
 tütela, -ae *f.* protection,
 guardianship, charge, trust
 tütör, -äri, -ätus *sum* protect
 tütus, -a, -um guarded, safe;
adv. tütê or tütô safely
 tuus, -a, -um your, yours
 typus -i, *m.* figure, type
 tyrannus, -i *m.* ruler, tyrant

U

über, überis *n.* udder
 übertäs, -ätis *f.* richness,
 plenty, fertility
 ubi *adv.* where, when
 ubicumque *adv.* wherever, every-
 where
 ubique *adv.* everywhere
 ulciscor, ulcisci, ultus *sum*
 avenge, punish
 Ulixês, -is or -i *m.* Ulysses
 ullus, -a, -um; *gen.* ullius any
 ulterior, -ius further
 ultimus, -a, -um furthest, last
 ultio, -önis *f.* vengeance
 ultor, -öris *m.* avenger
 ultrâ *adv.* and *prep.* *w. acc.*
 beyond, besides
 ultrix, -icis (*f. of ultor*) avenging
 ultrô *adv.* of one's own accord,
 nnaked, voluntarily
 ululô (1) howl, shriek
 ulva, -ae *f.* sedge, marsh grass
 umbô, -önis *m.* boss, knob of a
 shield
 umbra, -ae *f.* shade, shadow, ghost
 umerus, -i *m.* shoulder
 ümidus, -a, -um wet, dank
 umquam *adv.* ever
 ünâ *adv.* at the same time, together
 ünanimus, -a, -um (-is, -e) of one
 mind, loving, sympathetic
 unda, -ae *f.* wave
 unde *adv.* whence, from where
 ündecim, *indecl.* eleven
 ündecimus, -a, -um eleventh
 ündëvigësimus (-vicësimus), -a,
 -um nineteenth
 ündëviginti *indecl.* nineteen
 undique *adv.* from (on) all sides
 undô (1) wave, eddy, whirl
 ungô, -ere, ünxi, ünctum anoint
 unguentum, -i *n.* ointment, per-
 fume, unguent
 ünicus, -a, -um one and only,
 unique; *adv.* ünicê singularly,
 uniquely

üniversus, -a, -um all together,
 the whole, universal
 ünus, -a, -um; *gen.* ünius one,
 only, sole, alone
 urbänus, -a, -um of the city, re-
 fined, courteous, genial, witty,
 urbane
 urbs, urbis *f.* the city (*especially*
Rome)
 urgeô, -êre, ursi force on,
 press, oppress, urge on
 ürô, üre, ussi, ustum burn
 üstâtus, -a, -um usual, common,
 ordinary
 uspiam *adv.* anywhere
 usquam *adv.* anywhere
 usque *adv.* all the way, up to,
 as far as, as long as
 üsüra, -ae *f.* use, enjoyment, interest
 üsürpätio, -önis *f.* use, elaim
 üsürpô (1) employ, elaim, mention
 üsus, -üs *m.* need, enjoyment,
 use, service, experience, train-
 ing, association, advantage;
 üsü venit it happens
 ut, uti *adv.* how, as; *conj.*
 when, as soon as; in order that,
 that, so that; *after verbs of*
fearing, that . . . not; although,
 granted that; *ut . . . ita* as . . . so,
 while . . . still; *ut ita dicam*
 if I may say so
 uter, utra, utrum; *gen.* utrius
 which (*of two*)
 uterque, utraque, utrumque, *gen.*
 utriusque each (*of two*), either,
 both
 uterus, -i *m.* womb, cavity
 utervis, utravis, utrumvis, *gen.*
 utriusvis whichever you wish
 (*of two*)
 ütillis, -e *w. dat.* useful, expedient
 ütilitäs, -ätis *f.* usefulness,
 expediency, advantage
 utinam *adv.* to introduce a wish;
 I wish that, if only, would that
 utique *adv.* at least, by all
 means, especially
 ütör, üti, üsus *sum w. abl.*
 use, employ, enjoy
 utpote *adv.* inasmuch as
 utrimque *adv.* on both sides
 utrôque *adv.* in both directions
 utrum *conj.* whether; *utrum . . . an*
 whether . . . or
 üva, üvae *f.* grape
 uxor, uxöris *f.* wife

V

vacatiō, -ōnis *f.* freedom, leisure, exemption
 vacillō (1) waver, shift
 vacō (1) be empty, be idle, be free, lack, be without, have leisure
 vacuēfatiō, -ere, -fēcī, -factum make empty, vacate, clear
 vacuus, -a, -um *w. gen. or abl.* empty, vacant, free, at leisure
 vadimōnium, -ī *n.* bail, security
 vādō, -ere go, move
 vadum, -ī *n.* a shallow, shoal, ford
 vae *interj.* ah!, oh!, alas!
 vafer, -fra, -frum crafty, devious
 vāgīna, -ae *f.* sheath, scabbard
 vagor, -ārī, -ātus *sum* wander, rove, roam, spread abroad
 vagus, -a, -um wandering, unsettled, fickle, vague
 valdē *adv.* vigorously, very
 valēō, -ēre, -uī, -itum be well, be strong, be effective, prevail, be able; multum valēre have great influence, be very powerful; valē, valēte farewell
 valētūdō, -dinis *f.* state of health, health
 validus, -a, -um strong, powerful
 vallēs, -is *f.* valley, hollow
 vāllō (1) fortify, entrench
 vāllum, -ī *n.* rampart, wall
 vānitās, -ātis *f.* emptiness, folly, deceit, vanity
 vānus, -a, -um empty, idle, false, unreliable, vain
 vapor, -ōris *m.* steam, vapor, heat
 varietās, -ātis *f.* difference, diversity, variety
 varius, -a, -um varying, diverse, versatile, various; *adv.* variē variously, in different ways
 vās, vāsis (*pl.* vāsa, -ōrum) *n.* vessel, dish, implement; *pl.* luggage
 vāstitās, -ātis *f.* devastation.
 vāstō (1) lay waste
 vāstus, -a, -um waste, desolate, vast, insatiable
 vātēs, -is *m. or f.* poet, bard, prophethess, prophet
 -ve *encl.* or
 vectīgal, -ālis *n.* tax, tribute
 vectīgālis, -e paying tribute, tributary

vehemēns, *gen. -entis* eager, impetuous, vigorous, violent; *adv.* vehementer earnestly, vehemently
 vehiculum, -ī *n.* carriage, vehicle
 vehō, -ere, vexī, vectum convey, carry
 vel *conj.* or vel . . . vel either . . . or; *as adv.* perhaps, even, indeed; vel maximē most of all
 vellō, -ere, velli (vulsī), vulsum pull out, wrench away
 vėlō (1) cover, veil
 vėlōcītās, -ātis *f.* swiftness, speed
 vėlōx, -ōcis swift, speedy; *adv.* vėlōciter rapidly, swiftly
 vėlum, -ī *n.* sail, veil, curtain
 velut, veluti *as,* just as, as if
 vēna, -ae *f.* a vein
 vėnābulum, -ī *n.* hunting spear
 vėnālis, -e for sale
 vėnāticus, -a, -um of hunting
 vėnātiō, -ōnis *f.* hunting
 vėnātor, -ōris *m.* hunter
 vėnātus, -ūs *m.* hunting
 vėnditiō, -ōnis *f.* selling, sale
 vėnditor, -ōris *m.* seller
 vėndō, -ere, -didī, -ditum sell
 venēnum, -ī *n.* poison
 vēneō, -īre, -ivī (*or* -iī), -itum go for sale, be sold
 venerābilis, -e worthy of reverence, venerable
 venerātiō, -ōnis *f.* reverence, veneration
 veneror, -ārī, -ātus *sum* revere, respect, worship
 Venetia, -ae *f.* Venice
 venia, -ae *f.* favor, indulgence, pardon, forgiveness
 veniō, -īre, vēnī, ventum come
 vēnor, -ārī, -ātus *sum* hunt, get by hunting
 venter, -tris *m.* stomach, belly
 ventōsus, -a, -um windy, fickle, conceited
 ventus, -ī *m.* wind
 Venus, Veneris *f.* Venus, goddess of love
 venustās, -ātis *f.* grace, charm
 venustus, -a, -um charming, graceful, beautiful
 vēr, vēris *n.* spring
 verber, -eris *n.* lash, whip, blow
 verberō (1) flog, beat, lash
 verbōsus, -a, -um wordy, verbose
 verbum, -ī *n.* word; verbī causā for instance; verba facere speak
 vērē *adv.* truly, really

verecundia, -ae *f.* modesty, shyness, bashfulness, shame
verecundus, -a, -um modest, shy
vereor, -ēri, **veritus sum** respect, fear, be afraid of
Vergilius, -i *m.* Vergil, famous Roman poet (70-19 B.C.)
vērītās, -ātis *f.* truth
vermis, -is *m.* worm
vērō *adv.* in truth, indeed
Vērōna, -ae *f.* Verona, town in northern Italy
versiculus, -i *m.* little verse, short line, postscript
versō (1) *freq. of* **vertō**, turn often, keep turning; *as dep.* **versor**, -āri, -ātus **sum** be active in, be involved, stay, be concerned, depend on
versus *adv. and prep. w. acc.* towards, in the direction of
versus, -ūs *m.* line, verse
versūtus, -a, -um crafty, deceitful
vertex, -ticis *m.* whirlwind, eddy, head, summit
vertō, -ere, **verti**, **versum** turn, change
vērūm *conj.* but, yet
vērūs, -a, -um true, truthful, right, real; *as n.* **vērūm**, -i *n.* the truth, reality
vēsānus, -a, -um mad, furious
vescor, **vesci** *w. abl.* eat, feed on
vesper, -erī (or *eris*) *m.* evening
vespera, -ae *f.* evening
vesperi *loc.* in the evening
Vesta, -ae *f.* Vesta, goddess of the hearth
Vestālis, -e of Vesta, Vestal
vester, -tra, -trum your, yours
vēstibulum, -i *n.* entrance
vēstīgium, -i *n.* footprint, track, trace, sign; *ē* **vēstigiō** on the spot, immediately
vēstigiō (1) track, trace, seek out, search for
vestimentum, -i *n.* clothes
vestiō, -ire, -ivi (or -ii), -itum dress, clothe, adorn
vestis, -is *f.* clothing, dress
vestitus, -ūs *m.* clothing
veterānus, -a, -um veteran
veterātor, -ōris *m.* sly rascal, old hand
vetō, -āre, **vetui**, **vetitum** forbid
vetus, *gen.* **veteris** old, former
vetustās, -ātis *f.* age, long standing, antiquity

vetustus, -a, -um old, ancient
vexātiō, -ōnis *f.* harassing, trouble, distress
vexillum, -i *n.* flag, standard
vexō (1) harass, ravage, plunder, trouble, vex
via, -ae *f.* road, way
viaticum, -i *n.* money for travel
viātor, -ōris *m.* traveler, attendant
vibrō (1) shake, brandish
vice *abl. of* (vicis), by turn, by change, in place of
vicēsīmus, -a, -um twentieth
viciēns, *adv.* twenty times
vicinitās, -ātis *f.* neighborhood, nearness
vicinus, -a, -um neighboring, near; *as noun* **vicinus**, -i *m.* neighbor
vicis, -is *f.* change, turn, succession, place; *in* **vicem** in turn, mutually
vicissim *adv.* in turn, again
victima, -ae *f.* victim
victor, -ōris *m.* victor
victōria, -ae *f.* victory
victus, -ūs *m.* food, sustenance
vīcus, -i *m.* block of houses, street, village
vidēlicet clearly, evidently, of course
videō, -ēre, **vidi**, **vīsum** see; *pass.* be seen, seem, appear, *impers. in mid. or pass.* be presented as, seem, appear
vidētur it seems right, it seems best
viduus, -a, -um bereft, bereaved, widowed
vigeō, -ēre, -uī flourish
vigil, -iliis *m.* sentry
vigilāns, *gen.* -antis watchful, alert
vigilantia, -ae *f.* vigilance
vigilia, -ae *f.* watching, wakefulness, lack of sleep, watch, guard
vigilō (1) keep watch, be vigilant, look out for
vīginti, *indecl.* twenty
vigor, -ōris *m.* vigor, energy
vilēscō, -ere, **viui** become worthless, cheap
vilis, -e cheap, common, worthless, vile
vilitās, -ātis *f.* cheapness
vīlla, -ae *f.* farmhouse, villa
vinārius, -a, -um for wine
vinciō, -ire, **vīnxi**, **vīnctum** bind
vincō, -ere, **vici**, **victum** defeat, conquer, prevail, surpass

vinculum, -ī *n.* chain, fetter, bond
 vindex, -dicis *m.* champion,
 protector, avenger
 vindicō (1) claim, assert, avenge,
 punish, free; in libertatem vindicō
 emancipate, set free
 vinea, -ae *f.* vineyard, vine
 vinosus, -a, -um fond of wine,
 drunken
 vinum, -i *n.* wine
 violābilis, -e that may be violated,
 violable
 violentia, -ae *f.* violence
 violō (1) violate, outrage, dishonor
 vir, viri *m.* man, husband
 virgō, -ginis *f.* heroine
 virga, -ae *f.* twig, whip
 virginālis, -e maidenly
 virgineus, -a, -um virginal
 virgō, -ginis *f.* girl, virgin
 viridis, -e green, verdant
 viriditās, -ātis *f.* greenness,
 verdure, freshness
 virilis, -e manly, male
 viritim *adv.* man by man, individ-
 ually, separately
 virtūs, -ūtis *f.* courage, ability,
 excellence, worth, virtue
 vis, *acc.* vim, *abl.* vi *pl.* virēs,
 virium *f.* force, power, violence;
in pl. strength, forces
 viscera, -um *n. pl.* internal organs,
 bowels, heart, vitals
 visio, -ōnis *f.* vision, sight
 visō, -ere, visi, visum go to see,
 visit, view
 visus, -ūs *m.* sight, gaze
 vita, -ae *f.* life; *pl. usually* biographies
 vitis, -is *f.* vine
 vitium, -i *n.* fault, defect, vice,
 offense, sin
 vitō (1) avoid, evade, shun
 vitreus, -a, -um of glass
 vitta, -ae *f.* garland, wreath,
 fillet
 vitulus, -i *m.* calf
 vituperō (1) blame, criticize

vivō, -ere, vixi, victum live
 vivus, -a, -um living, alive
 vix *adv.* hardly, with difficulty
 vixdum *adv.* hardly yet
 vocābulum, -i *n.* word, name
 vociferor (1) shout, cry out
 vocō (1) call, summon, name,
 invoke
 volātile, -is *n.* flying creature,
 bird
 volitō (1) flit about, flutter
 volō (1) fly, speed
 volō, velle, volui *irreg.* wish,
 be willing, intend, claim, like
 volūbilis, -e easily turned,
 fickle, flighty
 volucer, -cris, -cre winged, flying,
 swift
 volucris, -is *f.* bird
 volūmen, -minis *n.* roll, volume,
 book, fold
 voluntārius, -a, -um of one's own
 will, willing, voluntary
 voluntās, -ātis *f.* will, wish,
 inclination, favor, consent
 voluptās, -ātis *f.* pleasure
 volvō, -ere, volvi, volūtum turn
 over, roll, ponder, consider
 vomō, -ere, vomui, vomitum
 throw up, discharge, vomit
 vōtum, -i *n.* vow, prayer
 voveō, -ēre, vōvi, vōtum vow,
 promise solemnly, dedicate, wish
 vōx, vōcis *f.* voice, remark,
 word, report
 Vulcānus, -i *m.* Vulcan, god of fire
 vulgāris, -e common, ordinary
 vulgō *adv.* publicly, commonly
 vulgō (1) spread, report
 vulgus, -i *n.* the common people,
 crowd, rabble, populace
 vulnerō (1) wound
 vulnus, -neris *n.* wound
 vultus, -ūs *m.* look, expression,
 feature, face

Z

Zephyrus, -i *m.* West wind

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